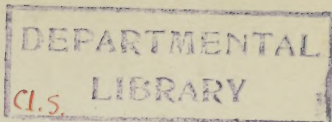




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THE



ODYSSEY OF HOMER

EDITED

WITH MARGINAL REFERENCES, VARIOUS READINGS,
NOTES AND APPENDICES

BY

HENRY HAYMAN, D. D.,

LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD, HEADMASTER OF RUGBY SCHOOL.

VOL. II.

BOOKS VII to XII.

οὐ δὴ στενὸν διάνυλον ὥκισται πέτρας
δεινὴ Χάρυβδις, ὠμοβρώς τ' ὄρειβάτης
Κύκλωψ, Αἴγυσις θ' ἡ συνὼν μορφωτέρα
Κίρκη, θαλάσσης θ' ἄλμυρᾶς ναυάγια,
Λωτοῦ τ' ἔρωτες, ἥλιον θ' ἄγναι βόες,
αἱ σάρα φωνήεσσαν ἤσουσιν ποτε,
πικρὰν Ὀδυσσεὶ γῆρυν. ὥς δὲ συντεμῶ
ζῶν εἰς ἔς Αἶδην.

Eurip. Troad. 437—444.

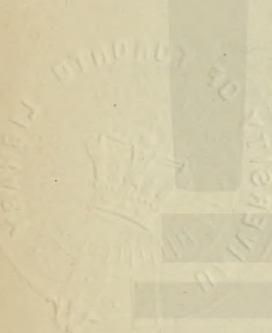

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ERRATA.

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On p. 79, note on *t.* 24, for "app. G. 3" read "app. G. 5 (5)."  
p. xcix of preface l. 1, for "tragegians" read "tragedians."

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## PREFACE TO VOL. II.

### PART I.

On the chorizontic doctrine and the antiquity of the Homeric poems.

I. It seems impossible to exhaust the interest of the controversies which have arisen out of the Homeric poems. The preface to Mr. Paley's edition of the first half of the *Iliad*, supplemented by the preface which accompanied the smaller edition of the same, and by an Essay by the same distinguished Scholar, "On the comparatively late date and composite character of our *Iliad* and *Odyssey*", all take the ground of a modern authorship of our present poems under that name. These have been followed by an article in the *Edinburgh Review*, April 1871, which turns entirely on the question whether the *Odyssey* is by an author of the same age as the *Iliad*.

The latest contributions to the Homeric controversy in this country are mentioned, and the questions stated which they open out. Mr. Paley in two prefaces and an Essay maintains the recent origin of "our Homer", an *Edinburgh Reviewer* revives the "Chorizontic" doctrine.

II. This last writer, as my remarks on him will be briefer, shall be noticed first. He seems to assume the high antiquity of both the poems. He does not even notice the existence of any such scepticism as forms the standing ground of Mr. Paley's entire argument. On the other hand, Mr. Paley says (Essay p. 1), "that the poems we now possess were compiled, that 'is to say, were put together in their present complete and continuous form, at some period not very long before the time of Plato", and adds (*ibid.* p. 5) "they are the work, I think, of an Ionic compiler of the school and age of Herodotus and Antimachus, or very little before that time, — one who lived in the period when literature first began to be committed to writing,

## PART I

"and who, while he borrowed largely from the old epics, so remodelled the portions which suited his purpose, viz the exploits of Achilles and Ulysses, as to put them into the language of his time which differs in no respect from the Ionic Greek of Herodotus". He thus not only admits but argues, that the two poems, as we now have them, are of one "School and age", or "time"; possibly, as he suggests in a note, are the work of Antimachus himself. In a previous page he indeed, by saying, "the Author (if one and the same) of our Iliad and Odyssey, was beyond question an Asiatic", guards himself from expressly adopting the view of the unity of authorship. But there is still a wide difference between him and the Edinburgh Reviewer; who seems to hold that a marked change in the manners, customs, religious and social feelings, is manifest, as having taken place in the supposed interval between the dates of the two poems. Even if both these writers had not done me the honour to refer to the present edition, it would hardly be possible to pass without notice their contributions to the questions which they respectively discuss. As regards then the Edinburgh Reviewer's arguments in defence of the *χωρίζοντες*, I will mention incidentally that he seems to be in error in denying, p. 366, that the word *ἦθος* (misprinted *ἦθος*) has the digamma in the Iliad; see Z. 511 (Bekker's text), repeated O. 268, *δίμψα φε γούνα φέρει μετα φήθεα καὶ νομόν ἱππῶν*. Here our common texts have *μετά τ' ἦθεα*, but of course the τ' is merely a diaskeuast's stop-gap, such as are to be found in that text times out of number before unquestionably digammated words. Another oversight of the reviewer has made him deny that Homer, meaning the author of the Iliad, uses the word *θύρη* in the singular. It occurs so in Q. 317 in a simile, *ὅσση δ' ὑπορόφοιο θύρη θαλάμοιο τέτυκται*.

These appear to advocate diverse and even adverse views. The latter, as being in more moderate compass, is first discussed here.

Some oversights or errors of the Reviewer are noticed. 1. as regards the *φ* in *ἦθος*, *ἦθεα*.

2. as regards the use of *θύρη* in the Iliad.

3. on a supposed diversity in the habits of the Olympians in the Il. and Ody.

III. Another similar oversight occurs p. 374. "There is no testimony in the Odyssey that this opinion prevailed in the days of its author, that the gods were wont to be present at festivals instituted in honour of



themselves". In the very first council of the deities in the *Odyssey*, which occurs in the very opening of the poem, the absence of Poseidon is accounted for precisely on the ground here denied; see *α.* 22—5.(1) Another similar oversight occurs p. 366 where "the author of the *Odyssey*" is spoken of as using *ἐξῆς*, in contrast with the Homeric *ἐξείης*; but *ἐξείης* also occurs freely in the *Odyssey*, *e. g. α.* 145, *μ.* 177.

PART I

4. as regards the use of *ἐξῆς* or *ἐξείης*.

IV. I will add a remark on the word *κόλλοψ*, which, it is urged, is an addition to the simpler structure of the lyre as known to the poet of the *Iliad*. I have already noticed the difference of opinion as to its precise meaning in the Preface to Vol. I. p. Liv note 98. This, however, is not now to the point; save that, if it be as Volkmann thought, the *jugum* of the lyre, meaning, I suppose, the cross-piece at the top, it is such a piece as the rudest lyre could hardly be without. But on wider grounds I wish to urge that it occurs only in a simile in *φ.* 406 foll. Now, do not similes in all poets commonly give us details of some process, natural or artistic, which would not otherwise call for notice, but which the simile brings out, precisely because the point of the comparison turns upon it? Thus we have — I take the instance at hap-hazard — in addition to the mere brilliance of the shooting meteor in *Δ.* 75 foll., the circumstance of its fire-flakes, *πολλοὶ δέ τ' ἀπὸ σπινθῆρες ἔενται*. Indeed not uncommonly in Homer, some whole process is only known to us, as being familiar to him from his mentioning it in a simile. Thus we have in *Δ.* 141 foll. the process of staining ivory, and in 371 the mention of horsemanship.

on the addition of the *κόλλοψ* to the structure of the lyre.

The objection rests on a non-perception of the principle which governs poetic simile.

That principle illustrated from Homer elsewhere,

V. But to return to the *κόλλοψ*, I may illustrate precisely my present point from Milton, who, in describing the general associations of the temperament of "Divinest Melancholy", says generally,

and also from Milton.

There let the pealing organ blow

To the full voiced quire below,

whereas in *Paradise Lost*, I. 708 foll. where he intro-

1 He refers to *A.* 423—4, the visit of Zeus to the Ethiopians. That of Poseidon, as above, is to the same Ethiopians.

PART I      duces the instrument in a simile, he thus develops its parts and powers,

As in an organ from one blast of wind

To many a row of pipes the sound-board breathes.

Now the mention of the "pipes" and "sound-board" here is precisely analogous to the mention of the *κόλλοψ*, whatever its precise meaning, in the passage in which Odysseus strings his bow. The fact that an organ without pipes and a sound-board would be a non-entity does not affect the question. But in the Odyssey the line which contains the word in debate could be spared without detriment to the passage; as I will show by citing it thus mutilated, or thus unadorned from φ. 406 foll.,

But the line which contains the *κόλλοψ* may possibly be a post - Homeric one.

ἀτὰρ πολύμητις Ὀδυσσεὺς,  
 αὐτίκ' ἐπεὶ μέγα τόξον ἐβάστασε καὶ ἶδε πάντη,  
 ὥς ὅτ' ἀνὴρ φόρμιγγος ἐπιστάμενος καὶ αἰοιδῆς  
 . . . . .  
 ἄψας ἀμφοτέρωθεν ἐϋστρεφὲς ἔντερον οἶδς,  
 ὥς ἄρ' ἄτερ σπονδῆς τάνυσεν μέγα τόξον Ὀδυσσεύς.

The line omitted is *δηιδίως ἐτάνυσσε νέφ' περὶ κόλλοπι χορδήν*. Now, to omit the principal verb in a simile is a circumstance not unknown to Homer<sup>2</sup>; but here the omission of *ἐτάνυσσε* is so naturally supplied by *τάνυσεν* of the next line, that it is not felt. It is therefore possible that the tension of the string round the *κόλλοψ* may be a touch added by a later hand, to impart greater finish to the image, on the principle noticed in Pref. to Vol. I. p. xlii, XXXIX.

VI. I have already dealt with the argument, founded on the fact of a different material for the string of the lyre as found in the Iliad and in the Odyssey, in Pref. to Vol. I. page iv. The fact is, whichever of the two was really the earlier, is a circumstance far from establishing a difference of periods. The stone age

<sup>2</sup> As for instance in λ. 412 foll. *περὶ δ' ἄλλοι ἐταῖροι  
 νωλεμέως κτείνοντο, σῦες ὧς ἀργιόδοντες,  
 οἳ δ' αὖ τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο  
 ἦ γάμφῳ ἦ ἐράνῳ ἦ εἰλαπίνῃ τεθαλνίῃ,*

where *κτείνοντο* supplies the verb for *οἳ*.

overlaps that of bronze, and so on throughout the whole course of human progress. The great difference between the manners of the Iliad and these of the Odyssey is, that the former are essentially those of men abroad in a state of war, the latter essentially those of men at home in a state of peace.

Thus the standard to be adopted may fairly be diverse, yet the manners strictly contemporaneous in the two poems. They differ as the habits and equipments of our Guards in the Crimea differed from those of the same in their barracks or in society at home.

VII. Thus we may account for the absence of any *λέσχη*, and for the omission of music at banquets in the Iliad, and many other like differences. The reviewer thinks that, in the fact that Telemachus' tunic is smoothed and hung on a peg by his old nurse in the chamber of the Odyssean palace, he detects a trait of domestic civilisation far in advance of the rude manners of the Iliad. But he seems to forget that such a character as Eurycleia could hardly have had any functions found for it in such a poem as the Iliad.

VIII. The reviewer remarks, "In Homer again the 'long white garment known as the peplum is peculiar 'to Minerva and the other Goddesses, though there 'are passages which shew that it was also worn by 'Asiatic women of high social position.'" Surely the entire anthropomorphic structure of both the poems is alike in this, that the dress and accoutrements of the deities are those of mortal men and women. If Pallas wears the peplum, we need no more doubt that it was part of a heroic Greek lady's usual attire, than we need similarly hesitate in the case of the *χιτών*. He continues, "Surely progress of time is indicated by the fashion having spread, in the days of the author of the 'Odyssey, to Greek women of rank". The writer does not seem to be aware that the whole leading passage connected in the Iliad with the *πέπλος* has been suspected on account, not of its Asiatic, but of its specially Attic affinities. See Mr. Paley's note on Z. 271, 281. But even assuming it Asiatic, the preponderant

## PART I

6. The general principle on which differences of manner between the two Homeric poems rest, illustrated from modern experience

and vindicated in some special instances urged by the Reviewer.

7. On the *peplum*, wrongly supposed by him to be Asiatic in the Iliad,

but found to be European too in the Odyssey.

He forgets that the *peplum* has Attic affinities.

and that Homer was an Asiatic.



PART I voice of traditional and internal evidence is in favour of Homer having been himself Asiatic, though a Greek.

Again, the leading passage in the *Odyssey* on the *πέπλος*, is that in which Helen offers one as a gift to Telemachus, ο. 105 foll.

also that Helen had long sojourn-  
ed in Asia.  
So far, then, from  
a discrepancy:  
we have a con-  
firmation.

Now the whole of the decorations of Menelaus' palace teem with foreign, including Asiatic materials, and Helen herself had sojourned for many years (twenty according to Ω. 765) in Troy, in which the scene of the Iliadic *πέπλος* is laid! So far then from contrariety, we have here complete confirmation.

8. An oversight  
as regards the  
word *λωτός* and  
its two meanings  
in the *Iliad*.

IX. Another oversight has led him to suppose that *λωτός*, p. 390, is used in the *Odyssey* only of the fruit; but see δ. 603, where it means some horse fodder, probably "lucern", as in the II.

Why indeed should not the same name, *λωτός*, contemporaneously be current in both senses, just as we call by the same name "plantain" the little weed of our grassplats and the tall tree of the tropics?

9. On some im-  
puted inconsis-  
tencies as re-  
gards palace in-  
teriors, as the  
presence or ab-  
sence of doors in  
party-walls.

X. As regards the domestic arrangements of the palace interior, I have shewn, I think conclusively, that no such thing as a *γυναικειον* is traceable in either *Iliad* or *Odyssey*, nor therefore in either were "the women's apartments on the same floor as the men's and behind it" (them?), p. 369; see Appendix F. 2 (II)... (13). The reviewer further says, "Nor do we find in the *Iliad* as in the *Odyssey*, that under the same roof with the principal apartment was another room to which there was access by communication through a door." Yet we find the parts of Paris' palace enumerated distinctly, as being *θάλαμον καὶ δῶμα καὶ ἀνλὴν*, Z. 316. No doors indeed are mentioned; but surely they are easily understood where the parts enumerated imply mutual access. There is nothing to indicate them, or their absence. In fact no such interior details or palace scenes prolonged with exits and entrances, occur in the *Iliad* as in the *Odyssey*; and it is idle to argue as if they did.

Why must doors  
be absent be-  
cause not men-  
tioned?

He proceeds, "here (in the *θάλαμος*) the king's

guests passed the night, and beyond it was an open portico". Yet in the tale of Phœnix we have I. 472—3 the αἶθουσα (portico) and the πρόδομος mentioned, the latter as being πρόσθεν θαλάμοιο θυράων, and there it is no doubt intended, the kinsmen of Phœnix slept and kept watch by turns.

I may also refer to Ξ. 166—9, T. 10—12, as shewing palace details which confirm these in the Odyssey, although for the above reason, less fully developed.

XI. A more important point — to turn to mythology — is the fact that Iris is said to be in the Iliad the messenger of Zeus, and Hermes or Hermeias in the Odyssey. But this does not represent the fact. Iris is the messenger of *all* the deities O. 144—6, Ἰρίν θ' ἥ τε θεοῖσι μετὰγγελος ἀθανάτοισιν, whereas the proper title of Hermes is διάκτορος as in α. 85 and, when he is an ἄγγελος, it is to Zeus alone. But the reviewer surely seems to have wholly overlooked the function of Hermes in the last book of the Iliad, Ω. 334. The fact that Iris in Ψ. 198—203 overhears the prayer of Achilles and communicates it to Boreas and Zephyrus is at once a proper function of her office as μετὰγγελος to the immortals conveying to each what it concerns him to know, even though not directly commissioned to do so, and also shews a trace of the elemental relations which pervade the rainbow and the winds, piercing through their mythological veil. The line in which Zeus in ε. 29 gives his errand to Hermes, is dwelt on at some length by the reviewer — I cannot see any special force in it. Its words are Ἐρμεία σὺ γὰρ αὐτε τά τ' ἄλλα περ ἄγγελός ἐσσι, where τά τ' ἄλλα περ, if expanded, means, "as in other cases thou art, so be thou in this". In the Iliad, it may be observed, before quitting this subject, Apollo is *once* used by Zeus as a messenger to Hector, O. 221. Similarly Milton makes Raphael the angelic messenger in his 5<sup>th</sup> book of the Paradise lost, but Michael in the 11<sup>th</sup>. Again, does any one see any thing inconsistent in Iris being the messenger or agent of Juno in Virg. *Æn.*

## PART I

A confirmatory instance is cited, with other indications of agreement.

10. On the functions of Iris and Hermes as the messenger of Zeus. Iris is μετὰγγελλος to the higher Olympians, Hermes is διάκτορος to Zeus, but appears so in the Iliad also.

Iris has more-over elemental relations.

The messengers differ when the commissions differ. So also in Milton and in Virgil.

## PART I

A possible objection answered.

IV. 694 *et al.* and Mercury the messenger of Jupiter in *Æn.* IV. 222, and again one of the Diræ the messenger or agent of the same in *Æn.* XII. 853? No doubt something in the character of the message, or a mission, justifies the distinction; but is it not so in Homer too? It will be urged perhaps, that by Virgil's time, a confluence of mythologies had taken place. But that assumes with regard to Homer the very point in dispute. What proof have we that there had been no such confluence at the date of the *Iliad*? A highly composite Olympian system, a displaced dynasty of elder Gods (Iapetos, Kronos, etc.), and a rebellion of one or more inferior deities against Zeus, are rather tokens in favour of it.

11. Οὐκ *πτήματα* in the *Il.*, *χοήματα* in the *Ody.* Both words occur in the *Ody.* and one may have been lost in the *Il.* by accidents of the text.

XII. The use of the word *πτήματα* in the *Iliad*, whereas both this and *χοήματα* occur in the *Odyssey*, has been dwelt on by the reviewer as an important instance of the difference of language which the poems when compared exhibit. The Homeric text has undergone so many vicissitudes since it was first formed, that it may easily have happened that instances of *χοήματα* which may once have existed in the *Iliad*, may have perished, and *πτήματα* have slipped into its place.

Both also occur in the poems of Hesiod; and the notion of *πτήματα* being the older is etymologically ill-founded.

This, when we take into account that *πτήματα* also occurs, not *χοήματα* alone, in the *Odyssey* (*α.* 375, *π.* 384, 389), is certainly supposable. In Hesiod also, as in the *Odyssey*, *πτήματα* appears as well as *χοήματα* (*Works and Days* 34. 320). The objection perhaps assumes that the later sense of *χράσθαι*, "to use", is represented in *χοήματα*. But why not take the earlier sense of this root, which is "touch", akin doubtless to *χερ-*, *χειρ*, whence *χοήματα* would mean things "touched" or "handled"? — Surely a sufficiently simple development of a very primitive idea.

These are only specimens of a large class of unsubstantial "Chorizontic" arguments. (Some

These are some of the arguments which I have taken quite at random, from the large assortment of those offered by the last advocate of the *χωρίζοντες*. I believe they will in every case be found thus to crumble



as soon as touched. I regret that I cannot now find PART I  
leisure to examine them in further detail(3).

XIII. I must now deal with the views of Mr. Paley  
on the chronological question. He (Essay p. 5—6)

objections of the  
Reviewer to my  
illustrations in  
vol. I. are con-  
sidered in a note.)

3 I will add here a few remarks, in reply to the reviewer in his notice of certain parallels which I have drawn between the differences which distinguish the Iliad from the Odyssey, and those which occur in modern poetry in the same author or between contemporaneous authors. I had urged Milton's preference for the Ptolemaic system in the earlier part of the Paradise Lost and for the Copernican theory in the latter; he answers, it "*would* imply duality of authorship, *if* Milton were, as the author of the Odyssey, relating a fact, but speaking in 'his own person he simply shows a desire to diversify the richness of the illustrations', p. 377. I cannot reconcile this with his view of Homer's belief stated in p. 380, "Let it not be supposed that Homer believed in mythological deities, because he employs their agency in his poem. It were as unsound to suppose that Spenser believed in the fairies of western Europe because he 'treats of them in his 'Fairy Queen' etc. etc.'" The author of the Odyssey, on the reviewer's ground, surely could not believe in what had become already in the day of the author of the Iliad "a creed outworn". Are we to suppose that he could still "believe in mythological deities", when the author of the Iliad had shaken off that belief? If not, in what sense can he be "relating a fact" when he brings in mythological agency into his poem? If gods and goddesses had, as the reviewer seems to think, become merely a supernatural machinery for the convenience of heroic narrative, like the gnomes and sylphs of Pope's mock-heroic, why should it not be open to the poet of either Il. or Ody. to use Iris or Hermes as the vehicle of his plot, just as to Milton to use the older or later theory of cosmical movements in bringing about the vicissitudes of nature?

He adds, p. 377, "Similar refutation may be made of what Mr. Hayman 'elsewhere says of Shakspeare and Ben Jonson, that the latter speaks of 'tobacco and the former never (see my Vol. I. p. Lvi note 100), which should 'at once lead us, he observes, to infer that they were not contemporaries, 'when a moment's consideration will show that Shakspeare could not have 'made any of his characters speak of tobacco without being grossly anachronistic.'" When does Shakspeare ever shrink from an anachronism? I will take a few instances at random. We have cannon in King John, Act II, sc. ii.

By East and West let France and England mount

Their battering cannon, charged to the mouths.

In Antony and Cleopatra the hero compares the heroine to a gipsy, Act IV, sc. x.

Like a right gipsy, hath, at fast and loose

Beguiled me to the very heart of loss.

We have — I need surely cite none after this — a clock striking in Julius Cæsar, Act. II, sc. i.

*Brutus.* Peace, count the clock.

*Cassius.*

The clock hath stricken three.

PART I arranges the evidences in support of his view under fifteen heads, which I will first notice generally and *seriatim* as he puts them, reserving for fuller consideration further some few which open a door to considerable discussion. I shall probably leave the argument unexhausted, but I am not so much afraid of this as I am of "exhausting" the patience of the reader.

Mr. Paley's array of arguments under fifteen heads are dealt with singly, with fuller treatment of some wider questions to which some of them lead.

1. The negative argument, from the absence of direct reference to our poems in the older writers and even in Pindar and the Tragic.

There is an equal absence of direct reference to *all* other poems in those older writers: to the "cyclic" for instance there is no reference whatever, nor to any of their composers. To the legends out of which those Cyclic poems sprung as did the present Homeric, and which are woven up in them, there are abundant references. But *n. b.* wherever we trace a legend in an "older" poet known to be such, *e. g.* Stesichorus, we always find the legend when compared with its form in "our Homer" to have been developed to considerably greater fulness. I shall speak more fully on this and also on "direct reference" further on.

2. The general absence of Homeric *Scenes* (not always of characters) in early Greek art, especially the vases prior to B. C. 450.

So far as it exists, this absence is due to local influences predominating over general. But there is no absence in any disproportionate degree to what we might expect. See the argument below at p. XLii foll.

3. The fact, which is undeniable and extremely suggestive, that the *Iliad* and *Odyssey* are first largely quoted and appealed to as "Homer" (4) by Plato and Aristotle.

A great poet in a wild age comes among mankind

4 I do not see any force in their being "appealed to as *Homer*". Mr. Paley has stated his belief that the works of Arctinus and the rest, *i. e.* the bulk of the "Cyclic" poems, were "appealed to as Homer" promiscuously, and to some extent that no doubt was so: see the statements of Herod. II. 117 about the *Κύπρια* etc. The words which I italicize merely tend to show an indistinctness of critical view among Præ-Platonic writers. But Mr. Paley does not show any large quotation of the Cyclic poets by those writers. Therefore this indistinctness amounts to very little. He merely says those writers if poets, *e. g.* Pindar and Æschylus, "took their themes from the Cyclics"; which

unobserved. He is loved and cherished through a long period rather for his second rate than first rate attributes. But a philosophic period comes and discerns at last the colossal proportions of his genius. Thus "our Homer" was found true to human nature by the first great masters of that nature's study, but till that study had attained some degree of development, such a verification of its theories in the poet's works was impossible, and such quotation as that of these philosophers therefore would be an anachronism.

4. The comparatively modern style of the diction, intermixed with numerous archaic forms, which must be considered to belong to a wholly different and very much earlier period of the language.

"Comparatively" — with *what*? Take Hesiod, "Works and Days" or "Theogony", take the so called Homeric Hymns, take the extant remains of any of the acknowledged early poets back to Archilochus, — in no one will there be found any less degree of modernism than in our Homer. That there are numerous archaic<sup>(5)</sup> forms preserved in Il. and Ody. is most true, but, if

may have been the case, but, if admitted, does not prove the modernness of "our Homer".

5 I believe the account of this to lie in the fact that our Homer was a poet of the people in the broadest sense and wielded a mass of language, like our own Shakspeare, far in excess of that of any other poet of his country. The consequence would naturally be that he kept alive and transmitted many terms and forms which had even then but a precarious life under the influences which were then determining the language. The reacting influence of a great poet upon the language he uses is, that he confers his own immortality upon parts of it which else would perish, or which would drop out of standard use and remain only as provincialisms and vulgarisms. He thus checks the attrition which while it polishes current speech yet wears it away. For human language in all its noblest types seems to resemble the diamond, reducible to greater symmetry of form only at the expense of its material, and only to be polished in its own dust. If we compare the vocabulary and wordforms of Shakspeare with those of Milton, or yet more with those of Cowley, how vastly older than his actual seniority does Shakspeare seem. But many of the words which Milton would have rejected and which are found in Shakspeare, may still be stumbled upon in nooks of midland England, and probably elsewhere. Further, the practice of perpetual public recitation would tend to keep the archaisms from becoming antiquated, and put a drag on the wheel of change in the people's tongue.



## PART I

the bulk of the diction is no more modern in these than in Archil., the greater prevalence of transmitted archaism only throws us back to some far earlier period than that of Archil. for its source.

5. The fact that in general the dialect and forms of inflexion very closely resemble the style of Herodotus; and that there are even some allusions (*e. g.* to the wealth of Delphi, the greatness of Egyptian Thebes, the just Scythians, or Abii,(6) see Herod. I. 50 *seqq.*, IV. 23—6, and II. XIII. 6), that seem referable to his writings.

They do not approximate more closely to Herodotus than do the dialect and wordforms of Hesiod, and the few extant fragments of the Cyclic poets contain similar dialectic and inflexional forms. Yet Mr. Paley deems these poets older than Herod. and “our Homer”. Surely this shows that the reasoning is inconclusive. The remark on the “allusions” depends on the genuineness of six lines in II. IX. and one in II. XIII. I am not disputing that genuineness; for accounts of the wealth of Delphi etc. may have been current long before Herod.; but it is important to show on how very narrow a basis this argument rests, as contrasted with those which I am about to adduce regarding the geography and mythology, which are as broad as the poems themselves. As regards Egypt, who that reads Herod. could think that a poet of his age could possibly know so little about it as our Homer evidently knew? See some further remarks on this head at p. xxxv and xlvii *inf.*

6. The strongly marked and frequent references in our Homer to earlier epics, which Pindar and the Tragics make use of, while they rarely, if ever, contain the passages that can be shewn to have been directly derived from our Homer (note refers to

6 This people had already been noticed by Æschylus in their character for justice (Fragm. 184 Dind., *Προμ. λνόμε.*), but the myth in Æschylus' time had grown to embrace further their special exemption from the necessity of tilling the ground. He calls them the Gabii,

ἔπειτα δ' ἤξει δῆμον ἐνδικώτατον  
[βροτῶν] ἀπάντων καὶ φιλοξενώτατον,  
Γαβίους, ἐν' οὗτ' ἄροτρον οὔτε γατόμος  
τέμνει δίκελλ' ἄρουραν, ἀλλ' αὐτόσπορον  
γύαι φέρονσι βίοντον ἄφθονον βροτοῖς.

Is this, I may ask, “referable to the writings” of Herodotus?

the *Philoctetes* and *Ajax* of Sophocles as mentioning the story of Thersites, the ships of Philoctetes, and the burning of the Grecian fleet: — why not as also mentioning the jealous wrath of Ajax about the adjudgment of Achilles' arms?).

I presume such references as that to the "Lay of the Wooden Horse" in *Θ.* 492 foll. But why earlier? why epics? why the same as those which Pindar and the Tragic make use of? why not contemporaneous ballads? or, if the reader pleases, "earlier" ballads, for the existence of which I have amply allowed in Vol. I. Pref. p. XLV, note 72. We constantly find in the Scholia on Pindar and on Homer such statements as ἡ ἱστορία παρὰ Ἀρχίνῳ or some other "Cyclic" poet. But because the Scholiast tells us that "the full account is to be found in Arctinus", it surely does not necessarily follow that the poet he is commenting upon took it from there.

7. The artificial and thoroughly *dramatic* nature of our poems, indicating an advanced period in Greek thought and literature when they were composed.

The question, again, is, "advanced" as compared with *what*? Is there any proof that the lost "Cyclics", whom Mr. Paley thinks so much earlier than "our Homer", were less "artificial and dramatic" than he? A main action diversified by episodes, may be given as the adequate account of the structure either of *Iliad* or of *Odyssey*. Is not this the most likely form into which a poet's work would fall, who was the first to weave up rude early ballads, many of them retaining matter of special local or family interest, into a continuous epos? It is surely a privilege of genius to be "advanced". Herodotus is supposed to have lived into the Peloponnesian war; yet how wonderfully "advanced", as compared with him, is Thucydides.

8. The fact that our poems form but a small part of the ancient Homeric themes, being primarily incidents culled from the adventures of two principal Homeric heroes.

I have assumed that "our Homer" may have found plenty of rude early ballads ready to hand, and used them freely; but why *must* he have used *all*? Why

## PART I

may not the material left untouched have exceeded in quantity that made use of?

9. That throughout our Homer a knowledge is presupposed of all the incidents and characters, as well as of the general motives and events of the Trojan war, up to quite a late period in its history.

Is not this the accepted rule of epos? And if it had a first author, and we possess him still, what possible reason can there be against his having descried the principle and applied it? Would it have been any clearer proof of antiquity to have begun *ab ovo*? Nay is not the same the rule of untutored ballad too? Does the poet of "Chevy Chase" tell us who in detail was the "Percy of Northumberland", the "Douglas", the "King James", and "King Henry" of his song? The rule of *in medias res non secus ac notas* has become a canon with critics, but poetic genius doubtless intuitively discerned it from the first. Lord Macaulay has caught this native feature of all ballad excellently in his Lays of Ancient Rome; *e. g.*

Lars Porsena of Clusium

By the nine gods he swore,

That the great house of Tarquin

Should suffer wrong no more,

presupposing clearly that "knowledge of the incidents and characters" which Mr. Paley thinks so suspicious.

10. That the Homeric characters (with some inconsistencies, are almost uniformly *virtuous*, often even amiable; whereas we have good reasons for thinking that treachery, brutality, and debauchery marked to a great extent the same characters in the ancient epics (note refers to a fragment of Æschylus, and Plato, as showing "that the friendship of Achilles and Patroclus was by no means of a very reputable kind").

Poets interpret general human nature by their own consciousness, of which their experience forms a part. Thus Æschylus put his own interpretation upon Hero comradeship. If our Homer had written as late as Æschylus, is it not morally certain that he must have taken the same view? We can only account for his purity by supposing that his experience was confined to a period before the infamous vice alluded to had



tainted the relations of friendship. The story of Harmodius and Aristogeiton as given in Thucyd. VI. 54. 2, 3. shows that it had done so at the period of the Peisistratidæ. I infer that our Homer is considerably older. As regards treachery and brutality, surely the Ithacan suitors show plenty of both. As regards Plato: surely he in Sympos. 180 *A*, refutes the notion, ascribes it to Æschylus, and shows its inconsistency with the Homeric view, which he presumably therefore adopts: *Αἰσχυλος δὲ φλυαρεῖ φάσκων Ἀχιλλεῖα Πατρόκλον ἐρᾶν*, *κ. τ. λ.* are his words.

11. The strong probability that this general ethical goodness is due to the age of philosophy rather than to a remote and semi-barbarous one.

On this view the dramatists ought in their characters to show a superior "ethical goodness". Whereas Mr. Paley's note, above cited, ends with the remark that, "In the tragedies the amiable Helen is always mentioned with detestation". Yet this conception of her character surely belongs entirely to "the age of philosophy". The instance given seems to me to refute conclusively the argument which it is adduced to support. The same might be said of the Odysseus, Menelaüs, etc. etc. of Tragedy. The real test is, not ethical goodness merely, but the fact that our Homer's ethical treatment is synthetic. There has been no analysis of passion and motive, and the poet never, as in the person of the Chorus, falls back from his standpoint to contemplate, moralize, and reflect.

12. The details of the armour generally being those of a *late* age.

The question is, what details of armour of an *early* age have we to compare with them? We have outside Greece the Assyrian and Egyptian Sculptures. We have a good deal of descriptive allusion in the fragments of Tyrtaeus. Let any one try this argument by these standards, and I think it will fail. But in fact fashions of war often abide fixed through long periods. Mr. Hallam, *Med. Ages*, Chap. III. part I, notices that sieges and siege works hardly varied from the Roman

## PART I

period to that of the use of gunpowder. The basis of Homeric panoply and weapons is copper (*χαλκός*). Is not this alone a sufficient refutation of the lateness here imputed? Surely no amount of "details" can outweigh a broad fact like this.

13. The laws of organic change to which all languages are liable, and which make it incredible that the genuine Greek of B. C. 800 or even 900 (I suppose 900 or even 800 is meant) should (archaic forms apparently adapted being excepted,) coexist with the Attic, and Ionic dialects of B. C. 400.

This is too sweeping. The same Arabic as that of the Koran is said to be spoken at this day in Mecca. As regards Greek, the language of the remains of Archilochus, 700 B. C., seem to me to have a far more modern ring about them than that of Homer. It seems also far more likely, judging from the general analogies of human progress, that periods of long stagnation alternated with periods of rapid change, than that change was always everywhere the uniform rule or nearly so. See footnote under head 4 above.

14. The constant repetition, even of many verses together; the great irregularities in the use of the article and the digamma; and lastly, the strong indications from internal evidence of whole episodes having been adapted and annexed from other ballads.

The first of these is exactly what the use of writing would weed out. Therefore its prevalence points to an early age. The "irregularities" alleged I shall show to exist in all early Greek which has come down to us. The episodes from earlier ballads I have already allowed for, but what tendency these have to prove any absolute date I cannot see.

15. Instances of anticipation in the narrative, as in *Il. II.* 874, the slaughter made by Achilles in the river (*Lib. XXI.*), and in *Od. II.* 20, the cannibal feast of the Cyclops (*Lib. IX.*) are forestalled.

Surely this only shows that the poem had some coherent existence, however imperfect, as a whole in the poet's mind. What it has to do with the date of his composing it, I do not see.

XIV. Before examining in further detail any of the questions which these heads of evidence may suggest,

I will give one example of the kind of reasoning which I deem specious but unsound, and to the superficial reader especially misleading. After urging that unwritten poems so ancient and popular must have been altered and cooked up over and over again, in order to bring them up to the tastes of each successive age, and that therefore a still later written composition, even if anonymous, might supersede them all, Mr. Paley continues, Essay, p. 3—4, "Examples of *altered treatment* in Homeric subjects are(1), the account of the *μῆνις* of Achilles as given in the *Iliad*, and the *νεῖκος* of the same hero with Ulysses, sung as a lay by "the bard Demodocus in Od. VIII. 75, sqq., both events "being represented as destructive to Greeks and Trojans "and Agamemnon being a common party to both." Now this, as I understand it, implies that the one in the Il. is a mere varied repetition of that in the Od. or *vice versa*.

## PART I

An example of "altered treatment" (as alleged) examined. The incidents selected have little in common

XV. Now, supposing that a *μῆνις* does not differ essentially from a *νεῖκος* and that "quarrel" may roughly represent either(7), yet still — is Achilles so placable and staid a character that one quarrel and one only can be ascribed to him? Yet further, the moment we examine the scenes — the Odyssean one being stated in epitome only — a difference of the other parties arises. It is not the case that Odysseus and Agamemnon merely change places. Agamemnon is a principal in the Iliadic quarrel, in the Odyssean an interested spectator only, who, in the wrangling chieftains recognizes the appointed omen of Troy's overthrow as near: see note on *ᾠ.* 76—81. Further, in the Iliadic quarrel Odys.

beyond the character of Achilles exhibited as the party to a quarrel in both.

7 This is, I think, a large assumption: I take *μῆνις* to be a much more sustained feeling, Damm renders it *ira perdurans*, and the passages he cites tend to support it. The term *νεῖκος* might have been applied of course to the scene of violent altercation, in *A.* 102 foll., if a more permanent feeling had not succeeded it. Yet I would not be considered as denying that there is any such thing as an altered treatment of a legend in "our Homer". I think I see such a case in the legend of Melampus, as given in *λ.* 287 foll. and in *ο.* 226 foll.; see App. G. 4 and the reference there to Herod. VII. But in those passages the legends *conflict*.



## PART I

has no part assigned him whatever. He seems studiously kept out of view. "Both events", it is further argued, "are represented as destructive to Trojans and Greeks".

But the ensuing  
πήματος ἀρχή  
of the Odyssey  
differs in its con-  
ception from the  
consequences in  
the Iliad.

But in the Il. the result of the μῆνις is that it *μυρί'* Ἀχαιοῖς ἄλγε' ἔθηκε. In the Od. it is said of the period of the νεῖκος

τότε γάρ ὃα κυλίνδετο πήματος ἀρχή  
Τρωῶσί τε καὶ Δαναοῖσι.

Of course the μῆνις of the Il. proves destructive to the Trojans also eventually, *i. e.* when the weightier μῆνις for Patroclus' death swallows up the lighter for Agamemnon's wrong. But the μῆνις is not represented in the scene from the Il. as having that force. All the suggestions in the quarrel scene of Il. *A.* and its immediate sequel point to the Greeks only as the sufferers, to the Trojans, if anything, rather as the agents of their suffering. So Achilles threatens Agamemnon in *A.* 242—4, εὖτ' ἂν πολλοὶ ὅφ' Ἐκτορος ἀνδροφόνιοι θνήσκοντες πίπτωσι, *κ. τ. λ.*; so he distinctly begs his mother to induce Zeus to help the Trojans and distress the Greeks, *A.* 408—12,

εἰ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλλα ἔλσαι Ἀχαιοὺς  
κτεινομένους, *κ. τ. λ.*

Surely there is a sufficient distinctness of feature in every single particular of these scenes or descriptions, thus compared, to make it impossible to obtain one of them by a mere recoction or dilution of the other. Further, the ἦθος of the two passages when examined is essentially different. That somebody does not agree with somebody and that one of the parties is in each case Achilles' is as far as we can carry the parallel — "The situations, look you, is poth alike", as Captain Fluellen might say, who did not know of "altered treatment".

Another exam-  
ple taken from  
the Cyclops and  
Læstrygonians  
overlooks dis-  
tinctive features,

XVI. I follow with slight interval the sequel of Mr. Paley's words. "The Læstrygonians in the tenth Odyssey are only a reproduction of the Cyclopes." The point of this statement probably is that the same main ad-

## PART I

venture is varied, and that we have therefore here the images of the same object in different minds. Take the notion of savage, and add to it man-eater. Then, one episodist makes him solitary and the other gregarious, and so on. I cannot, however, admit the conclusion, even if one adventure be a reproduction of another, that therefore the form in which we have both must needs be of the period of 450 B. C. I do not see any tendency in the fact, if admitted, to establish that conclusion. Even if we resolve the whole of either poem into episodes, and reduce each episode successively to a form — say, of the solar myth, — still we are as far as ever from any step towards the conclusion sought to be established. Our poems may still belong to the 9<sup>th</sup> or 10<sup>th</sup> century B. C. To show that a conglomerate contains elements whether of diverse or of similar origin tells us nothing at all of the date of the conglomeration. But indeed, I see no adequate ground for this theory of mere “reproductions”. Take the Cyclopes and the Læstrygonians. Is there any thing in the resemblances between them inconsistent with their being a poetic dressing up of originally distinct tales of adventure? May not the likeness, however close, be accounted for by the fact that savage life *is* in fact monotonous, and that types of savagery, unless taken very wide apart, tend to repeat each other. Now those accessible to “our Homer” could not be wide apart, being all culled from explorers’ wanderings along the shores of the Mediterranean basin. On the other hand we ought not to leave out of sight the differences. The Læstrygonians have a king and that king a household. They have an organized polity and a city, with a palace and a road traversed by waggons, and are supplied with wood and water fetched. The identity amounts after all to this, that they use the same diet and employ the same missiles. Do not all the Greeks — and Trojans too. for that matter — use the same diet and missile — not to speak of other — weapons? So further, “Calypsô again (see Od. IX. 29—32) is certainly another “version of the Circê story, the latter being the more

but, even if admitted, shows nothing about the date of the authorship.

A third example taken from Circê and Calypsô is similarly ill-sustained.

## PART I

"ancient of the two". Each is a goddess and lives in an island, and their names begin with the same letter, and with this the identity is exhausted. It is Captain Fluellen with his famous parallel of "Macedon and Monmouth" over again. I am reminded of the ingenious "Historical doubts" of the late Archbishop Whately, who might have argued that the confinement of Napoleon in St Helena is obviously a mere "reproduction" of his confinement in Elba.

But such resemblances may be found in Virgil as well; and why should there not be resemblances between successive images of the same author?

XVII. The fact is, such criticism is an example of the thousand ingenious things which may be said of the origin of any poem where the facts of the case are unknown. If Virgil lay in the same twilight as Homer, why should not the repetition of the warning to Æneas by Anchises' ghost in book III be "another version" of his warning by Hector's ghost in book II? why should not the pilot Palinurus, drowned by Somnus from the deck, be regarded as "reproduced" in Misenus drowned by Triton among the crags? Such ingenuity proves nothing, not even the relation of the parts to the whole, much less the origin of the parts themselves, since every particle of the conclusion is based on an arbitrary assumption — that the genuine work of a true poet will be found to avoid degrees of resemblance in successive images, such as are found between the Læstrygonians and Cyclopes, between Calypsô and Circê.

As regards "direct reference": poets, *qua* they claim to be creative, maintain the character by abstaining from this. Still some examples are found, as in Pindar, and Hômer comes in for a leading share.

XVIII. As regards 1. the absence of direct reference to our poems the Iliad and Odyssey, in the older writers, and even in "Pindar and the Tragic". This would be of some force, if it were the custom generally among early poets to refer directly to their predecessors, and if Pindar and the Tragic in particular *did* directly refer to some poets older than themselves, *and not* to our Homer. But the opposite of these is the fact. Poets, at any rate who assume to be original, as a rule contain no such direct references, and it would be inconsistent with their claims to originality, if they did. It is prose writers, historians, orators, philosophers, who quote poets or refer directly to them. The poets of Greece in particular seem to have looked on them-



selves down to a late period as all in partnership, all having an equal right to the legends. And this feeling puts direct reference out of the question. The secondary class of poets, elegiac and lyric, furnish indeed examples of such reference *e. g.* Simonides and Pindar. The plays of Æschylus contain no direct reference to any poet whatever before himself. There is similarly in Virgil no direct reference to Ennius or Lucretius. But can any one doubt that in the matter of phraseology he drew largely upon both, as in that of legend upon the Greek Epics? Pindar mentions Homer twice,<sup>(8)</sup> saying in one place, *Nem. VII. 29—30*, that the wanderings of Odysseus had through Homer obtained wider fame than they otherwise would. Of course this does not prove that the poem referred to by Pindar agreed in detail with what we now call the *Odyssey*, simply because nothing but detailed quotation could prove it; but surely no general reference could be more complete. The other passage is one in which the line of the *Iliad*, *ἑσθλὸν καὶ τὸ τέτυκται ὅτ' ἄγγελος αἰσιμα εἶδη* *O. 207*, is apparently referred to as a line of "Homer's". But Pindar transfers the word *ἑσθλός* to be an epithet of the word *ἄγγελος* with some other remouldings of the diction. His words are, *Pyth. IV. 494—5*, *ἄγγελον ἑσλὸν ἔφα τιμὰν μερίσταν πράγματι παντὶ φέρειν*, "which", Mr. Paley says, "can only by a great stretch of imagination be referred to a verse in our *Iliad*".

Now let any one compare the above difference between Pindar and Homer *O. 207* as cited by him, with the difference between the English "new" metrical and the English Prayerbook prose version of the Psalms in a thousand passages, and he will find that greater liberties by far have been taken by the versifiers. The

The actual words of Homer could hardly find place in Pindar for metrical reasons,

8 He also speaks of the *Ὅμηρίδαι ξαπτῶν ἐπέων αἰοδοί*, *Nem. II. 2*, and in *εἶην εὐροσιεπῆς κ. τ. λ.*, *Ol. IX. 120*, recognizes the distinction between his own secondary lyric strains and the *αἰοδοί* who celebrated deeds of ancient fame, cf. *Nem. VI. 50—2*: *παροιχομένων γὰρ ἀνέρων αἰοδοί καὶ λόγοι, τὰ καλὰ σφιν ἔργ' ἐκύμισαν*. Yet in many long passages, as notably in *Pyth. IV.* he deviates into the epic spirit.

## PART I

necessities of metre and rhyme may be pleaded. But are there not similar necessities in passing from heroic to lyric poetry? It is sufficient that the poet, who referred to his predecessor, gave a sufficient hint for the hearers to recognize. Nay it may be urged that the effect of inserting into poetry of one style and metre, the actual words of another style and metre essentially different, is absolutely comical; — it is a distinct resource of parody to do so.

and to introduce them, if it were possible, would have the effect of burlesque.

XIX. But even burlesque is often content to do no more than approximate. Thus, to take the first instance that occurs to me, in the Ingoldsby Legends we read,

Not the Volscians themselves made an exit more  
speedy

From Corioli, *fluttered like doves*, by Macready;  
where the words in italics are a plain reference to the Shakspearian line,

Like an eagle in dove-cot, I  
Fluttered their voices (Volces?) in Corioli.

Examples of approximate quotations or allusions.

I need not analyse the sentences in detail. It is clear that the effect of the quotation is here condensed into two or three key-words. Now on Mr. Paley's principles I hold that this is a significant token that the text of Shakspeare which the amusing author of those legends had before him differed materially from the commonly known one. At any rate, if Pindar's is not a direct reference to "our" Homer, neither is Mr. Barham's to "our" Shakspeare. I believe also that an allusion to the words of Achilles to Patroclus in Il. II. 89, *μή σύγ' ἄνευθεν ἐμεῖο λιλαίεσθαι πολέμῳ-ξιν κ. τ. λ.*, is to be found in Pind. Ol. IX. 117 foll. *παράγορείτο μή ποτε σφετέρως ἄτερθε ταξιού-σθαι δαμασιμβρότου αἰχμᾶς*.

The plays which follow in their plots some portion of incident in the Il. or Ody. are considerably more numerous than they have been reckoned as being.

XX. Mr. Paley has enumerated fifty-eight lost dramas "about Troy", composed by the three great Greek Tragedians, of which "not more than three or four contain "subjects even touched upon by our Iliad or Odyssey". I think he has omitted many such subjects from his list. — I find, to begin with, among lost dramas enu-

merated by him, nine of Æschylus which contain such subjects. They are the *Μυρμιδόνες*, *Ὅπλων κρίσις*, *Κίρκη*, *Πηνελόπη*, (9) *Πρωτεύς*, (10) *Ὀστολόγοι*, (11) *Φιλοκτήτης*, *Ἐκτορος λύτρα*, and *Ψυχοστασία*. The *Ὅπλων κρίσις*, with its fatal issue as regards Ajax, is mentioned in λ. 544—560. Philoctetes comes in for mention in his place in the Catalogue, B. 718—25, and is again referred to in θ. 219—20 as a famous archer. The *Ψυχοστασία*, on the testimony of Plutarch, (12) was founded on a single passage in Il. X. 209—13, καὶ τότε δὴ χρύσεια πατήρ ἐτίταινε τάλαντα, κ. τ. λ. The other six are the subject of whole books or lengthy passages in either poem. Besides these Mr. Paley has omitted the *Θρηῖσαι*, which is said to have turned on the death of Ajax; and the *Σύσφυος*, a trilogy of which one play was the *πετροκνύστις*, manifestly embodying the legend given λ. 593—600. Both these are Æschylean, making eleven to the share of that poet alone. Among the lost Sophoclean plays I set down the following as “touched upon” in the Homeric Troica, *Αἴας Λοκρός*, cf. δ. 499—510; *Ἀχαιῶν σύλλογος*, cf. B. 303 foll.; *Ἑλένης ἀρπαγή*, cf. Γ. 443—5; *Ἑλένης ἀπαίτησις*, cf. Γ. 205—6, and Mr. Paley’s note, who says, “this story

## PART I

Eleven from Æschylus alone have been omitted from the enumeration, besides

six from Sophocles, and

9 The only extant line of this play clearly shows its origin. It is ἐγὼ γένος μὲν εἰμι Κρής ἀρχέστατον. Obviously the false narrative of the disguised Odys., ξ. 199, is here reproduced, ἐκ μὲν Κρητῶν γένος εὐχομαι εὐρεῖάν; cf. τ. 172 foll. (to Penelopê), *Κρήτη τις γαῖ’ ἔστι*, κ. τ. λ.

10 This was the satyric play to the Orestean trilogy (Athen. IX. p. 394 α), and thus was plainly introduced in the same connexion as in the Ody., viz. with the wanderings of Menel. and the narrative of the fate of Agam.

11 It seems to me hardly doubtful that this play was founded on some scenes in the Ody. In the extant fragments occur the lines,

Εὐρύμαχος δ’, οὐκ ἄλλος, οὐδὲν ἥσσονας  
ῥβριζ’ ῥβρισμοὺς οὐκ ἐναισίους ἐμοί.  
ἦν μὲν γὰρ αὐτῷ κότταβος τοῦμόν κάρα,

and again

οὐράνην  
ἔρῳψεν οὐδ’ ἤμαρτε· περὶ δ’ ἐμῷ κάρῳ  
πληγεῖσ’ ἐναυάγησεν ὀστρακονύμνη.

These features of broad farce show that it was a satyric drama, probably a sequel to the *Πηνελόπη*, seizing on and exaggerating on their comic side such incidents as we have in ρ. 462 foll., σ. 394 foll., ν. 299 foll.

12 Moral. p. 17 a.



## PART I

may have been enlarged upon in the *ἔπη Κύπρια*"; *Μέμνων*, cf. δ. 188, λ. 522; *Ναυσικία*, cf. ζ. passim; besides the less certain *Πρίαμος*, *Τεῦκρος*, *Φοῖνιξ*, since the plots may probably have turned on some part of the stories of those princes external to "our Homer"; and lastly, *Χρύσης*, *Φαίακες*, which were probably developments of the story of the mission of the former in *A.* and of various scenes in η., θ., ν. This makes six, without reckoning the three deemed uncertain, from Sophocles. Then, to take Euripides, we find the names *Ἐπείος* and *Πρωτεσίλαος*. See for the former Ψ. 665, 694, 838, θ. 493, λ. 523; for the latter B. 698—702. And here we have again *Ἀλέξανδρος* and *Φοῖνιξ*, which I mention doubtfully for the same reason as above, and *Φιλοκτήτης*, which I venture to claim as connected with the Iliadic passage before referred to.

three from Euripides, or twenty in all. There are five others which may possibly have been founded on characters and incidents found in our Homer. Besides, the argument would prove, if anything, that our Homer was not current in the time of Euripides.

This makes three from Euripides, besides the eleven from Æschylus, and the six from Sophocles, or twenty in all. Surely when Mr. Paley says "*subjects even touched upon* in our Iliad and Odyssey", he must mean something inconsistent with the strict tenor of his words. But what surprises me most is that Mr. Paley speaks of the Tragic indiscriminately in this part of his argument, including therefore Euripides, without seeing that his argument, to whatever extent it is conclusive, proves too much; because it proves that our Iliad and Odyssey were not generally known in the time of Euripides. A conclusion which seems to me to need no refutation.

But the myths as found in Tragedy have undergone much amplification as compared with their Homeric form. The fuller details have superseded the simpler stories.

XXI. But since the characteristic feature of popular legend is development, on which I shall touch more fully hereafter, it may probably be conjectured why the Trojan legends as developed by post-Homeric manipulation formed more congenial themes for the Tragedians. Even the dramatic subjects which "our Homer" furnishes to these latter show a growth of the legend, since he left it, either under their hands or before it reached them. A prolonged devotion of the popular mind to the tales of individual heroes was sure to develope them rapidly on their pathetic side. Thus

the simpler forms of legend which "our Homer" presents would be quickly superseded for Tragic purposes by the fuller detail towards which popular feeling was ever tending. It may be fairly assumed that the "Cyclics" nursed that feeling and led it formulatively in its own direction; and if they thus supplied the dramatists with what they wanted, what wonder if, so far as it was available, the latter turned it to account, and so far set aside as antiquated the simpler Homeric forms of their legendary themes? But this, instead of proving the modernness, directly suggests the antiquity of "our Homer".

XXII. But why may not we suppose that Æschylus with our Homer before him advisedly deviated from the features of the Homeric story for the sake of Tragic effect? Thus he cut a *Θυήρου τέμαχος*, but the dressing may have been original. See the footnotes on p. xxiii *sup.* The differences which he introduces will be found to be wholly on the sensational side. For instance, the change which made Clytæmnestra the murderess imparts a deeper domestic horror to the tale, and leads directly up to her retributive murder by Orestes, and his subsequent fury-haunted exile. In our Homer's account of the matter her share is but that of a consenting secondary: the murder of Agamemnon is always ascribed to Ægisthus. Her death is indeed mentioned in one passage; but this depends on the genuineness of a single line, γ. 310, where see my note. I confess that I am rather disposed to reject the line. The passage is:

τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης  
 ἄψ' ἀπ' Ἀθηναίων, κατὰ δ' ἔκτανε πατροφονῆα,  
 Αἰγισθὸν δολόμητιν, ὃς οἱ πατέρα κλυτὸν ἔκτα.  
 ἦ τοι ὃ τὸν κτείνας δαίνυ τάφον Ἀργείοισιν,  
 μητρὸς τε στυγερῆς καὶ ἀνάλκιδος Αἰγισθοιο.

The last line being the doubtful one. It seems to me, especially when we consider the indignity with which the corpse of Agamemnon was treated, λ. 425—6, that, as there had been no funeral feast in his honour at his death, the expression *δαίνυ τάφον* relates to such a solemnization subsequently, though long after date, by

PART I

The Tragedians are more sensational, *e. g.* in making Clytæmnestra a murderess, whereas in Homer Ægisthus' guilt is alone stated,

unless in' one doubtful line,

## PART I

his son; even as Menelaus, who heard of it long after date in Egypt, says, δ. 584,

χεῖν' Ἀγαμέμνονι τύμβον ἔν' ἄσβεστον κλέος εἶη,

as taking it for granted that, under the circumstances of his death, no such honour would be accorded to him in Argos. If this be so, and certainly it puts no strain upon the passage, we may conceive the last line in the citation given above from γ. 306 foll. to have been a later addition, made when the Tragic form of the story had become thoroughly current and popular. But at any rate if δαίνυ τάφον . . . . μητρός τε στυγερῆς κ. τ. λ. be a Homeric connexion of words, there is still nothing to show that Orestes was a matricide.

which may have been an insertion in the Homeric text to suit the sensational view, when become popular.

But the Tragic view of Clytæmnestra may as easily have been devised as borrowed by Æschylus.

XXIII. I will show further on, when I discuss the myth-forms of Homer as compared with those of other poets, that an additional element was incorporated by the dramatists with the Agamemnonian legend of Homer. But I have, in the note already referred to, shown the points of departure which Homer supplies, for the Æschylean development of the story, supposing the line genuine; and need we deem so meanly of Æschylus as to think them insufficient for his purpose, or that he must have had some older poet who presented the legend in this more sensational form, from whom he servilely copied it? What reason in short have we for ascribing all the inventiveness to the "Cyclics" and all the imitation to the tragedians? I need not dwell upon the murder taking place in our Homer in the banquet-hall, and in Æschylus in the bath-room. Some such modification was necessary in order to give Clytæmnestra her opportunity. Euripides again departs from Æschylus in his treatment of this legend chiefly in the pathetic and æsthetic points which suited his genius. Still he differs markedly; but evidently he differs by free choice. There is no necessity for supposing that any intermediate and now lost poet showed him the new stand-point from which to view the legend. He adopted it for himself.<sup>(13)</sup> Thus again Sophocles differs

<sup>13</sup> We know on the one hand that Euripides, in *Elect.* 458 foll., gives Achilles a shield remarkably unlike the one given in *Il. Σ.*; although this part



from both his compeers, chiefly in the development which he gives to the character of Electra. A certain degree of alteration of the fundamental facts by each was necessary in order to find a basis for the ethical conceptions; but why must the dramatist have found it ready made for him? This assumption is wholly unsupported, and upon it all this part of the argument will be found to hang. It is somewhat as follows: — There is a wide chasm open between the facts of Æschylus and the narrative of Homer, *therefore* there must have been a Cyclic poet to fill it up; and still more extraordinarily, these Cyclics were older than our dramatists, and therefore our Homer was younger. (14)

## PART I

Sophocles and Euripides again differ from him and from each other in outline of fact as a basis of their difference in ethical colouring.

But all this justifies no conclusion about priority or posteriority.

of the Il. must certainly have been current in his time. On the other hand in the same play 720 foll. Eurip. makes Electra marry an old villager and live in poverty; it is she also who incites to matricide the reluctant Orestes, 974 foll. In all these and many other particulars Eurip. differs, designedly of course, from Æschyl. Now which of the two followed the "Cyclic" poet? Or, if they thus differ from each other, why may not both have equally differed from him? We have "our Homer" to compare with these dramatists: the Cyclics we have not. Compare also the wide differences between the Antigonê of Euripides and that of Sophocles. I will give one more instance of an altered version of a Trojan story, as it does not enter into the tragic tale of the Oresteia, but comes — with a difference — directly from Homer as we have him. In the Iliad it is the dead body of Hector which is dragged by Achilles, in the Ajax of Sophocles it is the living man. Here again, Mr. Paley seems to assume that some Cyclic poet earlier than the Tragedians and "our Homer" had so shaped the tale — I think, a superfluous supposition. Whatever is more violently sensational is better suited to the descriptive passages of ancient Tragedy, which, be it remembered, never enacted its greatest horrors on the stage. On this principle. I doubt not, Sophocles imparted this pathetic touch to the fatal sequel of the hostile gift of the girdle to Hector by Ajax. It is probable that, once set up, the more violently sensational from of the legend would root itself. Thus Virgil by saying of Hector,

. . . . pedes trajectus lora tumentes,

would appear to accept the version and mark it by this epithet. A similarly sensational feature is imparted to the murder of Agamemnon by Æschylus. He was not only slain but mutilated after death. *Choeph.* 439.

14 Of course I am aware of Aristotle's words *de Poet.* cap. XXIII. which compare the capacity of the Homeric with that of the Cyclic poems in furnishing material for Tragedies; but this does not touch the question how far the Tragedians receded from the facts as given by Homeric or Cyclic text. Did the Cyclics all agree in the way in which they moulded the legends? Müller, *de Cyclo*, p. 106, supposes that the *Ἰλίου πέποις* of Lesches was not received into the

## PART I

An "uncritical assumption" complained of: but none such is made here.

Quite enough would be found in our Homer for Tragic genius to work upon without intermediate "Cyclical" steps, as our own Shakspeare found enough in an old Danish tale.

Pindar's peculiarity is that he is in the character of his legends led by local feeling.

XXIV. Mr. Paley adds (Essay p. 9), "Scholars have been in the habit of uncritically assuming that, when we read of an Achilles or a Hector, an Ajax or a Patroclus in Pindar or the Tragic, or see them depicted on early Greek Vases, the poets or artists were referring to characters known to them from our Iliad. I am convinced this has been the fundamental error that has distorted and falsified all our reasonings on the Homeric question". Now I beg to point out that I make no assumption of the kind. I only say that the fact of various incidents of the legend being different, and various features of it remoulded by Pindar or the Tragic, is no proof that they *did not* get from our Homer a knowledge of the legend in question. It even seems to me quite possible that Euripides might have written such an Electra as he did write, merely from having the Oresteia of Æschylus before him, and on the supposition that all earlier Greek poetry had perished. I would beg to compare the way in which Shakspeare dealt with the legend of "Hamlet"; how he has added characters, altered situations, and infused a wholly new ethical conception into the "Hamlet" whom we best know. Is there any reason in the nature of things why a modern poet who had genius for the task might not repeat in a new dramatic version the same tale of "Hamlet", differing as much from Shakspeare as Euripides from Æschylus, and as much from the story of "Hamlet" as either of these from Homer? Nay, did not Dryden in his "All for Love, or the World well Lost", actually attempt something of this sort in the story of Antony and Cleopatra? As regards Pindar, the intensely local character of the legends which he embodies is manifest at a glance from the scope of his poetry. He might have found a dozen other forms of the legends about Battus, Telamon, or Heracles, far more

Cycle, because he followed some version of the legendary facts different from the vulgate, or possibly some which "etiam ipse finxerat"; that he and Arctinus had different versions of the last days of Troy, and the like. If they differed from each other, why may not the dramatists have differed from both as well as from Homer?

widely current than the one which in any panegyric he selected for his purpose, but, if he was writing an ode to glorify an athlete from Cyrenê, Salamis, or Thebes, it would be astonishing if he did not as a matter of course prefer the type which was locally recognized. I shall have occasion further to return to the question of myths and their localities, and to Pindar in particular as the exponent of the *cultus* to which they gave rise. I take leave of this part of the argument with the remark that, if our Homer is shown to be later than Æschylus because the latter borrowed from the Cyclics, he is for the same reason later even than Apollonius Rhodius and Virgil; and that, if we are to go to the Cyclics for Tragic plots as often as we find the situations altered where Homeric characters or at any rate personages are preserved, we shall often want one Cyclic for Æschylus, another for Sophocles, and a third for Euripides.

If Æschylus, because he borrowed from the Cyclics, is earlier than our Homer, so are Apollonius Rhodius and others too.

XXV. But Pindar only illustrates the tendency of the Greek mind in his own day and probably a much earlier day. Every city would have its own cycle of legend modifying locally the generally received legends, and in the local form rather than in the general every Greek child would doubtless know them first, whether that form were rhapsodical or not. Therefore we can never be sure that poets whose names, and perhaps whose works, we know as embodying successive forms of the same legend, were indebted directly to one another for the form which the legend takes. I will make my meaning more plain by a modern instance, — that of the same imagery of penal doom traceable successively in several poets of modern Europe.

But the direct indebtedness of poet to poet is very uncertain, as shown by an instance taken from Milton compared with

Milton says *Parad. Lost* II. 587 foll.

Thither, by harpy-footed furies haled,  
At certain revolutions all the damned  
Are brought; and feel by turns the bitter change  
Of fierce extremes, extremes by change more fierce,  
From beds of raging fire, to starve in ice  
Their soft ethereal warmth, and there to pine,



## PART I

Immoveable, infixed, and frozen round,  
Periods of time, thence hurried back to fire.

The passages which I am about to compare have been quoted again and again. They are to be found in the notes *ad loc.* to Keightley's edition of Milton, in Drake's "Shakspeare and this Times", Vol. I. p. 378—9, and doubtless elsewhere.

Shakspeare

In Shakspeare's Measure for Measure Claudio is made to say,<sup>(15)</sup>

The delighted spirit  
To bathe in fiery floods, or to reside  
In thrilling regions of thick-ribbed ice.

and Dante,

In Dante, *Inferno* III. 87, we read,

Io vengo per menarvi all' altra riva  
Nelle tenebre eterne in caldo e in gelo,

and again *Purgat.* III. 31,

A sofferir tormenti e caldi e gieli  
Simili corpi la virtù dispone,  
Che come fa non vuol che a noi si sveli.

Now it is obvious to infer that Milton borrowed from Dante directly, or from Shakspeare, who borrowed from Dante; but the inference is not necessary. There were abundant stories propagated by the medieval theologians of the precise forms of suffering which await the sinner in a future state, so generally current, and which retained so strong a hold on the imagination, that the great changes in religious views in the sixteenth century were unable to break the tradition. The poets in particular of that and the subsequent century had nothing to substitute for them, and therefore the tradition may have penetrated Milton from wholly different sources than Shakspeare, and the latter from wholly different sources than Dante.

Again Claudio, condemned for incontinence, continues,

To be imprison'd in the viewless winds,  
And blown with restless violence about  
This pendant world;

Chaucer, before him, "Assemblie of Foules", had said,

PART I

And likerous folke, after that they been dede,  
Shall whirle about the world alwaye in paine,  
Till many a world be passed.

and further il-  
lustrated from  
Chaucer!

Compare the doom of Francesca de Rimini and her lover in the *Inferno* V., and especially the previous lines which describe the whirlwind of the Second circle, 31 foll.

and again from  
Dante.

Le bufera infernal che mai non resta  
Mena gli spirti con la sua rapina,  
Voltando e percotendo gli molesta.

and 40—2,

E come gli stornei ne portan l'ali  
Nel freddo tempo a schiera larga e piena  
Cosi que fiato gli spirti mali.

Virgil before all these had said, *Æn.* VI. 740—1,

*Aliaë pandantur inanes*

*Suspensæ ad ventos.*

Knowing, as we do, what Virgil was to Dante, the actual passage in the former may very probably have been present to the mind of the latter, but for the reason above mentioned there is no need of the supposition. At any rate there can be little doubt(16) that Chaucer and Dante were independent. The same mediæval view of the forms of penal doom had reached both.

These resemblances are due to a pervading belief, which circulated the legend irrespective of the form, and so with the hero-myths of ancient Greece.

Now what prevailed in Europe with regard to this particular view of the penal doom of the dead is, I believe, like what prevailed in Greece with regard to all heroic legend. There may have been other — call them Cyclic — poets, who partly bridged the interval between *Æschylus* and *Homer*, but it is wholly superfluous to call in their aid. The legend, as distinct from any particular form of it, — the automythic essence, so to call it — was what they had to deal with, and

16 Chaucer was born in the same decade in which Dante died. Of course therefore the former might, as a matter of possibility merely, have borrowed from the latter. But the probability lies strongly the other way.

## PART I

The free circulation of rhapsodic strains, and the incessant accompanying development of legend would make it probably impossible to ascribe the source of particular tragedies to particular ballad-epics, even if we had them to compare.

each may very probably have dealt with it from a purely independent stand-point.

XXVI. But in fact much more must the receptiveness of whatever was popular and floating have prevailed with greater frequency than conscious adaptation or studied imitation of a given poem in an age when books were not. Suppose a man of poetic imagination hears a highly popular recitation on the legend of Œdipus, carries away an outline of leading facts, retains entire some specially impressive passages, and catches a great deal of striking imagery and phraseology. He goes to another city and hears another version current there with strong local colouring, he assists at a *κῶμος* and finds old features effaced and new ones still added. His own imagination is then kindled and he reproduces, but in a still further altered form, a variation on the same epic theme. His novelty wins acceptance; for Homer has himself in the words of Telemachus stated the law of popularity in his own day, *α.* 351—2,

τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι  
ἢ τις ἀκούοντεςσι νεωτάτῃ ἀμφιπέληται.

These words, although referring to novelty of theme, yet suggest novel treatment as a secondary condition. There were a host of receptive and impulsive minds, there was an abundance of material, the one acting and reacted on by the other. This process may be conceived to go on till there are currents of rhapsody circulating everywhere, till on festive occasions a people's whole mind is steeped in them, till, as after a heavy downpour of rain, the flood is all about the land, and you cannot see the river for the water. Now if in this state of things the Tragic impulse took a new development, it may be impossible to say that a particular tragedian was directly and principally indebted to this or that particular form of ballad or epos. But the flood finds its level and the banks reappear and the ancient channel is left majestic and alone.

Nay it seems to me very likely that, had all this mass of ballad literature come down to us, we might find it impossible to decide which composer, or whether any,



singly and primarily furnished any particular drama-  
tically with the plot of any particular play. We might  
find the original Homer so lost in a swamp of second-  
aries and imitators as to leave the question wholly ob-  
scure.

The inference of direct indebtedness is therefore very  
precarious, and no less so of course with regard to  
Homer than with regard to the "Cyclic" poets. But  
when it is sought to prove Homer late and these Cy-  
clics early because, it is alleged, the Tragedians drew  
from them and *not* from him, it is important to point  
out on what slippery ground the allegation rests.

XXVII. Thus, when Mr. Paley says, "my position  
"is that it was from this mass of ballad literature and  
"not from our Iliad and Odyssey, that Pindar and the  
"Tragic writers took their themes" (Essay, p. 3), I be-  
lieve that he asserts what, in the absence of the "ballad-  
literature", cannot be proved, and what might have  
been equally difficult to prove or disprove, if it had  
survived. I am not, therefore, concerned to prove that  
any given number of the Æschylean plots, those for  
instance mentioned above, XX, were in fact taken  
directly from our Iliad or Odyssey. I believe, indeed,  
that I have shown in the notes there as strong proofs  
of their being taken from our Homer, as can be given  
in favour of any such plots being taken from the Cyclics.  
But for my present purpose it suffices to show that a  
large enough proportion of them bear a sufficiently close  
resemblance to certain characters, groupings of incident,  
or situations of plot, in our Homeric poems to negative  
the presumption of modernism which Mr. Paley seeks  
to establish against those poems by comparing them  
with the Cyclics in this respect. It therefore matters  
very little what was the precise date at which such  
portions of the Trojan story as "the Building of Troy,  
the Rape of Helen, the Judgment of Paris, the Murder  
of Agamemnon", and — to add one more — the Sack  
of Ilium, acquired a fulness of development at all cor-  
responding to the scale of the present Iliad and Odys-  
sey. I see no reason whatever for supposing that the

It is precarious  
to attempt this  
with regard to  
Homer as with  
regard to the  
Cyclics. All that  
can be shown is  
that the com-  
parison, as far  
as it goes, fur-  
nishes no ar-  
gument from de-  
fect against the  
antiquity of our  
Homer.

## PART I

To speculate what was the date of particular episodes, and whether any of those given succinctly or condensed in Homer pre-existed in a fuller poetic form is equally uncertain.

last two existed at whatever time the *Odyssey* was composed in any fuller form than as they are there given. But I am not to be understood as assuming the opposite of this and arguing from it. On the death of Agamemnon we have one passage of fifteen (17) lines, another of eight (18) lines, and a third of twenty six, (19) all of which contain from various points of view in part or whole the outlines of the same tale. In another (20) which turns on the details of the murder, the narrative is given by the shade of the murdered king. There are further several passages which allude in passing to some of the facts thus conveyed. Now, what reason is there against this being, so far as we know, the earliest poetical form in which the legend was presented? As regards the sack of Ilium, we have it proposed as a subject by Odysseus (21) to Demodocus; and a brief summary, as represented, of the lay of the latter is given in twenty one lines, (22) which is again further epitomized in the three lines in which the subject is proposed. Again we have narrated by Odysseus in seventeen (23) lines more the special part born by Neoptolemus in the same enterprise. Now why must we assume as a fact any fuller then existing form of this epic narrative? The poet undoubtedly assumes it for the purposes of his song, but are we to yield to poetic illusion and take it for a criterion of fact? I therefore wholly reject the notion of an *Ἰλίου Πέρος*, like that known by the name of Lesches, as on this ground existing when the *Odyssey* was composed, and so with regard to other such portions of the general Trojan legend. The building of Troy, the rape of Helen, and the judgment of Paris, are dealt with in a far less complete and much more allusive way. But, if we suppose that they existed at the time of the *Iliad* in a form as full as that in which the death of Agamemnon and the sack of Troy are included in the *Odyssey*, we shall be making an assumption quite large enough to meet all the known facts.

XXVIII. I have already stated my own belief that the epic material may have undergone several successive manipulations before our Homer, and that he may have had much pre-existing material in some form or other to draw upon (Vol. I. Pref. Part. I, XIII). I have also stated my view (*ibid.* XIII) of the period when, and the manner in which, the art of writing and the use of mss. came in to aid the resources of the rhapsodist. I still think that the most probable view. If the tale of Troy had floated unwritten down to the time of Pindar or later, as Mr. Paley supposes (Essay p. 3), I cannot see how it is likely that the story of the Pisistratids and their care of the Homeric text could ever have arisen. Further, the Greeks must have become acquainted with the use of Egyptian papyrus at any rate in the time of Amasis, if no earlier.<sup>(24)</sup> We cannot surely suppose them so dull and unreceptive as not to have readily assimilated the habit. Again, were the Phœnicians likely, with the stimulus of colonies and commerce, to be more or less forward than the other Canaanites in the use of writing materials at 800 or 700 B. C.? The same commercial and colonial stimulus reached the Greeks, at any rate those of Asia, not long afterwards; and with the Ægean as a highway and its islands like stepping stones, where is the unlikelihood of the European Greeks becoming speedily as forward as their Asiatic kinsmen? Indeed the fact that Hecataeus and Charon flourished as prose writers B. C. 500—480 seems to me proof positive that writing as a means of literature was thus early known. Mr. Paley nowhere notices these and argues as if they had not existed.

XXIX. Mr. Paley appeals under 2. to early Greek art. Let us take the Parthenon<sup>(25)</sup> as the best known

## PART I

But writing for literary purposes was, I am persuaded, not so late an introduction into Greece as has been assumed. The facts of the reign of Amasis and the prose writings of early Ionian geographers suffice to prove this.

<sup>24</sup> Amasis gave the Greeks the emporium of Naucrates (Herod. II. 178). All the settlers mentioned by Herodotus as availing themselves of it, whether Dorians Ionians or Æolians, are either from western Asia or from some of the Ægean islands on the Asiatic coast. Thus an Asiatic Ionian poet would have the earliest opportunities of this Egyptian intercourse and its resulting culture.

<sup>25</sup> It is generally believed, and has indeed been deliberately stated by



PART I of Greek monuments of the best period. It belongs to the age of Pericles, later than which not even Mr. Paley seeks to place the date of "our" Homer. The legends of the Troica are absolutely unrepresented upon its remains.<sup>(26)</sup> This is because in Greek art local

regards the legends which it illustrated, is local rather than general in its

Lord Byron in *Child Harold*, II. st. xi—xv, that the deportation of the Parthenon relics to this country was mere plunder, connived at or reluctantly consented to by a people unable, in the abeyance of all save barbarian authority, to resist the spoiler's hand. The complaint was repeated by Mr. K. S. Pittakys, an Athenian, who published in 1835 "L'ancienne Athènes", from which I select the following passages.

"Toutes les statues de ce fronton (de l'ouest) furent pillées par Lord Elgin. Il faut en excepter une qui a été prise par les Vénétiens et deux autres qui existent encore avec un fragment dans leur ancienne situation", p. 351.

"Les plus beaux restes du Parthénon, c'est-à-dire les admirables bas-reliefs qui ornaient le fronton et les métopes, furent transportés par Lord Elgin en Angleterre. Ils ont été achetés par l'état et exposés au Musée Britannique. Jamais nous n'avons senti plus vivement la tyrannie des barbares que lorsque nous nous vîmes trop faibles pour empêcher un Ecossais d'enlever ce que les Goths, les Turcs, et les siècles avaient épargné."

"Je crois que dans l'état d'indépendance où nous entrons, nous aurons le droit de réclamer auprès de la nation Anglaise les chefs d'œuvres de nos ancêtres, pour les remettre à la place que le divin Phidias leur avait choisie."

Lord Byron, *ub. sup.*, congratulates himself that the "dull spoiler" was a Scot and not an Englishman,

Blush Caledonia! such thy son could be!

England! I joy no child he was of thine;

if the statement, however, be true which is made above by Mr. Pittakys, our Government, though not the thieves, were the receivers of stolen goods and our National treasure-house is their repository. I own to an uncomfortable feeling, as often as I pace the stately Greek Sculpture galleries of the Museum, and think, if the principle of *sum cuique* were applied, how bare those walls would be! The Greek Government should, I think, make some demand, either for the unconditional release, or at any rate the ransom of all this, I fear, ill-gotten spoil. We probably have no better title to them than the first Napoleon had to the Horses of St Mark — a title resting solely on the weakness of the rightful owner. But at least it would be better any how to reunite the severed members of the same whole — say by our purchasing and deporting the building and remaining statues of the Parthenon entire. The Greeks might then say of what we now have, in Byron's words,

"Keep it now and take the rest".

26 I speak here of the remains only as they are seen in the Brit. Mus., since these seem all to belong to one, the Periclean, period. The notice by Pausanias (I. xxv foll.) of what he saw in the 2<sup>nd</sup> cent. A. D. would of course embrace much that was later.

interest predominates over general; and because, as regards Homer, it did not, till much later, enter into the conceptions of art to illustrate poets upon strictly national monuments.<sup>(27)</sup> This prevalence of local rather than general mythology is but the reflex in art of the spirit which prevailed in politics, and led every Greek to concentrate his patriotism on one limited community, with its jealous autonomy and narrow political sympathies, rather than on Hellas as a whole. We have therefore on the Parthenon friezes Centaurs defeated by Lapithæ and Amazons by Greek hoplitæ, because Peirithoüs and Theseus were the local *genii*, and the legendary leaders of these mythical wars. We have the contest of Pallas with Poseidon, in which he produced the horse and she the olive, of which Homer yields no trace; and we have her birth from the head of Zeus, which again is not found in Homer (see Vol. I. App. C. 5), but occurs in Pindar, Hesiod, and the Hymns, and thus presumably was a post-Homeric development.

PART I  
spirit, like Greek  
politics:—shown  
in the Parthe-  
non;

XXX. Numbers of ancient vases have been preserved. Among these perhaps the most ancient of Greek workmanship bearing a human figure is the one copied in the first volume of this edition facing p. xii in Appendix C. Pallas appears thereon clad in the *χιτών*, and armed with ægis, helmet and spear, as in *E.* 736—44. She has also a shield, which is not mentioned in the passage, but would be necessary to complete her resemblance to a panoplied warrior. The back of the figure is turned towards the eye, hence the development of the forms on the ægis could not be fully given. There is, however, a sort of fringe terminating in snaky heads of which three only are visible, suggesting the poet's description rather than expressing its detail;

shown further in  
the vase paint-  
ings, *e. g.*, the  
oldest with a  
human figure,  
the Burgon Vase  
(Vol. I. App. C.  
p. xii)

27 The Delphian Leschê, painted by Polygnotus, of the Periclean period, is no exception. The "Tale of Troy" was looked on as a glorious epoch in the nation's history, and therefore the proper theme of art as of song; but it was *the tale* that Polygnotus illustrated, not Arctinus or Euenus or even Homer, as such. They might assist his vehicle of expression, but the idea was taken from *ἡλέα ἀνδρῶν*, which were older than all.

## PART I

## αἰγίδα θυσανόεσσαν

δεινὴν, ἣν περὶ μὲν πάντη φόβος ἐστεφάνωνται.

The monster forms corresponding to the lines,  
 ἐν δ' ἔρις, ἐν δ' ἄλκη, ἐν δὲ κρυόεσσα ἰωκή,  
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου  
 δεινὴ τε σμερδνὴ τε, τέρας Διὸς αἰγίοχοιο,  
 would probably be seen only in front, unless so far as  
 the snake-heads may conventionally assist to indicate  
 the Gorgon; cf. Æschylus Choëph. 1048—1050,  
 ὁμοαὶ γυναιῖκες, αἶδε Γοργόνων δίκην  
 φαιοχίτωνες καὶ πεπλεκτανημένοι  
 πυκνοῖς δράκουσιν.

The long hair, as noticed in Vol. I. p. Lxxxiii, App. E (21), is seen escaping from under the helmet and trailing over the shoulders; and, probably in order to develope this more fully, the helmet is conventionalized into a mere skull-cap to which the tall crest is ludicrously disproportioned. Of course there is no ground for saying that the artist had "our" Homer in view, but if he had recently listened to a recitation of *E.* 736 foll., he might have been expected to produce some such result as that before us. A more conventional and less minutely graphic idea than that of the poet was probably in his mind. Yet even the conventionalities of art are more or less governed by the images of poetry, and such an approximation as this might well be the result of the popularity of our *Iliad* at the date of the vase, which probably belongs to the early 6<sup>th</sup> cent. B. C. (28) The most striking feature however of the representation is the device of the dolphin on the shield. I have suggested one explanation as possible on page xii of Vol. I; but, as the same shield-device is seen in other armed figures on later vases, (29) I incline to regard it as having a local prevalence, and perhaps as distinctive of Athens. If so, it is an ex-

which, though loosely illustrating Homeric description, yet sacrifices some principal features to a (probably) local device.

28 The type became conventional; and several other Panathenaic vases of a much later period reproduce Pallas similarly accoutred.

29 See in particular one mentioned below, p. LV, in the Lamberg collection.



ample of what is observed above, how the local element tends to develop itself at the expense of the general.

XXXI. It is apparently in order to display the shield with its device full-face that the attitude is chosen; and this has necessitated the subduing or suppressing the grander features of the ægis. If the dolphin was an actual Athenian shield-device at the date of the vase, to put one on Pallas' shield would unmistakably express her connection with Athens; and *this* would be more to an Athenian craftsman than conformity with the poetic ideal, although this latter might all the while exercise a powerful influence on his general conception. The same feeling, I think, rules in Greek vase-painting, at any rate in the earlier period. The vase-painter was a citizen, or had local sympathies, or was under the patronage of powerful families, and addressed a strictly local public. Even if one such acquired a wider fame, he might, and probably would, still speak the truth of art through a local medium. It would even be a greater homage to his renown, if strangers from afar came to buy vases shewing local subjects for the pure merit of their style.<sup>(30)</sup> The same feeling caused the manufacture of the "silver shrines" for Artemis to be an influential branch of trade at Ephesus. The very same feeling, I may add, governs local photography and local art generally at the present day.<sup>(31)</sup>

PART I

Thus art spoke in legend a local dialect (strongly shown by a passage from Pausanias cited in a note).

30 This prevalent local tendency of Greek art receives a strong testimony from Pausanias V. xviii, who, speaking of a subject supposed to be represented on the chest of Cypselus, says, ταῦτα μὲν δὴ οὐδὲ ἀρχὴν ἀποδέξαίτο ἂν τις ὡς ὁ τοῦ Κυψέλου πρόγονος Κορινθίος τε ὦν καὶ τὴν λάρνακα αὐτῷ ποιούμενος κτῆμα, ὅποσα μὲν Κορινθίοις ἦν ἐπιχώρια ἐκὼν ὑπερβαίνειν, ἃ δὲ ξενικά τε καὶ οὐδὲ ἄλλως ἦγοντα ἐς δόξαν ἐτεχνᾶτο ἐπὶ τῇ λάρναι.

31 Thus all the legend of Agamemnon's fate and Cassandra's as blended with it would have a special Peloponnesian local interest; and a secondary Athenian local interest, when the great Attic dramatists had once made the theme their own. So the story of Penthesilea and her Amazons at the siege of Troy doubtless formed a highly popular episode for Attic artists, owing to the connection of the same Amazons with the story of Theseus. So even the story of Herakles, Pan-Hellenic as it became, was specially Atticized by his being placed always under the guardianship of Pallas. Hence also the thousands of vases which represent the Eleusinian or Dionysiac festivals, the very flower of Attic *cultus*.

## PART I

Pindar is local, the Cyclics were presumably local, and vase-painting would find in them a more congenial class of subjects, than, on the whole, in our Homer, in proportion as he shows the same tendency *less*.

XXXII. Now it is plain that, if any Cyclic poems were being evolved in a continuous metrical form from floating legends at the time of Pindar, they must have come under the same influences which were powerful with him. And local influences are apparent in every ode of Pindar. He hardly can escape into general legend but through a local door. Thus he diverges into the story of the Argô, his longest extant flight of song, because it tends to glorify Cyrenê. He introduces the theo-myth of the Dioscouri, because he is praising an athlete who boasted a descent from one of their comrades. He interweaves the chief Argive legends, because his hero is a man of Argos. (Pyth. IV. Nem. X.) Now the more largely the "Cyclic" poets dealt in local allusions, the more congenial subject-matter would they afford to the vase-painter; and therefore any preponderance which we find of such subjects over Homeric on the vases is natural, since the local element in our Homer has but a limited range, and several of the allusions in which we trace it, — that for instance to Erectheus, *B.* 547—51, *η.* 80—1, — may be from a later hand.

But the conditions of art greatly limited the painter in his choice of subjects. The earliest figures are solitary or in pairs, and identification is difficult; groups come later. Thus an appeal to early art is not easy to make effective.

XXXIII. Another feeling which would always influence the artist is that in favour of subjects specially suited for his treatment. The area of his picture was rigorously limited, and the range of his choice proportionably narrowed. We may compare, for this purpose, the older examples of stained glass exhibiting figures or groups in our Church windows. In the earlier vases groups of many figures are of course rare: and solitary figures, such as the Pallas already mentioned, or at most pairs of figures, predominate. Hence *μονομαχίαι*, such as we have in abundance in the Iliad, often occur. They gave balanced figures in effective *poses*. Whether these are or are not Iliadic it is in many cases impossible to say. One among these earlier ones is called by connoisseurs "the combat of Hector and Ajax", and may be so for aught I know. Ajax would certainly interest the Salaminian and therefore the Athenian public, when the surreptitious line of Solon

*B.* 558 was once firmly rooted in the Homeric text. Whereas Achilles would interest no city in particular. Probably the knowledge of the conventional marks of recognition has perished ages ago. These duel-pieces represent the heroes nearly always assaulting, seldom in any such marked attitude, or with any such special attribute, as would enable us to compare them with the descriptions in our Homeric text. But assuming that we could be sure of this Hector and Ajax pair, still, several versions of the Tale of Troy might have embodied that particular duel; and there would thus be room for considerable uncertainty, especially in the eyes of critics who disparage such evidence as is accessible, and demand such as is out of reach.

XXXIV. I dwell on these considerations in order to show that a great deal more than we are likely to find, especially at an early period, would be required to establish any confirmation of the bulk of our present *Iliad* as then current. And indeed, to illustrate a poet by a series of vase-paintings does not seem to have entered into the conceptions of practical art at the early date which alone could qualify them as evidence upon the question before us. Those paintings illustrate legends; mostly, as I have said, of local interest; but even where of general, legends still, not poems. The illustration of a poem is mostly an accidental result. As the resources of art grew, the drama, which appealed to the eye as well as to the ear, became indeed a direct source of suggestion to the vase artists, and we find, although rarely, scenes depicted. But mere recitations, though they might fire the imagination of the painter, yet would give him little but general impressions to carry away; and all the detail, all that constitutes the distinctive and characteristic features of the group — say of combatants or charioteers — would often be worked out subjectively. And beyond recitation there was nothing to aid him. To give weight to Mr. Paley's negative argument each artist should have had a copy of the *Iliad* in his studio.

But a legend, rather than a poet's version of it, was the object aimed at by the artist;

XXXV. There is, however, one subject which appears



PART I  
and *such* legend  
as could be most  
effectively repre-  
sented, as in-  
stanced in the  
duel of Achilles  
and Memnon.

repeated on the early vases more frequently than any of the same number of figures, — that viz. of the combat of Achilles and Memnon with their goddess mothers looking on.<sup>(32)</sup> Now this subject, I take it, was so much favoured simply for its superior artistic capacity. It gave the opportunity of *two* pairs of figures, one of each pair balancing the other, contrasted in attitude, sex and habiliments, and thus producing a perfectly symmetrical group. It is easy to see why such conditions, especially in the early days of art, should have been preferred. Of course in the Iliad the most important *μονομαχία* is that of Achilles and Hector. But in this a *third* figure — to give the group its distinctive complement, — that viz. of Pallas in the guise of Deiphobus, would have to be admitted; and, the other pair balancing each other, this third would be left isolated.<sup>(33)</sup> We see at once why the artist preferred the easier conditions of one pair or of two pairs. That the death of Hector was dramatically more important was nothing to him. He thought chiefly of what he could most effectively express.

XXXVI. The chest of Cypselus<sup>(34)</sup> is a work which

32 Precisely as they were represented on the Chest of Cypselus, Ἀχιλλεὺς δὲ καὶ Μένωνι μαχομένοις παρεστήκασιν αἱ μητέρες. Paus. V. xix.

33 There is such an one, in which the Pallas is feebly balanced perhaps by the ἔρινος, noticed in the text a little further on. — This illustrates my point.

34 The site of Corinth, where Cypselus reigned, was in favour of the earliest results of civilization, whether Asiatic or European, being accumulated there. Thus we have Sisyphus "the Æolid" named in Z. 154, as living there. Now "Æolid" probably means of foreign extraction, and this foreign source would in most cases be Asiatic. The earliest carved work amongst the Greeks, in which workmanship the Phœnicians were early proficient, may more probably have been at Corinth than elsewhere in Greece. Pausanias, by saying that the inscriptions on the chest of Cypselus ran βουστροφηδὸν, gives some warrant for the antiquity which he ascribes to this relique. By saying that Eumelus was in his opinion the author of the inscriptions, since they are solitary lines or distichs, *not* quotations, he intimates that the work in his belief was as old as Eumelus' time. Now Eumelus is usually regarded as one of the "Cyclic" poets, author of the *ρόσοι* or some of them, and assigned to the 5<sup>th</sup> Olympiad or about 750 B. C. This would agree with the age assigned to the chest. But Pausan. has rather an easy faith in reliques. Thus he discusses the genuineness of the alleged ὄρκος of Eriphylê in a way which shows

it is impossible accurately to date. It may probably be as old as 600 B. C. There are a number of legends illustrated upon it — in fact all the more notable legends of Dorian Peloponnesus and Ionian Attica, that of CEnomaüs and Pelops, of Eriphylê and her necklace,(35) that of Phineus and the harpies, of Boreas and Oreithyia (Attic), that of the Argonauts, parts of that of Herakles, that of Marpessa, wife of Idas,(36) carried off by Apollo, that of Medeia and Iäson, that of Atlas and the Hesperides, that of Ares and Aphroditê,(37) of Peleus and Thetis, of Perseus and Medusa, of the Dioscuri and Helen, connected with that of Theseus by the name of Æthra. There the Judgment of Paris,(38) the outrage on Cassandra in the temple of Pallas by the Locrian Ajax,(39) the beautiful Hesiodic allegory of Sleep and Death, the children of Night, and the fate of the sons of CEdipus, were also represented; and besides all these, several scenes from Homer, as we have him, the duel of *H.*, the Coön and Agamemnon,(40) Odysseus and Circê,(41) the arms presented to Thetis for her son, Nausicaa and her handmaids.(42) Besides many of the scenes briefly referred to in the same poems, such as several of those mentioned above; see the references.

XXXVII. Now, I think, we may fairly assume that, when Pausanias saw this chest, it was the most ancient piece of wood or ivory carving extant in the Greek world, and most likely had been so for many ages. Its work is full of complex groups of figures. All save one, which is a historical battle piece, have the loose general connexion of illustrating Greek legend; but the greater number have no more. There is on the whole

## PART I

On the chest of Cypselus among many scenes which are miscellaneous, and of general rather than local interest,

he saw no reason why it might not be genuine (IX. 41, 2. 3). He mentions nothing in the inscriptions which struck him as characteristic. If Eumelus had possession of local fame and of reputed antiquity, Pausanias would be nearly certain to refer such lines to him. No doubt the chest may have been dedicated at Olympia in memory of Cypselus, and speedily grew, under the influence of relique-hunting credulity, into the real one in which he had been preserved.

35 cf. λ. 326 foll.      36 I. 556.      37 Θ. 266 foll.      38 Ω. 25—7.  
39 cf. δ. 502.      40 Δ. 248 foll.      41 κ. and μ.      42 ζ. 85 foll.

PART I

Pausanias refers to several from Homer expressly, but to not one from any Cyclic poet.

a preference for Peloponnesian over Attic legend; but the illustrations are rather of general than of local interest, a Homeric quality (see XXXII, end) favouring high antiquity. There are five which Pausan. recognized as illustrating our Homer and apparently designed to do so. There is no suggestion, or reason for supposing, that the other designs bore a like reference to any other poet.(43) Now this is strange if there were "Cyclic" poets equally well known or better at the date of the artist. It would be unreasonable to say that Pausan. may not have known of them, or been able to identify them as represented. Let us remember how in the similarly elaborate description of the Delphic Leschê he repeatedly refers to Cyclic poets or poems, as Lesches and Stesichorus, the Sack of Troy, the Cypria, the *νόστοι*, etc. He then evidently was familiar with all these, but on the chest of Cypselus they are nowhere; although the very legends which furnished them are there in abundance both from Troy and Thebes. Why in particular should not the incident, represented on the chest, of Menelaüs pursuing Helen with drawn sword (V. 18, 3), which appears in Euripides, (44) and is represented on a vase in Millingen's Ancient unedited monuments, no. XXXIV, not have been recognized as belonging to some early *Ἰλίου πέρος* of the date of the chest? I can see no reason so likely as that there was no such poem then in existence. Thus we have some ground for thinking that Pausanias regarded the Homeric poems as already current, when other incidents represented on the chest floated in legend only; unless the early poetic forms of these shifted too rapidly for any one or more of them to be viewed as definite and permanent. That such floating legends, or loose and shifting sporules of

43 Observe the words *κατὰ τὴν πρόκλησιν* V. 24, 2 and *καὶ ἐργάζονται τὰ ἔργα ἃ ἐν τοῖς ἔπεσιν Ὅμηρος εἴρηκεν* (said of Circê's attendant nymphs), and again shortly afterwards, *ταῦτα εἰς τὴν Πατρόκλου τελευτὴν ἔχειν τεκμαίρονται*.

44 Eurip. *Androm.* 630—1.



ballad, preceded Cyclic and Homeric poems alike, I readily admit. They were doubtless the "protoplasm" out of which all epic was generated. But the question is chronological; and so far as the chest of Cypselus can show anything, it shows that our Homer was, when the Cyclics were *not*.

XXXVIII. But as regards the argument derived from vases it is obvious that the subject would be better worth dwelling upon, if the dates of the vases themselves were less disputable. In testing the Homeric poems by them we should be making the *incertius* a test of the — for argument's sake — *incertum*. But while Mr. Paley has been trying to upset the antiquity of the poems in England, Professor Heinrich Brunn at Munich, has, I am informed, been doing the same thing with the vases. There are, however, some few which may be regarded as of unquestionably high antiquity, such as the Burgon Panathenaic Vase on Table Case A., 1<sup>st</sup> Vase Room, Brit. Mus. to which I have already referred. Close to it is a large vase, the shape of which is said to condemn it as comparatively late; yet probably not later than 450 B. C., which, I believe represents a Homeric Scene, Priam preparing to start for the ransom of Hector's body.<sup>45</sup> The great majority of the vases in the cases at the wall 1—5 and 6—10 with 11—12, adjacent to Table Cases A and B seemed to be too early to offer specimens of the human figure. A great number are striped, banded, zigzagged, chequered, and otherwise patterned. Then appear animals, and among the earliest types, the fabulous form of the Siren or Harpy — a bird with a woman's head — and that of the Sphinx. There is a

As regards vases, their own date is disputed. Some of the confessedly most ancient, however, bear Sirens, harpies or the Sphinx upon them; now such compound monsters have no place in Homer, save as expressly notified.

<sup>45</sup> Priam an old man seated near the horses' heads (should be mules), Hermes, known by his wand (*ῥάβδος*), near him, is signing to the driver to dismount. Three armed figures, all with their faces turned away, represent the unworthy sons whom their father is rebuking. This method of carrying on a scene through several stages of the action is familiar alike to ancient and medieval art. Thus in Tischbein's Homeric Vase etc. illustrations V. p. 21, from an engraved gem, Eurycleia is represented washing Odysseus' feet, with the dog Argus, who in the poem dies previously, at his side.

## PART I

grotesque little lecythus moulded in this Siren shape. Close by is an early platter of about a finger's length in diameter, with the same form crudely daubed upon its face, and the Burgon vase bears the same device on its neck above the Pallas. I think the 'genuine antiquity of these is allowed by even Prof. Brunn. Now I boldly assert that there is no Homeric trace whatever of this conception. There is not — except the Chimæra of Z. 179—81, which has Asiatic surroundings, and perhaps the Scylla of the Odyssey, which looks like an exaggerated mixture of cuttle-fish and shark, — a compound creature form in the whole descriptive portraiture of his poems. But when these fabulous forms were once introduced, they established themselves, and became as thoroughly current in early Greek art, as the unicorn or the wyvern in mediæval heraldry. We can trace them uninterruptedly downwards from their first appearance to the decline of art. But of these, as of hippocamps, minotaurs and hippocentaurs — of which last I shall have something to say further on — Homer, as we know him, is wholly innocent. And the solitary instance of the Chimæra justifies us in assuming that where the poet meant a compound creature to be understood, he would with his usual straightforwardness have said so. His Sirens have no form but the human. There is nothing to suggest talons or plumage. We know that from Assyria, Persepolis, and Egypt, such compound types might have been gathered in abundance, and that Egyptian types largely influenced Greek art, cannot, I think, for a moment be doubted by any who has studied these earlier vases. But as the Homeric Siren is purely human, so the brief mention of Œdipus and his house wholly omits the Sphinx, and that of Bellerophon is ignorant of Pegasus. I shall have occasion to return to these characteristic omissions under the head of legend, I now mention them in reference merely to art. Now these being the facts, it is a fair presumption that the Homeric conception, as the simpler, is the older of the two. The poet would have introduced the

They must, however, have been known by 600 B. C.,

form, had it been conventionally current. In the oldest vase painter's day it was already an established conventionalism. He would have only baffled his audience had he skipped it *then*. The inference is that the poet knew not of it. But that could only be by his being older. But, as regards, the Sphinx, Egypt and its wonders must have been known so largely by the time of Solon,<sup>(46)</sup> about 600 B. C., that Sphinxes must have been then, if not sooner, imported. Therefore we have an indication that the poems are older than 600 B. C.

PART I

an indication that the poems are earlier than that date.

XXXIX. Another indication to a similar effect is the following. On perhaps the oldest Greek vase in the Museum which shows the human form — unless indeed the Burgon Pallas be older — equestrian figures occur. They are labelled "Centaurs" — an obvious mistake. Now in our Homer equestrian exercise is just the rarest thing possible. It occurs in fact only in the Doloneia, which has been suspected as itself later than the bulk of the Iliad. But it occurs there only in the last resort, when, the horses of Rhesus being stolen and his chariot left behind, speedy escape is the object. It occurs also in two similes, either of which might be detached from the context, either as it stands or with the slight change of a particle. I, however, have no wish to rob the *corpus Homericum* of these rare testimonies to horse riding. It is remarkable, however, that, alike in the Il. and Ody., we have only this rare, exceptional, and similitic notice of it. It was in the poet's day the rarest thing, and for warlike use unknown. But in the period of the vases, set down as ranging from 700 to 550 B. C.,<sup>(47)</sup> it was highly common. Either then the great majority of those vases are recent and prove nothing, or they are ancient and prove that, say at 600 B. C., horse-riding

The evidence of the vases as regards horse-riding is in favour of the same conclusion. On the earliest of them equestrian figures are by no means rare. In our Homer that exercise is the rarest thing possible. If then the vases are as early as 600 B. C., the poems are presumably earlier still.

<sup>46</sup> Solon is believed to have himself visited Egypt; and a fragment of his, *Νείλον ἐπὶ προχοῇσι Κανωβίδος ἐγγύθεν ἀκτῆς*, Bergk p. 432, 28. [16.], confirms the statement.

<sup>47</sup> By Otto Jahn, as I was informed by Mr. Murray of the Brit. Mus., whose personal courtesy and assistance I wish to acknowledge.



PART I was common, as who can doubt it was? — and that the Il. and Ody. are therefore presumably older than 600 B. C.

A few incontestably early vases show two Homeric for one non-Homeric Trojan subject.

The names of Homeric combatants are inscribed; and two books of the Il. are thus confirmed.

XL. I pass to vases which give us human figures dramatically combined. Table case B has several such, although few as compared with the numerous others bearing single figures or none at all; and I draw attention to these, because, having been exhumed by British engineers from Cameirus in Rhodes, it is possible to verify the criteria of their age, and I am assured that they are trustworthy. Certainly the style of design is in the great majority rude and primitive. Several here show Gorgons, Sirens and Sphinxes; several show equestrian figures. Some show the Heracleian legend, one blazons a nameless *ναυμαχία*, but there are two which give scenes from the Iliad with the names of the heroes and their comrades written in Archaic letters over. Mr. Paley mentions these. One is from Il. *P.* 124—5, the combat of Hector and Menelaüs over Patroclus' corpse; the other from Il. *II.* 530—6, Hector and Glaucus, with Cebriones Hector's charioteer, *ib.* 727, 738, and a fourth unnamed, either Sthenelaüs, 586, forgotten by the artist, who only knew the scene from hearing the rhapsody recited, or merely a supernumerary put in to make the group symmetrical, having two pairs of figures complete.<sup>(48)</sup> Of the antiquity of at least the former of these even Professor Brunn had no doubt. The other which stands on the floor in the lower part of the case, and was obligingly taken out for my inspection, has, at any rate to an uninstructed eye, every presumable indication of antiquity. There is another beside it on the left, bearing also a group of four, the Apollo Citharoedus, Hermes, and two female figures, probably Muses. It may illustrate the legend of Apollo trying the lyre which Hermes

48 As the action extends over 200 lines, in the course of which the rapid turns of battle give rise to constant vicissitudes of grouping, it cannot strictly be called a scene. But it seems to me just such an illustration as might occur to an artist who had heard that rhapsody recited and drew from recollection only.

had brought him, according to the legend embodied in the Homeric (so called) Hymn. But on its reverse is the combat of Achilles and Memnon with the goddess mothers, if I remember rightly, as described above on the chest of Cypselus. This certainly showed more finish and looked less antique, and was, I was told, condemned by Prof. Brunn. Still, here we have two books of the Il. confirmed so far as vases can confirm them by the most ancient specimens, found under circumstances which make it possible to verify their data; whereas the vases of the same class show but one specimen, and that probably later, verifying a non-Homeric subject from the *Troica* together with one of the Homeric Hymns.

XLI. To pass on, I saw in Wall-case 13, no. 22, dated from 500 to 440 B. C., a battle-piece, in the centre of which an archer is crouching under the shield of a full armed warrior assailed in front by another with a spear. The frieze-like *melée*, which is prolonged round the neck of the vase, is full of figures, and doubtless represents the battle of Il. *Q*. 266—331, in which Teucer is so shielded by Ajax Telamon against Hector. This vase, however, must be far later than the date of the poem, since horsemen are taking part in the fight. The artist has evidently generalized the minor features from contemporary customs of war. The next case 14 contains again the same Achilles and Memnon subject. In Wall-case 16, no. 560, same date, in a battle-piece of gods and giants, appears a Pallas accoutred similarly to that on the Burgon vase. In Wall-cases 19 ... 24 the non-Homeric subjects from the *Troica* begin to predominate. I saw seven of these to three Homeric and twelve of the Heracleian legend. In 25 ... 30 were seven of the non-Homeric *Troica* to five Homeric and nine Heracleian. But if two labelled respectively "Agamemnon in Council", and "The quarrel of Agam. and Achilles" be reckoned, the Homeric number is seven, or equal to the non-Homeric. I have reckoned, however, one as Homeric which is anonymous. A female figure drives a biga and two other females stand be-

It is in a later group of painted vases, B. C. 500 .. 440, that non-Homeric Trojan subjects begin to preponderate;

## PART I

side it with bundles on their heads. It is on the floor in the left hand corner of Wall-case 25, and I think undoubtedly represents Nausicaa and her handmaids starting on their errand in *Ody.* ζ., a subject already noticed as figured on the chest of Cypselus.

but the preponderance is slight, if we strike out from our reckoning all which recur. Such recurrences suggest that particular scenes dominated in the sphere of art irrespectively of their dramatic interest.

XLII. I noticed among those from the non-Homeric Troica a tendency to repeat the same subject. Thus among those already reckoned in Wall-cases 13 ... 30 the story of Achilles pursuing or surprising Troilus occurs three or four times over, showing that some particular legendary scene dominated in the sphere of art irrespectively of its dramatic interest. As we go further on, and especially as we follow the Museum Catalogue, (49) this tendency becomes more and more

49 I have examined this "catalogue of Greek and Etruscan vases, by S. Birch and C. T. Newton, London 1851", but I cannot say that the classification there seems to me satisfactory. In it the vases are arranged in periods or schools, without definite dates. Thus 1—23 are "early Italian" vases; 23—183, "black Etruscan"; 184—308, "miscellaneous varnished ware mostly of the earlier period"; 309—445, "Italian vases of archaic Greek style"; 446—715, "the transitional style". I could find among the titles of the designs on these none which seemed to describe a dramatic group (unless some of the deities, *e. g.*, no. 181) before no. 421, which is the Teucer and Ajax described above. Nos. 427, 428 (2), 429 and 434 have also been already referred to.

It is in the next or "transitional style" that the balance seemed to incline, although slightly, against Homeric and in favour of non-Homeric Troica. Of the former there were,

Nos. 459, 462, 478, 515, 516, 524, all repeating the parting of Hector and Andromachê.

No. 468, Hector, Cebriones, Deïphobus, Paris and Andromachê.

No. 469, Combat of Hector and Ajax over Patroclus' corpse.

Nos. 512, 532, 582 (2), 583 (2), 591, all repeating the departure of Hector.

No. 486, Priam ransoming Hector's body.

Nos. 524, 533, Rhesus and horses.

No. 550, Sisyphus and his stone.

No. 552, Nestor and family bidding farewell to Peisistr. and Telem. (not so named but seems clear from the description).

No. 553, Hector's body dragged by Achilles.

No. 555, Nestor giving instructions to Antil. before the race.

No. 592, Agamemnon in Council.

No. 633, Telemachus' farewell to Menelaüs or Nestor (thus perhaps repeating 552).

No. 658, The Phæacian galley turned to a rock (?).



manifest both in the non-Homeric and the Homeric Trojan subjects. The Troilus legend, the Memnon combat, the arming of Hector, his farewell of Andromachê, occur over and over again. But I have hitherto counted each repetition as a distinct subject. If these be struck out as they recur the preponderance of non-Homeric over Homeric Trojan subjects will I believe be much reduced. I would add that the testimony given by the vases often fails in some detail as compared with some known poem, embodying the same subject. Thus there is one numbered 434 (I forget in which case) labelled "the Sacrifice of Polyxena", but which cannot be strictly reconciled with the Hecuba of

PART I

And frequently some difference of detail prevents total reconciliation with any poetic scene. (The detail of the evidence is given in a foot-note.)

No. 668, The forge of Hephæstus in Lemnos.

Nos. 465 and 711, Achilles and Agamemnon quarrelling.

I suspect that some of these are among those already noticed in the text above, since the order of the vases as catalogued seems not to tally with their arrangement on the shelves. They possibly have been rearranged since the date of the catalogue in 1851. The same remark probably applies to those which here follow — the non-Homeric Troïca. They are,

Nos. 447, 460, 504 (2), 543 (2), 549 (3), 556\* (2), 561, 629, Combat of Achilles and Memnon.

Nos. 473, 565 (2), Death of Troilus.

Nos. 450 (2), 474, Achilles, Troilus and Polyxena.

Nos. 471, 554, 554\*, Achilles and Penthesileia.

No. 472, Penthesileia dead, carried by Achilles.

Nos. 451 (2), 513, 524, 530, 553 (2), Judgment of Paris.

No. 503, Achilles dead carried by Ajax.

Nos. 504, 595, Anchises carried by Æneas.

Nos. 509, 667, Peleus and Thetis.

Nos. 608, 616, 625, 634, Achilles and Ajax at dice.

No. 577, Agam., Antil., Talthyb., Epeius.

Nos. 556, 556\*, Ajax Oileus and Cassandra.

No. 607, Death of Priam.

No. 649, Troilus, Memnon and Paris.

Nos. 469 and 652, repeat some of those before mentioned, but my memorandum omits so state which.

Thus we have 25 Homeric against 37 non-Homeric Trojan or Odyssean representations, whilst the number of scenes represented, not counting repetitions, is in each 14 or 15. However, one or two of these depend on my own identification and may be deemed doubtful, or requiring confirmation. At any rate the preponderance is only large in the repetitions. I cannot think that Mr. Paley's rather broad conclusion is sustained, if these details are correct.

PART I

Euripides, since Polydorus is present. It seems clear that in many cases the artist drew from a general recollection only of what he had heard recited or seen performed, or knew as a floating legend, and filled up the scene with accessories more or less inconsistent. Thus in one of the combat scenes reckoned above, that of Achilles and Hector, known by the *ἐρίνεος* of X. 145, the artist has placed a quail between the legs of each figure, borrowed doubtless from the Attic custom of fighting quails, and denoting that the heroes were, as one might say, the "cocks" of their respective sides.

The result of the evidence from vases in Brit. Mus. summed up.

XLIII. Now, I confess, I cannot reconcile the above evidence with the remark of Mr. Paley, Essay, p. 15. "Only the later vases, viz, those of the third era, or "dating after B. C. 400 contain subjects directly taken "from the Iliad, and then (like the quotations in Plato) "they suddenly become rather common." I shall be very glad if any reader who takes an interest in this branch of the subject will verify my statements upon it. My view is that Homeric subjects appear as soon as groups appear. They are adequately represented; they are even much more, when we consider that, by 500—450 B. C., when the non-Homeric first appear to outnumber them, all the leading Cyclic poems, forming a bulk probably several times as large as our *Il.* and *Ody.*, had become current; and if in any part of the series their proportion appears small, some recommendation of special subjects to popularity, on artistic or local rather than on poetic and general grounds, will probably account for the fact.

A series of engravings (Clener, Paris 1808) from vase-paintings of probably the 4th century B. C. gives substantially the same result.

XLIV. I looked with much interest through the two elaborate volumes of "*Peintures de Vases Antiques Gravées par A. Clener, expliquées par A. L. Millin.*" Par. 1808 fol. but the style of art was evidently too late for our purpose. I may remark however that late as these vases were, being probably of the 4<sup>th</sup> century B. C., there was no great increase of Homeric scenes. In Vol. I, Thetis bringing Achilles his armour no. XIV, the duel of Ajax and Hector with the heralds at their

side no. XXXIII, the battle over Patroclus body no. XLIX, and in Vol. II, one, no. XV, probably representing Menelaus and Telemachus, with Helen pouring the *νηπενθὲς* draught, were all that occurred. On the other hand Memnon slain by Achilles no. XIX and the last scene of Troy with Ajax Oileus and Cassandra, were the only non-Homeric Trojan subjects. There was also a representation of Clytemnestra slaying Agamemnon, Vol. I, no. LVIII. The axe in her hand marks the late character of the work, in Æschylus(50) she uses the *φάσγανον* or *ξίφος*. The great majority were the same Heraklean, Dionysiac and miscellaneous legends which form the staple of the vase-paintings in the British museum, with a large number illustrating probably the Eleusinian mysteries and other rites. Still, though the number of Homeric representations was small it was larger than any which could be called Cyclic.

XLV. I must next notice the two splendid volumes in which Mr. Laborde has illustrated the collection of vases (upwards of 500) of the Comte de Lamberg. In the Introduction occurs a letter from the Abbé Mazzola. The view which he takes of the relative frequency of Homeric subjects is so opposite to that of Mr. Paley that I quote it entire. After arguing that the successive formations of soil which had taken place above the tumulus in which these vases were found, point to an antiquity much greater than the age ascribed to Homer, he continues thus.

“... A cette antiquité antérieure du temps d’Homère, on pourra m’opposer la quantité de sujets représentés dans les chants de ce poète, et représentés sur les vases; mais il faudra me prouver d’abord que la mythologie d’Homère étoit une invention de son génie et ne provenoit pas de tradition encore plus ancienne. Homère en effet ne fit autre chose que de réunir les idées mythologiques qui étoient reçues de son temps, ainsi que les faits des héros plus anciens; il les orna

PART I

The Lamberg collection is remarkable for the great depth at which it claims to have been found, and the high antiquity which is therefore ascribed by the editor to the vases.

Here I counted ten Homeric subjects against three non-Homeric, all from the *Troica*.

50 See Æschyl. *Agam.* 1262, *θήγουσα ποτὶ φάσγανον*, and 1528—9, *ξίφο· δηλήτω θανάτω τίσας ἄπερ ἦρξεν*.



PART I "de descriptions poétiques, les habilla à son manière, "et leur donna une forme et une vie nouvelles, comme "le font encore les poètes de nos jours." p. xi.

Now the Abbé Mazzola, I need hardly say is no believer in the lateness of our Homer. He evidently regards the Iliad and Odyssey as the oldest extant product of the Greek Muse; but he finds presumptive tokens of a far higher antiquity in the circumstances of the tumulus itself. He may be right or wrong in that inference; but what I wish to call attention to is, that he finds such a "quantité de sujets retracés dans les chants de ce poëte" on the vases exhumed, that he thinks it necessary to explain the fact and reconcile it with his theory of their pre-Homeric age. With his theory I am not at present concerned, but the fact to which he deposes is important.

But the argument in favour of "Cyclic" antiquity as presumed from the vases, forgets that we have "our Homer" to compare with them,

XLVI. The following ten representations correspond with scenes from our Iliad and Odyssey,

Vol. I. pl. II. no. I, not explained by editor, but doubtless representing Peisistratus and Telem. departing from Nestor.<sup>(51)</sup>

*ib.* pl. XVIII. Achilles and Lycaon<sup>(52)</sup> Il.  $\Phi$ . 34 foll.

*ib.* pl. XXI. Hector refusing Hecuba's libation. He has helmet in hand anticipating the later scene with his wife in Z. 472 and appears to decline the offered cup.

*ib.* pl. LXXXIII. Iris forbids Hector to combat Agam. A. 200 foll.

*ib.* pl. XCIV. Odys., as an old man, welcoming Telem. at Eumæus' hut, beside him a dog.

51 Two young men are in a chariot with three horses standing. Around them on foot are grouped 6 other figures, 3 female, of whom 2 in front appear of greater note.

52 Lycaon is on horseback, unarmed, in chlamys only, and with a ring on one foot perhaps as a mark of his previous captivity. Achil. pursues on foot hurling a spear. I suspect this was a conventional way of displaying his  $\pi\acute{o}\delta\alpha\varsigma\ \acute{\omega}\nu\theta\acute{\iota}\varsigma$  quality, as in a vase in Brit. Mus. First Room, Wall-case 19, no. 36, he similarly on foot pursues a mounted Troilus.

Vol. II. pl. VI. Combat of Achilles and Hector with names added.(53) PART I

*ib.* pl. VIII. Combat, Hector and Ajax, heralds attendant.

*ib.* pl. XIII. The same.

*ib.* pl. XV. Menelaüs seeking Paris after his rescue by Aphroditê, see *Γ*. 379.

*ib.* pl. XVIII. Not explained by editor, but doubtless representing the young Odys. taken hunting by the sons of Autolycus, see *τ*. 426 foll.(54)

*ib.* pl. XXII. Not explained by editor, but doubtless representing Nestor welcoming Telem. A female figure behind with a cup, Polycastê offering wine.(55)

In the same volumes were three scenes from the non-Homeric Troica,

Vol. I. pl. XXXIV. Menelaüs in the sack of Troy pursues Helen with sword drawn, which he drops, "désarmé à l'aspect de ses charmes". Comp. Eurip. *Androm.* 630—1.

Vol. II. pl. XIII. Combat, supposed of Achill. and Memnon over Antilochus, whose shield, as that of Achill., shows device of dolphin. Two figures like statues watching fight on right and left, with spears.

*ib.* pl. XXIV. Cassandra torn by Ajax Oileus from the statue of Pallas, which she grasps.(56)

Here then were ten Homeric against three non-Homeric scenes from the Troica. It should further be observed, however, that we *have* the Iliad and Odyssey to compare with the vase-pictures. We have *not* the Cyclic poems. If we had, we might find equal variations from their text as finally settled, to those which we encounter

the "Cyclics" we have *not*.

53 This appeared in Millingen's "Unedited monuments", p. 24 vignette, as did also the next, p. 30 vignette.

54 An elder bearded man turns round to a younger beardless one as if to hand lances, although he holds two already. Each has also a club and dog, held by the younger in a leash and collar. A hare sits in front.

55 Nestor an aged man seated. Telem. a young traveller with petasus and two spears.

56 Her name is over, ΚΕΣΑΝΔΡΑ, over another fig. to right, ΤΡΟΙΟ(Ν?) ΨΙΕΡΕΑ; the first symbol of the last word is probably a mark of breathing, = ἰέρετα.

PART I in comparing those pictures with the Iliad and Odyssey. The variations might be due to local influences or to the deviations introduced by the dramatists, but as facts stand we have no adequate material for a comparative argument.

The argument passes on to the language. If "our Homer" was, on the grounds here impugned, contemporary with Herodotus, he was similarly contemporary with all the early poets in succession; which is an absurdity only to be got rid of by saying that he was older than all.

XLVII. The next group of arguments refers to the language of Homer. Firstly I contend that the earlier Greek poets reflect it copiously, and that each in turn, taken in proportion to his bulk, shows larger evidence of coincidence than Mr. Paley has extracted as between Homer and Herodotus, which he urges as a reason for believing our Homer the compilation of an Ionic rhapsodist writing about 450 B. C., in short a contemporary of Herodotus. I therefore claim to prove that our Homer, on similar grounds, was the contemporary of Archilochus in the 8<sup>th</sup> century B. C., of Tyrtæus in the 7<sup>th</sup>, of Theognis in the 6<sup>th</sup>, and of Æschylus, Pindar, and Simonides of Ceos in the 5<sup>th</sup>. This of course reduces the argument *ad absurdum*. But then, how are we to account for the evidence? What are we to think of a poet who casts his shadow everywhere from the 8<sup>th</sup> century B. C. to the 5<sup>th</sup>? It is plain, that our Homer cannot be contemporary with the series, but may be as old as the earliest, or older than them all. He stands in fact further back from us than the first of them, and behind him is the dawn of poetry.

Certain arguments urged in favour of modernism, founded on transitive middle verbs, the digamma, and the article, are disproved.

I, secondly, claim to negative certain arguments advanced by Mr. Paley in favour of Homeric modernism and founded on certain features which he finds in the diction. I assert with regard to a great number of these, especially transitive middle verbs, the fluctuation of the digamma, and the "Attic" use of the article, that the same features, so far from being especially Homeric, are common to all the earliest poetry; that in fact, we have no remains of Greek literature so old as to exhibit either no middle verbs or none which are transitive, a consistent use of the digamma,<sup>(57)</sup> or a purely pronominal use of the "article", as we rightly call it in later Greek.

57 See Prof. Ahrens' view cited in App. A. XXIV.



XLVIII. I proceed then to extract from Archilochus the passages which appear to reflect Homeric phraseology. Among them will be noticed several in which the sentiment is the same as one of Homer's paralleled with it, although in one or two key-words alone do we recall his language. This is one probable result where a later poet becomes familiar with an earlier one through recitation only. The same applies also to others of the earlier Greek poets from whom coincidences with our Homer have been gathered. The date of Archilochus, however, I will remind the reader, is earlier than that of any other lyric or Iambic poet; being generally ascribed to 700—730 B. C.

## PART I

Coincidences with Homer traceable, in Archilochus, where they sometimes show more in the thought than in the language.

οἶνος Ἰσμαρικὸς, 3 [56] Bergk.

ἄσκον ἔχον μέλανος οἶνοι ο  
ἡδέος, ὅν μοι ἔδωκε Μάρων Εὐ-  
άνθεος νῖδος,  
ἱρεὺς Ἀπόλλωνος ὃς Ἰσμαρον  
ἀμφιβεβήκειν, ι. 196—8.

εὖτ' ἂν μῶλον Ἀρης συνάγῃ,

μῶλον Ἀρης, B. 401 et al.

4 [50].

ἐν πεδίῳ, ξιφέων δὲ πολύστονον

ἔρις πολύστονος, A. 73.

ἔσσεται ἔργον.

ἀμώμητον, 6 [51].

ἀμωμήτοις, M. 109.

θοῆς διὰ σέλματα νηὸς 5 [49].

ἐγὼ διὰ νηὸς ἐφοίτων, μ. 420.

φοῖτα καὶ κούλων πώματ' ἀφελκε  
κάδων.

πώμασιν ἄρσον ἀπαντας (ἀμ-  
φιφορῆας), β. 353.

οἶνον ἐρυνθρὸν, ιβ.

οἶνον ἐρυνθρὸν, ε. 165 et al.

ἔξέφυγον θανάτου τέλος, ιβ.

τέλος θανάτου ἀλεείνων, ε.  
326.

κῆδεα μὲν στονόμεντα, 9 [48].

κῆδεα .... στονόμεντα, ι. 12.

θαλίης τέρεται, ιβ.

τέρεται ἐν θαλίης (a post Ho-  
meric addition?), λ. 603.

κῦμα πολυφλοίσβοιο θαλάσσης,

κῦμα πολυφλοίσβοιο θαλάσσης,

ιβ.

B. 209.

ἀνηκέστοισι κακοῖσιν, ιβ.

ἀνήκεστον ... ἄλγος, E. 394.

πολιῆς ἄλὸς ἐν πελάγεσσι, 11 [55].

ἄλὸς ἐν πελάγεσσι, ε. 335.

ἄλὸς πολιῆς, A. 350 et al.

ἀμφεπονήθη, 12 [54].

ἀμφεπονείτο, v. 307.

τερπωλὰς, 13 [53].

τερπωλῆν, σ. 37.

ὥστε Κὰρ κεκλήσομαι, 24 [15].

ἐν Καρὸς αἶσῃ, I. 378.

καρδίην λαίνεται, 36 [25].

εἰσέκε σὸν κῆρ εἰάνθη, χ. 59.

ἔργον ἴδρις, 39 [8].

ἀνῆρ ἴδρις, ζ. 233.

αὐλήν ἔρκος ἀμφιδέδρομεν,

ἔρκος αὐλῆς, χ. 442.

40 [16].

PART I

- νίκης δ' ἐν θεοῖσι πείρατα, νίκης πείρατ' ἔχονται ἐν  
55 [29]. ἀθανάτοισι θεοῖσιν, *H.* 102.  
διαπεπλιγμένον, 58 [33]. εἴδ' δὲ πλίσσοντο πόδεςσιν,  
ξ. 318.  
οὓς ἐμάρψαμεν ποσίν, 59 [39]. μεταΐξας μάρψῃ ταχέεσσι πό-  
δεςσιν, *Φ.* 564.  
ξυνὸς ἀνθρώποις Ἄρης, 62 [74]. ξυνὸς Ἐννάλιος, *Σ.* 309.  
ἀλλὰ σ' ἡ γαστήρ νόον τε καὶ ἀλλὰ με γαστήρ ὀτρύνει κακό-  
φρένας παρήγαγεν εἰς ἀναι-  
δεῖαν, 78 [1]. εργος, *σ.* 53, cf. *η.* 216.  
γαστέρα... οὐλομένην, ἥ πολλὰ  
κάκ'  
ἀνθρώποισι δίδωσιν, *ρ.* 286—7.  
τέρψαι δ' ἀκούων, 79 [47]. φρένα τέρπετ' ἀκούων, *A.* 474.  
Δήμητρί τε χεῖρας ἀνέξων, θεοῖσι δὲ χεῖρας ἄνεσχον,  
82 [110]. *Γ.* 318 *et al.*  
χαλέπησι θεῶν ὀδύνησιν ἔκητι ὀδύνησι πεπαρμένος, *E.*  
πεπαρμένος, 84 [68]. 399; cf. χαλέπησι ὀδύνησι, *Hy.*  
*Ap. Pyth.* 180.  
δολοφρονέουσα, 93 [62]. δολοφρονέουσα, *Γ.* 405 *et al.*  
οὐκέθ' ὁμῶς θάλλεις ἀπαλὸν κάρψω μὲν χροά καλὸν, *ν.* 398.  
χροά· κάρφεται γὰρ ἥδη,  
100 [76].  
ἐλυσθεῖς, 103 [61]. ἐλυσθεῖς, *Ω.* 510 *et al.*  
ἀγέρωχον, 154 [133]. ἀγέρωχον, *λ.* 286 *et al.*  
μηδένα τῶνδ' ἀέκοντα μένειν ἴσόν τοι κακόν ἐσθ', ὅς τ' οὐκ  
κατέρυκε παρ' ἡμῖν, μηδὲ θύ-  
ραζε κέλευ' οὐκ ἐθέλοντ' ἵέναι, ἐθέλοντα νέεσθαι  
467—8. ξεῖνον ξεποτύνει, καὶ ὅς ἐσσύ-  
μενον κατερύκει, *ο.* 72—3.  
οἶνοβαρέω κεφαλήν, 503. οἶνοβαρεῖς, *A.* 225.

in Tyrtæus,  
where they  
abound so as of-  
ten to form the  
entire material,

XLIX. I pass on to Tyrtæus, whose remains show that he wrote in a kindred spirit with our Homer, and which accordingly offer a far larger quantity of coincidences with his language; I take the fragments in Bergk's arrangement and would remind the reader that they amount in all to no more than a hundred and fifty five lines.

- ὥδε γὰρ ἀργυρότοξος ἄναξ ἐκά-  
εργος Ἀπόλλων Φοῖβος Ἀπόλλων Πυθοῖ ἐν  
χρυσσοκόμης ἔχρη πῖνος ἐξ ἡγαθέῃ, ὅθ' ὑπέρβη λάϊνον  
ἀδύτου, 3. 3. οὐδὸν, χρησόμενος, *φ.* 79  
—81. cf. ἄναξ ἐκάργος  
Ἀπόλλων, *Φ.* 461, ἀργυρό-  
τοξος Ἀπ., *B.* 766, ἐῶ ἐνὶ  
πίονι νηῶ, *B.* 549.

- νωλεμέως αἰεὶ ταλασίφρονα θυ- νωλεμέως πόλεμόν δε, *Δ.* 428.  
 μὸν ἔχοντες, 5. 5. μάρνασθαι νωλεμὲς αἰεὶ, *Ι.* 317.  
 ταλασίφρονά περ δέος εἶλεν,  
*Δ.* 421.  
 ἔχων ταλαπενθέα θυμὸν,  
*ε.* 222.  
 ἔνα θυμὸν ἔχοντες, *γ.* 128.  
 ἐπὶ δὲ γδοῦπήσαν Ἀθηναίη τε  
 καὶ Ἥρη  
 τιμῶσαι βασιλῆα, *Δ.* 45—6;  
*cf. Α.* 175.  
 εἷς βασιλεὺς, ᾧ ἔδωκε Κρόνον  
 πάϊς ἀγκυλομήτεω, *Β.* 205.  
 θανατος καὶ μοῖρα κιχάνει,  
*Χ.* 303.  
 τέλος θανάτοιο κιχέη, *Ι.* 416.  
 πῖονα ἔργα, *Μ.* 283.  
 πῖονας ἀγροὺς, 10. 3. πῖονας ἀγροὺς, *δ.* 757.  
 ἐνὶ προμάχοισι πεσόντα, 10. 1, ἐν προμάχοισι φανέντα, *Γ.* 31.  
*cf.* 21. ἐσθλὸν ἐνὶ προμάχοισι,  
*Δ.* 458.  
 ἔκταν' ἐνὶ προμάχοισι,  
*Σ.* 456.  
 παρ' ἀλλήλοισι μένοντες, 10. 15. παρ' ἀλλήλοισι μένοντες,  
*Ρ.* 721.  
 θυμὸν ἀποπνεῖοντ' ἄλκιμον, θυμὸν ἀπὸ πνεύων, *Δ.* 524.  
*10.* 24.  
 ὄφρ' ἐρατῆς ἥβης ἀγλαὸν ἄνθος, καὶ δ' ἔχει ἥβης ἄνθος,  
 ἔχῃ, 10. 28. *Ν.* 484.  
 ποσὶν ἀφοτῆροισιν  
 στηριχθεῖς, 10. 31—2. οὔτε στηρίξαι ποσὶν ἔμπεδον,  
*μ.* 434.  
 κουριδίῃ τ' ἀλόχῳ, 10. 6. κουριδίῃς ἀλόχου, *Α.* 114 *et al.*  
 κακκείμενος ἐν κοίνῃσιν, 10. 19. ἐν κοινίῃσι πέσσειεν, *Ζ.* 453.  
 αἰχμῇ δουρὸς ἐληλαμένους, 10. 20. ἐλήλατο χαλκέον ἔγχος, *Ν.* 595.  
 τινασσέτω ὄβριμον ἔγχος, 10. 25. τίνασσε δὲ χαλκέον ἔγχος,  
*Τ.* 163.  
 ὄβριμον ἔγχος, *Ε.* 790 *et al.*  
*11.* 26—30. (58)  
 κεινέτω δὲ λόφον δεινὸν ὑπὲρ δεινὸν δὲ λόφος κατ' ὕπερ-  
 κεφαλῆς θεν ἔννευεν, *Γ.* 337 *et al.*  
 ἔρδων ὄβριμα ἔργα ὄβριμόεργον, *Χ.* 418.  
 ἀλλὰ τις ἐγγὺς ἰὼν αὐτοσχεδὸν στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ  
 ἔγχεϊ μακρῷ, ἀκόντισε, *Ε.* 611 *et al.*  
 ἔγχεϊ μακρῷ, *Ε.* 45 *et al.*

58 The reader will not fail to observe that in the following extracts the whole texture of the diction is of Homeric thread.



PART I

- ἢ ξίφει οὐτάζων δῆιον ἄνδρ' καὶ νύ κε δὴ ξιφέσσιν αὐτο-  
 ἐλέτω. σχεδὸν οὐτάζοντο, *H.* 273.  
 κτείνας δῆιον ἄνδρα, *Z.* 481.
- καὶ πόδα παρ ποδὶ θείς καὶ ἐπ' ἄσπις ἄρ' ἄσπιδ' ἔρειδε νό-  
 ἄσπιδος ἄσπιδ' ἐρείσας. ρος κόρυν ἀνέρα δ' ἀνῆρ,  
*N.* 131, *Π.* 215.
- ib.* 33—8.
- καὶ στέρνον στέρνῳ πεπλημένους σκοπέλῳ πεπλημένος ὦκα,  
 ἀνδρὶ μαχέσθω. *μ.* 108.  
 μεμνημένος ἀνδρὶ μαχέσθω,  
*T.* 153.
- ἢ ξίφεος κώπην ἢ δόρυ μα- ξίφεος δ' ἐπιμαίετο κώπην,  
 κρὸν ἐλὼν λ. 531; δόρυ μακρὸν, *E.* 664  
*et al.*
- ὕμεις δ' ὦ γυμνῆτες ὑπ' ἄσπι- παρήμενοι ἄλλοθεν ἄλλος,  
 δος ἄλλοθεν ἄλλος. *I.* 314 *et al.*
- πτώσσοντες μεγάλοις βάλλετε βάλλων χερμαδίοισι, *φ.* 371;  
 χερμαδίοις, ἔγχει τ' ἄορι τε μεγάλοισί  
 τε χερμαδίοισιν, *A.* 265, 541.
- δούρασί τε ξεστοῖσιν ἀκοντίζον- δουρὶ δ' ἀκοντίζω, *θ.* 229;  
 τες ἐς αὐτοὺς, ξυστῶ χαλκήρεϊ, *A.* 260; ξε-  
 στῆς ἐλάττησιν, *μ.* 172.
- τοῖσι πανόπλοισιν πλησίον  
 ἱστάμενοι
- 12.
- οὐτ' ἄν μνησαίμην οὐτ' ἐν λόγῳ παντοίας ἀρετὰς ἢ μὲν πόδας  
 ἄνδρα τιθείμην ἢ δὲ μάχεσθαι, ποδῶν ἀρε-  
 οὔτε ποδῶν ἀρετῆς οὔτε πα- τήν ἀναφαίνων, *T.* 411; πα-  
 λαισμοσύνης λαισμοσυνῆς ἀλεγεινῆς,  
*Ψ* 701; cf. *θ.* 103, 126.
- οὐτ' εἰ Κυκλώπων μὲν ἔχοι μέ- δῶκε θεὸς μέγεθός τε βίην  
 γεθός τε βίην τε τε, *H.* 288.
- νικῶν δὲ θεῶν Θρητήκιον Βο- Βορέης καὶ Ζέφυρος, τῷ τε  
 ρέην Θρηήκηθεν ἄητον, *I.* 5.
- οὐδ' εἰ Τιθωνοῖο φνὴν χαριέ- } See for these legends alluded  
 στερος εἶη } to in Homer, *ι.* 187—92, 481—6,  
 πλουτοίη δὲ Μίδεω καὶ Κι- *A.* 1, *ε.* 1, *A.* 20, *B.* 104.  
 νύρεω μάλιον
- οὐδ' εἰ Τανταλίδεω Πέλοπος βα- } ὅσον βασιλεύτερός εἰμι,  
 σιλεύτερος εἶη } *A.* 160; cf. 392.  
 γλῶσσαν δ' Ἀδρήστου μελι-  
 χόγηρυν ἔχοι
- οὐδ' εἰ πᾶσαν ἔχοι δόξαν πλὴν θούριδος ἀλκῆς, *A.* 234 *et al.*  
 θούριδος ἀλκῆς
- οὐ γὰρ ἀνὴρ ἀγαθὸς γίγνεται οἷά τε πολλὰ γίγνεται ἐν πο-  
 ἐν πόλεμῳ λέμῳ, λ. 536—7.

εἰ μὴ τετλαίῃ μὲν ὄρων φόνον καὶ τέτλαμεν εἰσορόωντες,  
αἵματόεντα v. 311.

καὶ δηίων ὀρέγῃτ' ἐγγύθεν ἔγχει ὀρεξάσθω, Δ. 307; ἐγ-  
ἱστάμενος. γύθεν ἱστάμενος, P. 582.

ξυνὸν δ' ἐσθλὸν τοῦτο πόλῃ τε μέγα χάσμα πόλει τ' ἦν παν-  
παντί τε δήμῳ, Ω. 706; πόλῃ  
τε παντί τε δήμῳ, Γ. 50.

ὅστις ἀνὴρ διαβὰς ἐν προμά-  
χοισι μένῃ

νωλεμέως, αἰσχροῦς δὲ φυγῆς ἐπὶ ἵνα πάγχυ λαθοίαιτο πατρι-  
πάγχυ λάθεται, δος αἵης, κ. 236.

ψυχὴν καὶ θυμὸν τλήμονα ψυχὰς παρθέμενοι, ι. 255;  
παρθέμενος, παρθέμενοι κεφαλὰς, β. 237.

παρθέμενος, τλήμονα θυμὸν ἔχων, Ε. 670.

θαρσύνῃ τ' ἔπεσιν τὸν πλησίον θαρσύνων ἔπεσιν, Ψ. 682.

ἄνδρα παρυστώσ· θαρσύνεσκε παρυστώμενος ἐπέ-  
εσσι, Δ. 233.

οὗτος ἀνὴρ ἀγαθὸς γίγνεται ἐπέεσιν ἐρητύσασκε παραστάς,  
ἐν πολέμῳ· B. 188.

αἵψα δὲ δυσμενέων ἀνδρῶν δυσμενέων ἀνδρῶν τρώων ἐκ-  
ἔτρεψε φάλαγγας δασσε φάλαγγας, P. 285, K.

τρηχέας σπουδῇ, τ' ἔσχεθε 221 et al.

ὅς δ' αὖτ' ἐν προμάχοισι πεσῶν, φίλον ὦλεσε θυμὸν, Δ. 342 et al.

φίλον ὦλεσε θυμὸν ἄστυ τε καὶ λαοὺς καὶ πατέρ'·

εὐκλείδας, πολλὰ διὰ στέρνοιο καὶ ἀσπίδος αἵχμη στέρνοιο διέσσυτο, Ο. 542.

ὄμφαλόεσσης ἀσπίδες ὄμφαλόεσσαι, Δ. 448 et al.

καὶ διὰ θώρηκος πρόσθεν ἐλληλαμένος, τὸν δ' ὀλοφύρονται μὲν ὁμῶς ἡμὲν νέοι ἡδὲ γέροντες, B. 789.

νέοι ἡδὲ γέροντες, ἀργαλέῳ δὲ πόθῳ πᾶσα κέκηθε πόλις,

καὶ τύμβος καὶ παῖδες ἐν ἀν- θρώποις ἀρίσημοι,

καὶ παῖδων παῖδες καὶ γένος καὶ παῖδες παίδων τοί κεν με-  
ἔξοπισσω. τόπισθε γένωνται, T. 308.

οὐδέ ποτε κλέος ἐσθλὸν ἀπόλ- τό δ' ἔμὸν κλέος οὐ ποτ' ὀλεῖται,  
λνται οὐδ' ὄνομα αὐτοῦ, H. 91.

ὤλετο μοι κλέος ἐσθλὸν, I. 415.

ὥς σὺ μὲν οὐδὲ θανὼν ὄνομα ὤλεσας, ἀλλὰ σοι αἰεὶ

πάντας ἐπ' ἀνθρώπους κλέος ἔσσεται ἐσθλὸν, ω. 93.

PART I

ἀλλ' ὑπὸ γῆς περ ἔων γίγνε- νέσθην γῆς τιμὴν πρὸς Διὸς  
 ται ἀθάνατος, ἔχοντες, λ. 102; cf. 603.  
 ὅν τιν' ἀριστεύοντα μένοντά τε ὅν ποτ' ἀριστεύοντα κατέκτανε,  
 μαρνόμενόν τε H. 90.  
 γῆς περὶ καὶ παίδων θοῦρος θοῦρον Ἄρηα, E. 30 et al.  
 Ἄρης δόλεσθ  
 εἰ δὲ φρυγῇ μὲν κῆρα τανηλε- δύο κῆρε τανηλεγέος Θανάτοιο,  
 γέος θανάτοιο Θ. 70; cf. λ. 171.  
 νικήσας δ' αἰχμῆς ἀγλαὸν εὖ- δὲς νίκην Αἴαντι καὶ ἀγλαὸν  
 χος ἔλγῃ, εὖχος ἄρεσθαι, H. 203.  
 πάντες μιν τιμῶσιν ὁμῶς νεοὶ νέαι ἡδὲ παλαιαί, β. 293.  
 ἡδὲ παλαιοί·  
 πολλὰ δὲ τερπνὰ παθὼν ἔρ-  
 χεται εἰς Αἶδην.  
 πάντες δ' ἐν θώκοισιν ὁμῶς νεοὶ ἔξετο δ' ἐν πατρὸς θώκῃ εἷξαν  
 οἷ τε κατ' αὐτὸν δὲ γέροντες, β. 14.  
 εἵκουσ' ἐκ χώρης οἷ τε πα-  
 λαιότεροι  
 ταύτης νῦν τις ἀνὴρ ἀρετῆς εἰς οἴλιον ἄκρον ἰκέσθαι, ι. 540.  
 ἄκρον ἰκέσθαι  
 περιάσθω θυμῷ μὴ μεθιεῖς μεθιέμεναι πολέμοιο, N. 114;  
 πολέμον. cf. 97, Δ. 240 et al.

13.  
 αἰθωνος δὲ λέοντος ἔχων ἐν στή- θυμολέοντα, δ. 724 et al.  
 θρεσι θυμὸν. τόνδε νόον καὶ θυμὸν ἐνὶ στή-  
 θρεσσιν ἔχοντες, Δ. 309.

in Theognis,  
 where they are  
 rare but notable,

L. I proceed to take a sample of Theognis 1—503, although the sententious style of a reflective poet has too little in common with the more objective character of the Epic, for us to expect here so large a proportion of coincidences of language.

ὁμόφρονα θυμὸν ἔχοντες, 81. ὁμόφρονα θυμὸν ἔχουσιν,  
 X. 263.  
 βαθὺν λήιον ἀμῶς, 107. μαλά κεν βαθὺν λήιον αἰεὶ  
 εἰς ὥρας ἀμῶεν, ι. 134—5.  
 πόσιος καὶ βρώσιός εἰσιν ἑταῖροι, ἧ οἱ βρωσίῃ τε πόσιν τε παρ-  
 115. τιθεῖ, α. 191—2.  
 ἀλλὰ θεοὶ τούτων δώτερές, 134. θεοὶ δωτηῆρες ἑάων, θ. 325.  
 πενήην θυμοφθόρον, 155. ἄχος ἀμφοχύθη θυμοφθόρον,  
 δ. 716.  
 ἄχρομοσύνην, 156. ἄχρομοσύνη, ρ. 502.  
 βαθυκῆτα πόντον, 175. μεγακῆτα πόντον, γ. 158.



|                                                                                                        |                                                                                                                                         |
|--------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|
| εὐρέα νῶτα θαλάσσης, 179.                                                                              | εὐρέα νῶτα θαλάσσης, B. 159<br>et al.                                                                                                   |
| θοινῆς δὲ καὶ εἰλαπίνῃσι παρ-<br>έσση, 239.                                                            | ἐν δαίτῃσι καὶ εἰλαπίνῃσι<br>πάρεσται, K. 217.                                                                                          |
| ὑπὸ κενύθει γαίης, 243.                                                                                | ὑπὸ κενύθει γαίης, X. 482.                                                                                                              |
| καθ' Ἑλλάδα γῆν στρωφόμενος<br>ἥδ' ἀνὰ νήσους,                                                         | κατὰ μέγαρα στρωφᾶσθαι,<br>I. 463.                                                                                                      |
| ἰχθυόεντα περὶ πόντον ἐπ'<br>ἀτρύγετον, 247—8.                                                         | πόντον ἐπ' ἰχθυόεντα, δ. 516<br>et al.<br>πόντον ἐπ' ἀτρύγετον, β. 370<br>et al.                                                        |
| καὶ ἐσσομένοισιν αἰοδῇ, 251.                                                                           | καὶ ἐσσομένοισιν αἰοδῇ,<br>θ. 580 et al.                                                                                                |
| ἄρμενα πάντα παράσχοις, 275.                                                                           | ἄρμενον ἐν παλάμῃσιν, Σ. 600<br>et al.                                                                                                  |
| ἀνὴρ πεπνυμένος εἶναι, 309.                                                                            | ὅς' ἂν πεπνυμένος ἀνὴρ,<br>δ. 204.                                                                                                      |
| οὗ ποτ' ἐν ἀλλήλοισι ἄρθμιοι<br>οὐδὲ φίλοι, 326.                                                       | οἳ δ' ἤμῃν ἄρθμιοι ἦσαν, π. 427.                                                                                                        |
| κρατερῆς ὑπ' ἀνάγκης, 387.                                                                             | κρατερῇ δέ μοι ἔπλετ' ἀναγκ-<br>η, κ. 273.                                                                                              |
| μῆνιν ἀλευάμενος, 400.                                                                                 | μῆνιν ἀλευάμενος, E. 444.                                                                                                               |
| διζήμενος εὐρεῖν, 415.                                                                                 | διζήμενος εἴ που ἐφύροι,<br>N. 760.                                                                                                     |
| ὅπως ὥκιστα πύλας Αἴδαο πε-<br>ρῆσαι, 427.                                                             | θάπτε με ὅτι τάχιστα πύλας<br>Αἴδαο περήσω, Φ. 71.                                                                                      |
| πολλὴν γῆν ἐπαμυσάμενον, 428.                                                                          | εὐνὴν ἐπαμύσατο χερσὶν εὐ-<br>ρεῖαν, ε. 482.                                                                                            |
| εἰ δ' Ἀσκληπιάδαις τοῦτό γ' Ἀσκληπιάδῃ, Δ. 204; cf. Δ<br>ἔδωκε θεὸς, 432.                              | 614, Ξ. 2.                                                                                                                              |
| ἀλλ' ἐπιτολμαῖν Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμ-<br>που δωρ' ἀθανάτων, οἷα δί-<br>δουσιν, ἔχειν, 445—6. | πιος ἀνθρώποισιν, ἐσθλοῖς<br>ἥδὲ κακοῖσιν ὅπως ἐθέλῃσιν<br>ἐκαστῷ, καὶ που σοὶ τὰδ'<br>ἔδωκε, σὲ δὲ χρῆ τετλά-<br>μεν ἔμπης, ζ. 188—90. |

LI. I proceed next to the *Supplices* of Æschylus and set down below from this single play a number of similar correspondencies to those noticed by Mr. Paley as found between Homer and the father of History. I select this play purposely, as one of those most remote from Homeric affinities in plot, scene and character.

and in the *Supplices* of Æschylus — a play which is void of Homeric relations in character or plot.

## PART I

οἰωνοπόλων, 57.

ἡθέων (in s. of haunts), 64.

δυσμάτορος, 67.

μερόπεσσι λαοῖς, 89.

Σιδονία καλύπτρα, 121.

μεμνησθαι σέθεν κέδνας ἐφε-  
τμάς, 205—6.ἔσμος ὡς πελείαδων ἦν τε κίρκος . . . οἶμσε μετὰ  
ἵζεσθε κίρκων τῶν ὁμοπτέρων τρήρωνα πέλειαν, X. 139—40.

ἔτην, 247.

χώρας Ἀπίας, 260; cf. 777.

βοηλάτην, 307.

ἄμ πέτραις

ἡλιβάτοισιν, 350—1.

παρ' ὀψιγόνου, 361.

ἄιδρις, 453.

δεῖμ' ἐξάισιον, 514.

παλαίφατον . . . γένος, 532—3.

χλωρῷ δεῖματι, 566.

τέρας δ' ἐθάμβουν, 570.

ἀπημάντω σθένει, 576.

φυσίζοον γένος, 585.

ἐνισπε δ' ἡμῖν, 603.

χερσὶ δεξιωνύμοις

ἔφριξεν αἰθῆρ, 607—8.

ἀμέγαρτον, 641.

βροτολοιγὸς Ἀρης, 665.

ἀνδροκμῆς λοιγὸς, 679.

κνανώπιδας νῆας, 744.

δολόφρονες, 750.

περίφρονες, 757.

οὐδ' ὄρμος, οὐδὲ πεισμάτων  
σωτηρία

ἐς γῆν ἐνεγκεῖν, 765—6.

οἰωνοπόλων, A. 69, Z. 76.

μετὰ τ' ἡθεα καὶ νομὸν ἱππων,  
Z. 511.

μῆτερ ἐμὴ δύσμητες, ψ. 97.

μερόπων ἀνθρώπων, A. 250 et al.

πέπλοι, . . . ἔργα γυναικῶν Σι-  
δονίων, Z. 289—90.

μεμνησθαι ἐφετμῶν, δ. 353.

ἦν τε κίρκος . . . οἶμσε μετὰ  
τρήρωνα πέλειαν, X. 139—40.γείτονες ἦδὲ ἔται, δ. 16, κασίγ-  
νητοί τε ἔται τε, ο. 273.

ἐξ ἀπίης γαίης, A. 270 et al.

βοηλασίη, A. 672.

ἡλίβατος πέτρη, O. 273; cf. 619,  
Π. 35 et al.ὀψιγόνων ἀνθρώπων, Γ. 353;  
cf. α. 302.

ἄιδρις, κ. 282.

ἦ τινά που δείσας ἐξάισιον,  
Q. 577.οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαι-  
φάτον, τ. 163.

χλωρὸν δέος, H. 479 et al.

θάμβησαν δ' ὄρνιθας ἐπεὶ  
ἴδον, β. 155.πέμπειν . . . οἶκαδ' ἀπήματον,  
τ. 282.

φυσίζοος αἶα, Γ. 243 et al.

σὺ δ' ἀληθὲς ἐνισπε, γ. 247.

ἔφριξεν δὲ μάχη . . . ἐγχεῖ-  
σιν, N. 339.ἀμέγαρτον αὐτμήν, λ. 400,  
407; cf. ρ. 219 et al.βροτολοιγὸς Ἀρης, E. 518, 846;  
cf. 31.

ἀνδροκμήτῳ ἐπὶ τύμβῳ, A. 371.

κνανώπιδος Ἀμφιτρίτης, μ. 60.

νέας κνανοπρωρεῖους, γ. 299;  
cf. O. 693 et al.

δολοφρονέουσα, Γ. 405.

περίφρων Πηνελόπεια, α. 329  
et al.ἐν δὲ λιμὴν εὖορμος ἦν' οὐ  
χερὲ πείσματος ἔστιν, ι. 136.

μελαινόχρους, 785.  
αἰγίλινψ . . . πέτρα, 794—6.

κυσὶν δ' ἔπειθ' ἔλωρα  
ἡπιχωρίοις ὄρνισι, 800—1.  
μετὰ με δρομοῖσι διόμενοι

φρυγάδα μάταισι πολυθρόοις  
βίαια δίζηνται λαβεῖν, 819—21.

σὸν (Ζεῦ) δ' ἐπίπαν ζυγὸν  
ταλάντου, 822—3.  
βλοσυρόφρονα, 833.  
ἀλφεισίβοιον ὕδωρ, 855.  
μαίμῃ, 895.  
εὐερκῇ πόλιν, 955.  
εὐπρυμνῇ φρενὸς χάριν, 989.  
ἀστυάνακτας, 1019.  
ὅ τί τοι μόρσιμόν ἐστι, 1047.  
κατασχεθὼν, 1067.

μελαγχροΐης, π. 175.  
κατ' αἰγίλιπος πέτρης, I. 15,  
N. 63 et al.

ἐλώρια τεῦχε κύνεσσιν  
οἶωνοῖσί τε πᾶσι, A. 4—5.  
δηίους ποτὶ ἄστυ δίεςσθαι,  
M. 276.

ἡμετέρη ματίη, κ. 79.  
διζήμενος εἴ που ξφύροι,  
N. 760.

γυνὴ γὰρ Διὸς ἱρὰ τάλαντα,  
Π. 658, cf. Θ. 69.

βλοσυρῶπις, A. 36.  
παρθένου ἀλφεισίβοιαι, Σ. 593.  
μαίμῳσα, E. 661 et al.  
εὐερκέος ἀνλῆς, I. 472.  
νῆες ἐὺπρυμνοί, A. 248.  
Ἀστυάνακτ', Z. 403.  
σοι ἀντὶ μόρσιμόν ἐστι, T. 417.  
κάσχεθε, A. 702, cf. ω. 530.

The above are from a single play of Æschylus. I think the words and phrases selected are no less characteristically Homeric; and they are nearly as numerous as those which Mr. Paley has set down as gathered from Herodotus.

LII. I now proceed to a single group of Pindaric odes, the Nemean, I—IX, which I happened to be looking through lately for another purpose.

Coincides traceable in Pindar, Nem. I—IX — a specimen group of odes taken at random.

κατένευσέν τε οἱ χαίταις, I. 19. ὅτι κεν κεφαλῇ κατανεύσω,  
A. 527.  
ἔσαν δ' ἐπ' ἀνλείαις θύραις, ἐπ' ἀνλείῃσι θύρησιν, σ. 239,  
29. ψ. 49.

χρυσόθρονον Ἥραν, 58.  
τινάσσω φάσγανον, 81.  
θαλερὰν . . ἀκοιτιν, 110.  
γάμον δαΐσαντα, 111.  
ὄρειᾶν γε Πελεάδων μὴ τηλό-  
θεν Ὀαρίωνα νεῖσθαι, II. 19.  
παλαίφατοι, 25.  
παλαίφατον, III. 24 et al.  
δαφνοῖδὸν ἄγρην (i. e. ὕφιν), 141.

χρυσόθρονος Ἥρην, A. 611 et al.  
τινάσσω φάσγανον, X. 311.  
θαλερὴν παρὰκοιτιν, G. 53.  
δαινύντα γάμον, δ. 3.  
Πηλιάδας θ' Ἰάδας τε τό τε  
σθένος Ὀρίωνος, Σ. 486 et al.  
οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαι-  
φάτον, τ. 163.  
δράκων ἐπὶ νῶτα δαφνοῖδός,  
B. 308, cf., for the image, M.  
200—3.

τετραορίας, IV. 45, cf. VII. 137.  
φύττει οἱ θάνατον, 96.  
τετράοροι . . ἔπποι, ν. 81.  
φόνον καὶ κῆρα φρυγέει, β. 165.



## PART I

|                                        |                                                                                                         |
|----------------------------------------|---------------------------------------------------------------------------------------------------------|
| ναυσικλυτὰν, V. 18.                    | ναυσικλυτοὶ ἄνδρες, η. 39 <i>et al.</i>                                                                 |
| πίτναν τ' εἰς αἰθέρᾳ χεῖρας, 20.       | πιτνὰς εἰς ἔμῃ χεῖρας, λ. 392.                                                                          |
| ἀρίγνωτες υἱοὶ, 21.                    | ἀρίγνωτοὶ δὲ θεοὶ περι, N. 72 <i>et al.</i>                                                             |
| πολλὰ γάρ μιν παντὶ θυμῷ               | πολλὰ δέ μιν λιτανευε γέρων, I. 581.                                                                    |
| παρφαμένη λιτάνευεν, 57—8.             | παρφαμενος ἐπέεσσι, M. 249.                                                                             |
| ἀπανάνατο νύμφαν, 60                   | οἱ δ' ἀπηνήναντο, H. 185.                                                                               |
| χρυσάλακάτων . . Νηρεΐδων, 65.         | Ἀρτέμιδος χρυσηλακάτων, Π. 183 <i>et al.</i>                                                            |
| νίσσεται, 67.                          | νίσσομαι ἐξ Ἀἴδαο, Ψ. 76.                                                                               |
| μεταῖξιν, 79.                          | μεταῖξας μάρψῃ, Φ. 564.                                                                                 |
| χάλκεος . . οὐρανός, VI. 5—6.          | οὐρανὸν ἐς πολὺ χάλκον, E. 504, γ. 2.                                                                   |
| βίον . . ἐπηετανόν, 19.                | ἐπηετανὸν γὰρ ἔχουσιν, κ. 427, cf. η. 99.                                                               |
| οὐκ ἄμμορος, 26.                       | οἷη δ' αμμορός ἐστι, Σ. 489.                                                                            |
| μυχῶ Ἑλλάδος, 45.                      | μυχῶ Ἀργεος, Z. 152 <i>et al.</i>                                                                       |
| ἀγερώχων ἐργμάτων ἔνεκεν, 56.          | Τρώων ἀγερώχων, Γ. 36 <i>et al.</i>                                                                     |
| παρ ποδὶ ναός, 95.                     | πόδα νηὸς ἐνώμων, κ. 32.                                                                                |
| λιπαρῶ τε γήραϊ, 146.                  | γήρα ὑπὸ λιπαρῶ, λ. 136 <i>et al.</i>                                                                   |
| ἡρώων . . περιναϊετῶν,                 | ἀνθρώπους οἱ περιναϊετῶν-σιν, β. 66 <i>et al.</i>                                                       |
| VIII. 15—6.                            |                                                                                                         |
| ὅς περ καὶ Κινύραν ἔβρισε πλούτῳ       | τόν ποτὲ οἱ δῶκεν Κινύρης ξεινήιον εἶναι                                                                |
| ποντία ἔν ποτε Κύπρῳ, 30—1             | πεύθετο γὰρ Κύπρονδε μέγα κλέος, Λ. 20—1.                                                               |
| (cf. Pyth. II. 27—8). (59)             |                                                                                                         |
| πελεμιζόμενοι ὑπ'                      | ὃ δὲ χασσόμενος πελεμίζθη, Δ. 535.                                                                      |
| ἀλεξιμβρότῳ λόγῃ, 50—2.                |                                                                                                         |
| αἰμύλων μύθων, 56.                     | αἰμυλίοισι λόγοισιν, α. 56.                                                                             |
| ἀναπεπταμέναι . . θύραι, IX. 3.        | ἀλλ' ἀναπεπταμένας ἔχον (πύλας or σανίδας) ἄνδρες, M. 122, and πεπταμένας ἐν χερσὶ πύλας ἔχετ', Φ. 531. |
| ἀναβάλλομαι (in s. of begin song), 69. | ἀνεβάλλετο καλὸν αἰεῖδεν, α. 155 <i>et al.</i>                                                          |
| ἀμύνειν λοιγὸν Ἐρναλίου, 88—9.         | ἀεικέα λοιγὸν ἀμύναι, Α. 341.                                                                           |
| νεοθαλής, 115.                         | νεοθηλέα ποίην, Ξ. 347.                                                                                 |

Similar coincidences in Simonides,

LIII. I next proceed to review some of the extant fragments of Simonides, who seems to have had a long career, ending not till after the battle of the Eury-medon, B. C. 460. I take these and the following from Bergk's *Poetæ Lyrici*, the numbers referring to

59 Here the *φαῖμαι Κυπρίων* perhaps is an allusion to the *Κύπρια ἔπη*.

the pages there. I cannot find room to go through them all. I take the earlier ones therefore only, just as they stand in the edition named.

PART I

- ἐβόμβησεν θαλάσσας (θάλασσα βόμβησεν δ' ἄρα πάντα (ἐρε-  
Ald.), 1113. τμὰ) κατὰ ῥόον, μ. 204.  
ἐν ἁγῶνι περικτιόνων, 1120. περικτιόνας ἀνθρώπους, β.  
65 *et al.*  
κονία... μεταμώνιος ἄρθη, 1122. τὰ δὲ πάντα θεοὶ μεταμώ-  
λια(60) θεῖεν, Δ. 363.  
λευκᾶς καθύπερθε γαλάνας, λευκὴ δ' ἦν ἀμφὶ γαλήνη,  
1124. κ. 94.  
σχίζει περὶ πρόραν τὰ κύματα, θαλάσσης κύματ' ἔταμνευ,  
1125. ν. 88.  
σὺ δ' ἄωτεις, 1130. τὴ πάννουχον ὕπνον ἄωτεις,  
K. 159, cf. κ. 548.  
δασπλήτα Χάρυβδιν, 1132. θεὰ δασπλήτις Ἐρινός, ο. 234.  
εἰνοσίφυλλος ἄητα, 1133. Νήριτον εἰνοσίφυλλον, B. 632  
*et al.*  
δολόμητις Ἀφροδίτα Αἰγισθον δολόμητιν, α. 300  
*et al.*  
τὸν Ἀρεικακομηχάνωτέκεν, 1134. Ἀντίνο', ὕβριν ἔχων, κακομη-  
χανε, π. 418 *et al.*  
πολύλιστον, οἱ πολύλλιστ', 1135. πολύλλιστον δέ σ' ἰκάνω,  
ε. 445.  
ἀλὸς ἀμφιταρασσομένης ὄρν- ξεῖνος ἀνηθείς ὄρνυμα γδῶ,  
μαγδός, 1137. α. 133.  
γαλαθηνὸν τέκος, ἰβ. νεβροὺς νεγεγενέας γαλαθη-  
νοὺς, δ. 336, ρ. 127.  
ἀενάοις ποταμοῖσιν ἄνθεσί τ' ὕδατ' ἀλενάοντα, ν. 109.  
εἰαρινοῖς, 1138. ἄνθεσιν εἰαρινοῖσιν, B. 89.  
ἦδυμον ὕπνον ἔχων, 1144. ἔχεν (ν) ἦδυμος ὕπνος, B. 2  
*et al.*  
Ἐφύρην πολυπίδακα ναιετάον- πολυπίδακος Ἰδης, Ξ. 157 *et al.*  
τες, 1146.  
πόλιν Γλανύκοιο, Κορίνθιον ἄστυ, ἔστι πόλις Ἐφύρη(61) μυχρῷ  
νέμοντες, ἰβ. Ἄργεος ἱποπότοιο.  
ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρ-  
διστος γένετ' ἀνδρῶν,  
Σίσυφος Αἰολίδης· ὃ δ' ἄρα  
Γλαῦκον τέκεθ' υἱὸν,  
Z. 152—4.  
χρυσοῦ τιμήεντος, ἰβ. ἦ χρυσὸν φίλον ἀνδρὸς ἐδέξατο  
τιμήεντα, λ. 327.

60 See Pind. *Ol.* XII. 8, μεταμόνια ψεύδεα, and Aristoph. *Pax*, 117, ἐς κόρακας βαδιεῖ μεταμόνιος and Schol. there. The Lexicons comp. ἀνεμώλιος.

61 Recognized as the ancient name of Corinth.

## PART I

ἐν δὲ τὸ κάλλιστον Χῖος ἔειπεν

ἀνὴρ,

οἷη περ φύλλων γενεὴ τοίη δὲ verbatim, Z. 145.

καὶ ἀνδρῶν, (62) 1146—7.

στέρνοις ἐγκάτ'θεντο, 1147.

ἔω ἐγὼ ἄττι εἶπὼ τιμῶ, ψ. 223

*et al.*

ὁμοῖα τις ἀνθρώπου ἐστὶν πολλήν τε καὶ δ' ἔχει ἡβης ἀνθρώπου.

τον ἡβης, *ib.*

N. 484.

ἡ βην πολυήρατον ἰκόμεθ'

ἄμω, ο. 366.

πολυήρατον ἐς γάμον ὥρην,

0. 126.

οὐ γὰρ ἀπόβλητον Διονύσιον, ἰβ. οὐ τοι ἀπόβλητον ἔπος ἔσσει-

ταί, B. 361.

ransitive middle verbs are next considered. The poems ascribed to Hesiod show an adequate assortment both in the *Theogony*,

LIV. Mr. Paley has further urged the frequent use of transitive middle verbs,<sup>(63)</sup> as implying a remodeling of the epics, in order to bring the language into metrical conformity. That is to say transitive middle verbs are comparatively modern — so modern as to help the proof that our Homer is a mere modern “cookery”. I call attention to this, because I think I can prove that such verbs pervade the earliest authors of whom we have any remains. I will begin with Hesiod. *Theogon.* in which we have

28. ἴδμεν δ' εὖτ' ἐθέλωμεν ἀληθέα μυθήσασθαι.

122. δάμναται ἐν στήθεσσι νόον καὶ ἐφίπρουα βουλήν.

160. δολίην δὲ κακὴν ἐπεφράσσατο τέχνην.

165—6. πατρός κε κακὴν τισαίμεθα λώβην ἡμετέρου·

πρότερος γὰρ αἰκία μήσατο ἔργα.

174—5. ἐνέσθηκε δὲ χειρὶ ἄρπην καρχαρόδοντα· δόλον

δ' ὑπεθήκατο πάντα.

185. γείνατ' εἰνῷς τε κρατερός μεγάλους τε γίγαντας.

62 Bergk *ad loc.* thinks this may belong to Simonides of Amorgos, but this and the last but one fragment before it, being from the same book and same speech in the *Il.*, confirm one another.

63 I would further remind the reader that the very high antiquity of the middle form of the verb is one point for which Curtius has contended in his "Results of comparative philology in the Classical languages", of which I saw a translation in the Brit. Mus. library, but have not at hand to refer to. If he is right in this, we may presume that it would not be long before these verb-forms acquired a transitive force; and that the argument in favour of modernism, founded on this use of them, therefore breaks down.



I pass on to the "Works and Days",

27. ταῦτα τεῶ ἐνικάρθθεο θυμῶ.

35. ἀλλ' αὖθι διακρινώμεθα νεῖκος.

37. ἤδη μὲν γὰρ κληῖρον ἐδασσάμεθ'.

87. μὴ ποτε δῶρον δέξασθαι παρ Ζηνὸς Ὀλυμπίου  
ἀλλ' ἀποπέμπειν.

105. οὕτως οὗ τι πη ἔστι Διὸς νόον ἐξαλέασθαι.

119. ἥσυχοι ἐργ' ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν.

125. ἤερα ἐσσάμενοι πάντη φοιτῶντες ἐπ' αἶαν.

186. μέμψονται δ' ἄρα τοὺς.

198. λευκοῖσιν φαρέεσσι καλυψάμενοι χροά καλὸν.

I have omitted in the latter poem several examples, as they had occurred in the Theogony. I pass on next to Archilochus, following Bergk's text and enumeration of the fragments.

So does Archilochus in his rescued fragments,

Bergk, page

Fragment, no.

685. ἐξαῦτις κτήσομαι οὐ κακίῳ (ἀσπίδα). 6 [51].

ib. ξείνια δυσμένεσιν λυγρὰ χαριζόμενοι. 7 [58].

686. ἐξαῦτις δ' ἑτέρους ἐπαμείψεται· ἀλλὰ  
τάχιστα τλήτε γυναικεῖον πένθος ἀπω-  
σάμενοι. 9 [48].

686—7. πολλὰ δ' ἐϋπλοκάμου πολιῆς ἄλδος ἐν  
πελάγεσιν θεσσάμενοι γλυκερὸν  
νόστον. 11 [55].

690. οὐδ' εἰλέ πω με ξῆλος οὐδ' ἀγαίομαι  
θεῶν ἔργα. 25 [2].

694. μετέρχομαι σε, σύμβολον ποιεύμενος. 44 [27].

LV. I have limited myself to those which form the three first classes of these fragments as arranged by Bergk and to the instances which include an unmistakable accusative of the object expressed. I pass on to Aleman. The number of lines or half-lines assigned to him by Bergk is close upon 200.

so does Aleman:  
—surely we need  
go no further.

Bergk, page

Fragment, no.

832. ὅν περ ἄμιν Ἀγίδω μαρτύρεται.

839. Ἀλκμάν . . . γεγλωσσαμενὸν κακκαβίδων  
στόμα συνθέμενος. \* 17 [22].

ib. καὶ τιν εὐχομαι φέροισα τόνδ' κ. τ. λ. 18 [29].

845. χερσὶ λεόντειον γάλα θήσαο. 34 [25].

850. σὲ γὰρ ἄζομαι. \* 54.

|        |                                                        |           |
|--------|--------------------------------------------------------|-----------|
| PART I | 853. ἔστι παρέντων μνᾶστιν ἐπιθέσθαι.                  | 64 [121]. |
|        | 854. ὅς φέθεν πάλοις ἔπαλεν δαίμονας τ' ἐδάσ-<br>σατο. | 69 [48].  |
|        | 855. Αἶκλον Ἀλκμάων ἄρμόξατο.                          | 71 [26].  |
|        | 859. Μάγαδιν δ' ἀποθέσθαι.                             | 91 [87].  |

Surely after this it is needless to crowd the page with further quotations from the fragments of all poets down to Pindar and Æschylus whom we possess in bulk. I believe there is not one of them who would not yield a respectable number of specimens.

Certain other word-forms, supposed late, are next exemplified from various poets, to whom Homer, *because* he has these forms, is supposed junior.

1. nouns in -οσύνη and -ὺς.

LVI. I will next bring together a number of specimens from early poets of each of the types of words on which Mr. Paley seems to rely as showing the late origin of our Homer (Essay, p. 24).

1. Substantives in -οσύνη and -ὺς. The former crop up thickly everywhere and the following list is nothing like exhaustive. The latter, except such as are in -τὺς, being a dialectic byform of the verbal in -σις, were at no time of the language very numerous. But why, with such unquestionably primitive specimens as *ἰσχὺς* Theogon. 146 *et al.*, *ἰχθὺς* W. and D. 277, *ὄρεὺς* ib. 113 *et al.*, nouns in -ὺς should be rated modern, I cannot see. *ἰχθὺν* vocat. appears Erinna 1, 1, and *ἄχλυν* accus. Archil. 103, 2, *νηδὺς* is found in some of its cases in Hes. Theogon. 460, 487, 890, 899. I might compare the adj. form *πολυὺς* found early in compounds, *e. g.* *χθονὶ πολυλυβοτείρῃ* W. and D. 157 *et al.* Yet nouns in -οσύνη and -ὺς, with *πληθὺς* and the like, are said to be characteristic of the Ionic of B. C. 450—400. *πληθύω*, however, which implies *πληθὺς*, occurs Æschyl. Pers. 420. Again, the Latin analogy of *senat-us*, old gen. *senatu-os*, is in favour of the -*us* ending in Greek being among the oldest in the language. That a certain class of these are more frequent in Ionic, I do not deny, nor that they may be found in sufficient quantity at the time in question, but that they originated then is wholly unproved. "Reduplicated forms of perfects" (I presume those of verbs beginning with a vowel are in-

2. verbs with reduplicated perfects (but, be-





PART I  
6. digammated  
forms.

to the present volume stated my suspicion that the digamma having become a weak letter  $\sigma$  and  $\nu$  did not make prosodiacal "position", when before it. This will be found to reduce greatly in our Homer the number of irregularities complained of. But as I am about to show that similar irregularities in the use of the  $\mathcal{F}$  occur in all or nearly all early poets (so far as we can decipher the fragments of them which alone remain) I only notice this here, because I have not counted in the examples from the poets whom I am about to cite, those irregularities of this class in which  $\nu$  or  $\sigma$  precedes the  $\mathcal{F}$ . If they are counted, those irregularities in these early poets are largely increased in number. As regards the article  $\acute{o} \eta \tau\acute{o}$ ; its variations between a demonstrative and the article proper may similarly be exemplified in every one of the elder poets. Nothing I confess, when I look at the evidence, has astonished me more than this common but questionable phrase the "Attic" use of the article.

7. the article.  
These two last  
require fuller ex-  
emplification.

They receive it  
from Archilo-  
chus,

LVII. But I will take the digamma first; inserting it in a bracket, thus ( $\mathcal{F}$ ), in the places where it is defective. Archilochus has *Ἐνναλίοιο Ἕ᾽ανακτος* in 1, 1, but *κλύθ' ( $\mathcal{F}$ )ᾗναξ* 75, 1, *Διονύσοι' ( $\mathcal{F}$ )ᾗνακτος* 77; 1. He has also *σὺ δ' ( $\mathcal{F}$ )ἔργ' ἐπ' ἀνθρώπων ὄρε'ς* 88, 2, again 74, 9 is read *τοῖσι δ' ( $\mathcal{F}$ )ῆδὺν ἦν ὄρος*, again 63, 1 *οὐ' τις αἰδοῖος μετ' ( $\mathcal{F}$ )ᾰστῶν*, and 33 *κατ' ( $\mathcal{F}$ )οἶκον*, also 3, 1 *ἐν δορὶ δ' ( $\mathcal{F}$ )οἶνος*. Now the first of these, being the end of a hexameter verse, admits the  $\mathcal{F}$ , whereas in all the rest, being words, of all others, which show it most constantly (*Ἕ᾽ναξ*, *Ἕ᾽εργα*, *Ἕ᾽ηδὺς*, *Ἕ᾽αστοι*, *Ἕ᾽οἶκος*), it is rejected. In the fragments of Alcæus are found *ᾧ' ναξ Ἀπολλων*, *παῖ μεγάλῳ Διὶ*, and *Ῥναςσ' Ἀθηνάα πολεμαδόκος* 1 [20], 9 [54]; but again, 64 *καὶ πλείστοις ἐῤ᾽ανάσσε λάοις*: now plainly, in the two first of these fragments, the digamma is skipped in *Ἕ᾽ναξ* *Ἕ᾽ανάσσα*, whereas in the last, *ἐ᾽νάσσε* requires it. Again in 55 [41. 42] *θέλω τι ῤ᾽είπην* is read whereas in 82 [85] *αἶκ' ( $\mathcal{F}$ )εἶπης* is found, with the digamma lost. And this is Alcæus, in whom, if anywhere, the "Æolic" digamma might be expected to be an unobliterated

Alcæus and Sap-  
phô,

feature. In Sapphō 81 [45] *πάρουκος* occurs where the metre seems to require  $\sim - \sim$ ; *i. e.* the *f* of *φοῖκος* is lost. Again in \*104 [34], 2. we have ὄρακι βραδίκω σε κάλιστ' (or μάλιστ') ἐϊκάσδω where the last word is one to which the *f* is proper. See App. A. 24.

LVIII. Aleman is the most nearly consistent in his use of the *f*. The only example of irregularity which I have noticed is in 37 [27], τοῦθ' ἄδεᾶν Μωσᾶν ἔδειξεν, where ἄδεᾶν should have the *f* but cannot. In Anacreon the *f* seems wholly lost, if we may judge from such examples as μηθύοντ' (*f*)οῖκαδ' ἀπελθεῖν \*57 [55], and φέρ' (*f*)οῖνον, ὦ παῖ 63 [61], ἐποίησεν δ' (*f*)ἔργον (*f*)Αναξαγόρας 105 [Ep. 6]. With regard to Hesiod and Hesiod; Mr. Paley has said in his preface to that poet, p. xxx, "As far as we can judge in the really genuine verses Hesiod's use of the digamma is pretty constant, if not absolutely invariable." I will set down from the *Works and Days* the following lines which seem to me inconsistent with this statement,

v. 28. μηδὲ σ' ἔρις κακόχαρτος ἀπ' (*f*)ἔργον θυμὸν  
ἐρύκοι,

Aleman, and negatively Anacreon,

in which Mr. Paley proposes to substitute ἄλγερον θυμὸν.

v. 68. ἐν δὲ θέμεν κύνέον τε νόον· καὶ ἐπίκλοπον  
(*f*)ῆθος,

and all these would more largely show it,

which of course could not stand if the *f* made position. Mr. Paley, who views it as so doing, would alter this to ἐπίκλοπα φήθη (64) and so in 67, 78 *inf.*

150—1. τοῖς ἦν χάλκεα μὲν τεύχεα χάλκεοι δέ τε φοῖκοι,  
χαλκῷ δ' (*f*)εἰργάζοντο, μέλας δ' οὐκ ἔσκε  
σίδηρος,

or rather χαλκῷ δ' ἐφεργάζοντο, which of course lames the metre. Here Mr. Paley would drop the δ', but indeed

64 With regard to this, as we have the word in the plur. in all the other places where it is found in the poem, especially in 699, παρθενικὴν δὲ γαμεῖν, ἵνα φήθεα κεδνὰ διδάξης, where the meaning is not, as in the others 137, 167, 222, 525, "haunts" or "localities of abode", but, as in 67 and 78, "moral habits", it seems to me very unlikely that ἐπίκλοπον ῆθος would have established itself had it not been genuine; although of course it is possible that the corruption engendered by the voice shunning hiatus in recitation may have taken that form.

## PART I

it cannot be spared without the obliteration of a genuine Hesiodic feature, the tacking, viz., of clause to clause by δὲ successively repeated. (65) Again

v. 492. μήτ' (f)ἔαο γίγνομενον πολὺν μήτ' ὄριος  
ὄμβρος.

Here Mr. Paley would sink the τ' of μήτ', but it is obvious that the τε repeated with μὴ distributes the negative force of the previous μηδὲ σε λήθοι. We have also just such a previous negative with two similarly related members in 488—9 previous,

μηδ' ἀπολήγοι  
μήτ' ἀρ' ὑπερβάλλων βοὸς ὀπλήν μήτ' ἀπολείπων.  
Again in 714 the digamma finds no place,

ποιεῖται· σὲ δὲ μὴ τι νόον κατελεγχέτω (f)εἶδος. (66)

My last instance is from *Theogon.* 459, where ὅστις (f)ἔκαστος ends the line. Mr. Paley, citing this on *W. and D.* 393, says it "is corrupt", but gives no reason, unless the mere inadmissibility of the f is such. But the very point I am now aiming at is to show that a fluctuating usage in this letter is *no* proof of corruptness in Homer or Hesiod, but a genuine feature. On

if examples in  
which the di-  
gamma does not  
make position

the view above stated that ν and σ final are not strong enough to form position, the difficulty of this example, as of many others, disappears; and so in all the poets in

65 Such as we have in 112—9,

ὥς τε θεοὶ δ' ἔζωον ἀκηδέα θνυμὸν ἔχοντες  
νόσφιν ἄτερ τε πόνων καὶ οὐζύος· οὐδ' ἐ τι δειλὸν  
γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὅμοιοι  
τέρποντ' ἐν θαλλήσι κακῶν ἔκτοσθεν ἀπάντων  
θνητῶν δ' ὥς ὕπνω δεδμημένοι· ἐσθλὰ δὲ πάντα  
τοῖσιν ἔην· καρκύν δ' ἔφερε ζεῖδωρος ἄρονρας, κ. τ. λ.

and another precisely similar sequence occurs in 70—80 *sup.*

66 Mr. Paley says, this is corrupt, and urges that the sense is obscure. I admit that there is some confusion of thought, but the obscurity is not greater than in several passages of the same poem. Pindar has a converse but somewhat similar phrase in *Ol.* VIII. 25 ἔργω τ' οὐ κατὰ εἶδος ἐλέγχων, "not by his deed convicting his appearance", i. e. of being empty pretence; so above, "let no mere pretence (by being exposed) convict your judgment". The remark preceding the maxim is "a weak man takes up first with one friend and then another". "Be not you such", then, "as to be weakly misled by appearances" is in effect the purport of the whole.



whose remains the *ς* is traceable. And that it had in fact begun so to fluctuate, seems to me clear from the fact, that of two closely related words *ςέρογον* and (*ς*)*έροδω*, the former has the *ς* and the latter not in the great majority of cases where each occurs alike in Homer and in Hesiod. (67)

LIX. I pass on to the article. The following are examples from Archilochus of its ordinary use as in later classical Greek, PART I  
after a final -ν  
or -ς are reckoned.  
The article is  
found in Archi-  
lochos,

- 20 [86]. *κλαίω τὰ Θασίων οὐ τὰ Μαγνητῶν κακὰ.*  
 25 [2]. *οὐ μοι τὰ Γυγείῳ τοῦ πολυχρύσου μέλει.*  
 27 [4]. *ἄναξ Ἀπολλόν, καὶ σὺ τοὺς μὲν αἰτίους σή-  
 μαινε.*  
 29 [7. 13]. *ἡδέα κόμη ὤμους κατεσκίαζε.*  
 57 [148]. *τὸν κροπλάστην ἄειδε Γλαῦκον.*  
 63 [34]. *χάριν δὲ μᾶλλον τοῦ ζοοῦ διώκομεν.*  
 68 [14]. *μάχης δὲ τῆς σῆς, ὥστε διψέων πιεῖν ὥς ἐρέω.*  
 91 [60]. *τοιγύνδε δ' ὦ πίδαηκε τὴν πυγὴν ἔχων.*  
 120 [70]. *Δήμητρος ἀγνῆς καὶ κόρης τὴν πανήγυριν  
 σέβων.*

LX. The next are from Alcman. Here we find in in Alcman,  
 Frag. pag. I such expressions as *τὸν βιατάν, τὸν κο-  
 ρυστάν, τὸν ἀργέτιαν, τὼς ἀρίστως ἡρώας;* in pag. II  
*τὸ φῶς ὄρωρ' εὐφάλιον, οὐχ ὀρῆς ὁ μὲν κέλης Ἐνετι-  
 κός, ἃ δὲ χαίτα τὰς ἐμὰς ἀνεψιᾶς . . . τὸ ἀργύριον  
 πρόσωπον, ἃ δὲ δευτέρα πεδ' ἀηδὼ τὸ εἶδος, ταὶ πε-  
 λειάδες οἶον ὁ πάμφαρος Ἀλκμάν ἡράσθη χλιερὸν πεδὰ  
 τὰς τροπὰς. . . ἀλλὰ τὰ κοινὰ γὰρ ὥσπερ ὁ δᾶμος  
 ζατεύει.*

In Sapphō I find the article as freely used, Fragm. Sapphō  
 I [1] *τὰς ἔμας αὖδως αἰοῖσα* and \*14 *ταῖς καλαῖς ὕμιν*  
*(τὸ) νόημα τῶμόν οὐ διάμειπτον,* 16 [8] *πὰρ δ' ἔεισι*  
*τὰ πτέρα,* 18 [12] *ἃ χρυσοπέδιλος Ἀὔως,* 36 *δυσὸ μοι*

67 In K. 503, ζ. 258, η. 202, ε. 342, 360, θ. 490 the *ς* appears inadmissible in *έροδω*, unless indeed allowed after -ς -ν without making position. In α. 293, λ. 80 the *ς* would be admissible by omitting *τε*. It can hardly be said to be necessary in the only two places in which there is any strong plea for it, viz., *ἀποθύμια έροδοι*, Ξ. 261, and *φίλα έροδοι*, ο. 359; since hiatus with no *ς* to stop it is far from rare in Homer. I suppose it unnecessary to quote places where *έρογον* has the *ς*.

## PART I

and Alcæus,

τὰ νοήματα, 52 [55] δέδυνκε μὲν ἄ σελάννα and 53 [56] πληροῆς μὲν ἐφαίνε τ' ἄ σελάννα.

In the fragments of Alcæus I open at random upon 41 [31] ἄ δ' ἑτέρα τὰν ἑτέραν κύλιξ ὠθήτω, 42 καὶ τὰς πολλὰ παθοίσας κεφάλας χεῦον ἔμοι μύρον καὶ καττῶ πολίῳ στήθεος and on the immediately previous page, 944 Bergk, I find ἄ δ' ὄρα χαλέπα, 40 πίνωμεν τὸ γὰρ ἄστρον περιτέλλεται (which same phrase occurs also on the previous page, 943) and 41 [31] πίνωμεν τί τὸ λύχνον μένομεν. On the next page after I find ἐν δὲ κίρνατε τῷ μελιάδεος ὅτι τάχιστα κράτηρα also κέλομαί τινα τὸν χαρίεντα Μένωνα κάλεσσαι and τὸν ἄριστον πεδ' Ἀχιλλέα.

in the Hesiodic poems,

LXI. In the Hesiodic Theogony I have marked the following,

- 84—5. οἱ δὲ νυ λαοὶ πάντες ἐς αὐτὸν ὀρώσι.  
 142. οἱ δ' ἦτοι τὰ μὲν ἄλλα θεοὶς ἐναλίγκιοι ἦσαν.  
 178. ὁ δ' ἐκ λόχοιο πάς ὠρέξατο χειρι.  
 632—3. οἱ μὲν ἀφ' ὑψηλῆς Ὀθρυος Τιτῆνες ἀγανοὶ,  
           οἱ δ' ἄρ' ἀπ' Οὐλύμποιο θεοὶ, ὠτῆρες ἑάων.  
 690—1. οἱ δὲ κεραυνοὶ . . . ποτέοντο.  
 754. μίμνον τὴν αὐτῆς ὥρην ὁδοῦ, ἔστ' ἂν ἵκηται.  
 792. ἡ δὲ μί' ἐκ πέτρης προρέει μέγα πῆμα θεοῖσιν.  
 845. βροντῆς τε στεροπῆς τε πυρός τ' ἀπὸ τοῖο πελώρου.  
 872. αἶ δ' ἄλλαι μᾶψ αὖραι ἐπιπνέουσιν θάλασσαν.  
 973. τῷ δὲ τυχόντι, καὶ οὐ κ' ἐς χεῖρας ἵκηται, τόν δ'  
           ἀφνειὸν ἔθηκε.

From the "Works and Days" I take the following,

193. βλάψοι δ' ὁ κακὸς τὸν ἀρείονα φῶτα.  
 217. κρείσσων ἐς τὰ δίκαια.  
 220. τῆς δὲ δίκης ῥόθος ἐλκομένης.  
 266. ἡ δὲ κακὴ βουλὴ τῷ βουλευσάντι κακίστη.

The above are from the first three hundred lines of the poem. Those which follow are from its later sections in Gœtting's arrangement, beginning at v. 695.

698. ἡ δὲ γυνὴ τέτορ' ἠβώοι, πέμπτω δὲ γαμοῖτο.  
 701—2. οὐ μὲν γάρ τι γυναικὸς ἀνὴρ ληΐζετ' ἄμεινον  
           τῆς ἀγαθῆς, τῆς δ' αὖτε κακῆς οὐ ῥίγιον ἄλλο.

I might add such expressions as ταπρῶτα 113, 202,

and τὸ τρίτον, 313, which could hardly have become current until the usage of the pronoun as an article had been definitely recognized.

PART I

LXII. Now, are all these texts to be noted as untrustworthy? If they are, nothing in the way of language remains from which we can argue. Early Greek inscriptions are so few and their dates so far precarious, that no adequate material can be gathered from them on which to found a theory. The genius of the Greeks was not highly legislative. If we only had a few fragments of the Solonian *κρυβεις*, similar to those preserved from the twelve tables of early Roman law, they might suffice to settle the question. The extant remains, however, ascribed to Solon convey the same lesson, that the use of the article was in his time current. I will only cite one, Fragm. 4 [13], 16, Bergk p. 418; it is τῷ δὲ χρόνῳ πάντως ἤλθ' ἀποτισομένη. Which is the more remarkable, because the use of χρόνῳ alone, adverbially, for "in the course of time", is equally established by subsequent classical usage, *e. g.* in line of somewhat similar sentiment Eurip. *Herc. Fur.* 740 ἤλθες χρόνῳ μὲν οὐ δίκην δώσεις θανών.

and in Solon.

If these remains are spurious and modern, there remains no test to apply to Homer; if genuine, they quite overthrow the alleged ground for ascribing a modern diction to Homer.

LXIII. In Tyrtaeus the examples are not numerous; but ὁ ἢ τὸ occurs used by him, in his extant fragments, at least as often as an article as it is pronominally; and, in proportion to the bulk of his fragments, at least as frequently as it is in Homer. I will cite

It is also found in Tyrtaeus sparingly, yet in proportion, as frequently as in Homer.

4 [2], 7. μνθεῖσθαι δὲ τὰ καλὰ.

10 [6], 3. τὴν δ' αὐτοῦ προλιπόντα πόλιν.

ib. 19, 20. τοὺς δὲ παλαιοτέρους ὧν οὐκέτι γοννατ' ἐλαφρὰ

μὴ καταλείποντες φεύγετε, τοὺς γεραιούς.

11 [7], 38. τοῖσι πανόπλοισιν πλήσιον ἰστάμενοι.

12 [8], 41—2. οἳ τε κατ' αὐτὸν

εἰκονσ' ἐκ χώρης οἳ τε παλαιοτέροι.

15 [11], 5—6. μὴ φειδόμενοι τᾶς ζωᾶς οὐ γὰρ πάτριον τᾷ Σπάρτᾳ.

16 [12]. ποτὶ τὰν Ἄρεος κίνασιν.

LXIV. From Hesiod it will be noticed that no large number has been gathered. In short, the lan-



## PART I

The contradistinctive use of the article or pronoun, with  $\mu\epsilon\nu$  and  $\delta\epsilon$ , is plain in Hesiod; and in all the earlier poets.

guage seems to have been at his period, as in Homer's, in the plastic state which admitted of this same word being either article, demonstrative pronoun, or relative; and any reader who will be at the trouble to read my App. A. 23 in this volume which follows, will see evidence to show that there was a precisely similar fluctuation in a very early stage of our own mother tongue. But it is with the first only that I am now concerned. It may be noticed also that what is now recognized as a feature in the *logical* use of this demonstrative, viz. its contradistinguishing two previously mentioned subjects by the aid of  $\mu\epsilon\nu$  and  $\delta\epsilon$ , is thus early traceable. The example below is such, W. and D. 11—7,

οὐκ ἄρα μοῦνον ἔην ἐρίδων γένος, ἀλλ' ἐπὶ γαῖαν  
· εἰσὶ δ' ὅτε τὴν μὲν κεν ἐπαινήσειε νοήσας,  
ἣ δ' ἐπιμωμητὴ· διὰ δ' ἄνδρα θυμὸν ἔχουσιν.  
ἣ μὲν γὰρ κ. τ. λ.  
τὴν δ' ἐτέρην κ. τ. λ.

I will not weary the reader by a longer string of quotations on this branch of the subject. Suffice it to say that in all the early poets whom I have cited, from Archilochus to Æschylus, the distinctive  $\delta\epsilon$  ἢ  $\tau\omicron$  with  $\mu\epsilon\nu$  and  $\delta\epsilon$  abounds.

LXV. The course of my argument has been hitherto rather defensive, and confined, with a few incidental exceptions, to the disproof of supposed presumptions in favour of Homeric modernism. I have not quite done with this defensive chapter yet, but I wish to point out more generally than has yet, I think, been done the certainty of great fluctuations in the *corpus Homericum*. A great deal might pass for not only Homer's, but for parts of the Iliad and Odyssey, at one time, which at another would be rejected; many passages which before Zenodotus were current in one particular rhapsody, might after his time be relegated to another; and not a few of the grosser inconsistencies, whether original or imported, might disappear.

A great want of fixity probably prevailed in the poem in its

LXVI. In the Preface to vol. I. of this edition I have contended for an unwritten Epos, floating, so to speak, in the poet's mind, and liable to a perpetual

readjustment of details; or even, possibly, to a rearrangement of some of the primary constituent parts; and of this latter, I think, we have an example in the portion of the *Odyssey* included in parts of books  $\Theta$ . and  $\nu$ .; see further under Appendix G. 2. A poem too long to be recited at a sitting can hardly be said to have an objective existence, as a whole, till fixed in writing. It only exists subjectively in the poet's conception; and the want of preciseness in all human faculties forbids us to ascribe to it, while in this form, a fixed uniformity of minor features, and perhaps even a constant order of succession of the larger members of the epic narrative. Many inconsistencies in the poet himself, and many errors made by those who, knowing him by recitation only, attempted to reproduce him in quotation or allusion, may be set down, I am persuaded, simply to infirmities of memory, which could not be easily corrected nor even perhaps detected, when there were no written copies at hand to refer to. Nay, have we not in Milton himself, with all the help not only of writing but of printing, traces of such infirmity, when the superadded infirmity of blindness hampered the poet in making reference to his own earlier words? At any rate, I see that a recent editor of Milton on *Parad. Lost* X. 478 thinks it necessary to apologize on this ground for the poet, saying, "it is probable that here, *as so often elsewhere*, he did not accurately recollect "the preceding part of the poem". (Keightley's *Milton* vol. II. p. 126.) Many of the arguments founded on discrepancies between Homer and those who profess to quote Homer really postulate habits of critical accuracy founded on centuries of print, and yet are applied to a time where, on the objector's own view, a written literature did not yet exist. I believe that our Homeric poems continued for no few centuries liable to the caprices of rhapsodists, adding, omitting, recombining, and rearranging, as best suited their immediate purpose. It would, however, be probably in the interests of these rhapsodists that the poems were first committed to writing; and the more copies mul-

PART I  
early forms, and  
want of discre-  
tion in its earlier  
critics.

## PART I

tiplied, the greater would be the accumulation of material, which might enable criticism, when once awakened, to attempt the task of reconstituting the *corpus Homericum*. Criticism, however, as it is never infallible, so in its earliest stages it is especially liable to err. There is reason, therefore, to suppose that at every revision of these poems, something which was genuine may have been let slip, and something which was spurious have been retained. We have then, 1<sup>stly</sup> an indefinite amount of possible fluctuation and inconstancy to his own first ideas in the poet himself, caused by perpetual recitation in the absence of a written (68) text; 2<sup>ndly</sup> the equally indefinite variants, omissions, interpolations etc. introduced by rhapsodists, some of whose effusions might win their way to popularity and general currency till they coalesced with the original; (69) and 3<sup>rdly</sup> a frailty of judgment in the Early Alexandrines in reducing the results of these errors.

Thus many apparent discrepancies or omissions, as they now seem, may be accounted for by these fluctuations in the genuine form.

LXVII. The margin which these considerations require appears to be undefinable; but it is obviously large enough to account for our not now being able to find in these poems lines, or the tenor of passages, alleged by Herodotus, or any early writer, to be cited or gathered from them. So far as we can trace the course of Alexandrine criticism, its first work was expurgatorial. This is perfectly probable, for the impulse of creativeness in the rhapsodists would obviously have led to large accumulations of extraneous matter. But then this expurgatorial severity was probably not guided by an uniformly sound discretion either in Zenodotus, the first who is known to have set the pruning-knife to work, or in those successors of his who revised his labours, and often overruled his judgments. Entire legends which had been incorporated — as long, perhaps, as that of Glaucus in the sixth, or that of Nestor's Pylian and Epeian foray in the eleventh book of the

68 Of this we probably have an instance in the traces of alteration found in various parts of books *θ*. and *ν*.; see App. G. 2.

69 Of this a conspicuous example is probably the earlier part of *ω*.



Iliad — may have been adjudged spurious, whether rightly or wrongly we cannot now even conjecture, and may have disappeared. Where, then, is the difficulty in our finding Herodotus ascribing to Homer, in the Iliad, a statement that Paris, in his abduction of Helen, wandered from his course to Sidon and elsewhere? Such a statement, by interpolation or otherwise, might easily have once found place in the conversation of Hector, Paris, and Helen, in Il. Z. 326 foll., or in some other part of the poem. I have assumed, for the sake of argument, what I think is disputable, that Herodotus is not in these words merely dwelling and commenting upon the tenor of three passages which he proceeds to cite verbatim, one from Il. Z. 289—92, and the others from Od. δ. 227—30, and 351—2. But indeed the lax simplicity of his style might well allow of this interpretation being put on the way in which he states first his belief of Homer's knowledge of Helen's wanderings, and on the three quotations with which he fortifies it.

I confess some surprise at Mr. Blakesley thinking another statement of Herodotus quite inapplicable to the Iliad or the Odyssey, which refers to Cleisthenes interdicting rhapsodic recitations in Sicyon, “on account of Argives and Argos being the general theme of the Homeric Epic”.<sup>(70)</sup> Surely the “Argive Helen” being the prime cause of the war, Agamemnon's, the generalissimo's, “home” being “in Argos”,<sup>(71)</sup> and the whole multitude of his glorious followers being repeatedly called Argives, in such lines as those cited below,<sup>(72)</sup> would be more than enough to fire the patriotic recollections of a festive multitude, and awaken the jealous precautions of a tyrant.

70 Κλεισθένης γὰρ Ἀργείοισι πολεμήσας, τοῦτο μὲν ψαυδοῦς ἔπαυσε ἐν Σικυνῶν ἀγωνίζεσθαι τῶν Ὀμηρείων ἐπέων εἴνεκα, ὅτι Ἀργεῖοί τε καὶ Ἀργος τὰ πολλὰ πάντα ὑμνέσται· τοῦτο δὲ, κ. τ. λ. Herod. v. 67.

71 Il. A. 30.

72 Ὡς ἔφατ' Ἀργεῖοι δὲ μέγ' ἴαχον. Il. B. 394.

Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης. Ib. 164.

Ἀργεῖοι λόμφοι, ἑλεγχέες, οὔ νυ σέβεσθε;

τίφθ' οὕτως ἔσσητε τεθιπότες ἥντε νεβροί. Il. Δ. 242—3.

## PART I

But be this as it may, the force of the argument, that because we do not find in our Homer all that early authors cite under his name, therefore our Homer is of later date than those authors, is wholly removed by the reflection that the early critics must probably have found a mass of interpolations which they summarily removed, possibly with the sacrifice of some genuine passages. Those early authors may have erred in citing them as Homeric, or Zenodotus in rejecting them as non-Homeric. But this merely leaves the question where it was.

Much of the unity apparent in the *Iliad* was probably not originally there.

LXVIII. The unity of the *Iliad*, it is said, has been much exaggerated. That is probable enough. But the deviations from unity are perfectly natural in a poem composed and carried as a whole solely in the mind of the author. Why should not an author reciting his own poem so far reconstruct and modify it under the present glow of imagination, as to make each portion severally recited out of keeping with some other or with several other portions? In the Catalogue, *B.* 625 foll., for instance, we find Dulichium assigned to Meges, but Odysseus claims it in *Od.* i. 24 as part of his dominion; and later in the *Iliad* Meges is prince of the Epeians from Elis (*Il. N.* 692, *O.* 519). Perfect unity under such circumstances would be the most suspicious feature which such a poem as the *Iliad* entire could exhibit. We should at once be forced to infer from the fact the tampering of critics; and there is little doubt that the amount of unity which we find in the *Iliad* is largely due to their perverse industry. I therefore fully admit, nay I insist on, the inexactness of the unity which we find in the Homeric epos as a token of its probable genuineness.

But in its crude materials are blended by the fusing power of genius into a living whole.

LXIX. But then, if such deviations are of no weight against the presence of one mind fusing the early ballad materials into each other, and moulding them into a whole, the question is, when did this mind "agitate the mass", and transmute what was presumably crude and unequal into the continuous living humanity of the *Iliad* and *Odyssey*? Those materials, in their native

form, are lost. A. Köchly says he can detect sixteen of them. Let us assume that he is right, and that, either through the transparency of the language or the perspicacity of the critic, so many outlines of early ballad can be made out. Still, the only conclusion which we can draw from this is that the parts separately are older than the whole. There is no ground furnished by such analysis for the assumption that the incorporation was subsequent to any given epoch. Thus this view of A. Köchly's may be held quite consistently with my present position, and I therefore pass it by. But whatever name we give the process which yields the epos or the drama from such crude materials, that process is *the* work of genius. It is the vitalizing and organizing effort, which subordinates details to a general idea, breathes the life of the whole into all the parts, and makes them "members one of another", by virtue of that epic symmetry, or dramatic unity, which lives in and through them all. No mere piecing and patching together will effect this. There *may* be piecing and patching even in a work of genius; but the work is done in spite of this, and not by means of it. Shakespeare tacked two old stories together to make his *Lear*; but *Lear* is "every inch a king", not by virtue of the successive touches of Harding and Higgins, or even of Sidney and Spenser, nor of all of them together, for "two hundred couple of white rabbits can never make a white horse", but by the prerogative of the one genius who cast him in its native mould. For the completion of an epic poem from such materials we need not a mere concretion of *particulæ undique desectæ*, but a fusion. One would think that some pupils of the school of Lachmann supposed that an epic is essentially a thing of paste and scissors; or, at any rate, that the unity of character in an *Odysseus* or an *Achilles* was something like that in a child's doll, where one artist fashions the waxen bust, another the sawdust carcass, a third the flaxen wig, and so on. No amount of mere piecing or "cooking" will give us an *Odysseus* or an *Achilles*, save in the sense in which



## PART I

When did it  
originate?

Geography is a  
sign Its rudi-  
mentary char-  
acter in the Iliad  
traced in detail;

Shakspeare pieced his Lear out of the "Leir" of early legend tacked on to the "Paphlagonian Unkind King", or "cooked" Othello out of "Un Capitano Moro". Presuming, then, still to call by the name of "Homer" the genius who did for Achilles and Odysseus that for which Shakspeare did for Othello and Lear, the question is, when could he have lived? It is alleged that he lived as late, or nearly so, as the age of Herodotus. That is the main position which I about to controvert.

LXX. The geography of the Homeric poems is no bad index to the period at which they took, substantially, their present shape. If it differed from the geography of the older ballads, out of which these poems took their rise, it is sure to have differed from it on the side of modernism. The poet would naturally seek interest for his new creation by casting it in a framework of localities known to his hearers, and under names familiar to them. The plan of the Odyssey, in particular, involving a mental chart of the world, as known or imagined, required the poet to produce whatever was currently believed concerning coasts and remote regions accessible by sea. If we find that those geographical resources in the poem are extremely scanty, we may presume that this was owing to the narrow limits of his knowledge. Our Iliad (assuming the catalogue of *B.* as an integral part of it), shows an inland knowledge of Greece from the Peneus' mouth to the southern extremity of the Peloponnese, and westward as far as the Ætolians and Ionian islands. It embraces mention of the coasts and several islands of the Ægean, with Crete and Cyprus; but in Asia it touches the coastline merely, save that Mount Tmolus is mentioned; and that in the angle of the Propontis and Ægean, the names of peoples and cities are rather thickly clustered. The furthest eastern point, on the northern shore of Asia Minor, is the land of the Halibes, probably Æschylus' Chalybes, near the Halys mouth. On the southern shore of the same we have the Lycians on the Xanthus, marking the furthest eastward point. To the north-west of Greece the

Pæonians are the furthest people known to the poet; and he gives in the north the names merely of several tribes, Hippomolgi, etc., as borrowed from their habits, all apparently belonging to the race afterwards called "Scythian".

LXXI. In the Odyssey, our view is extended. But <sup>so in the Odyssey.</sup> the furthest westward sites which can be said to have a trace of reality about them, are some which indicate Sicily; as Sicania, and perhaps, Thrinakiê, although, I think, transposed eastward; while Scheriê undoubtedly indicates Corfû. Now is this utter dearth of all facts of western geography compatible with the fifth century before Christ or even with the sixth? I shall presently show that Æschylus and Pindar, poets of the early fifth century, have a wealth of information on these points where our Homer is barren. Eastward Homer knows Sidon and the Solymi mountains, which, as the name of a people, appears in the Iliad in one legend, that of Bellerophon. The Arabs are supposed intended by the Erembi; and in some unknown further regions are the Eastern Ethiopians, who followed to Troy "the brilliant son of Eös". Southward we have Libya and Egypt, a single city of which, Thebes, is mentioned in the Iliad as wealthy and warlike. There is no trace in either poem of a knowledge of the northern shore of the Propontis, or of the western shore of the Euxine; unless by the "Hellespont including the Thracians", we may suppose one of these coasts indicated. The furthest river eastward in either poem is the Parthenius, the mouth of which lies on the Euxine coast, about midway between the Bosphorus and Sinopê; the furthest westward is the Acheloüs; the furthest north, the Axios and Strymon; the furthest south, the "Ægyptus", which, of course, represents the Nile. I think, with Mr. Gladstone ("Homeric Stud.", III. 283), that the poet probably believed in a northern sea-passage from near Corfû to the Euxine. (73) Such names

73 This is confirmed by Seylax making the Danube pour a double stream, eastward to the Pontus and westward to Adria. (*Historiæ Græcæ Fragmenta*, Klausen, p. 57—58.)

## PART I

as Lastrygonia, *Ææa*, *Ogygiê*, the Pygmies, and the Cimmerians, I have not taken into the account; but it is possible that by the last some north-eastern site beyond the Hellespont may have been intended by the poet; and, similarly, the Lotophagi may represent some point on the African coast, west of the Cyrenaica. But we have no hint at the existence of Cyrenê, the legends connected with which fill so many glowing pages of Pindar. Thessaly nowhere appears as the name of a region, but we have once Thessalus as a proper name. The names of Peloponnesus, Europe, and Asia are also unknown to the poet. The epithet "Asian", with the narrowest local application, occurs, however, once; and *Asius* is also a proper name. And the names *Hellas*, *Hellenes*, are similarly restricted to a small district of Thessaly; including perhaps (if the Eleion mentioned *Il. K.* 367 be the same as that of *Il. B.* 500) a portion of Bœotia. The Dorians only occur as one amongst the mixed peoples of Crete.<sup>(74)</sup> The Ionians occur once, not as Asiatic Greeks, but in connexion with the Bœotians; but the Ionian towns Miletus and Mycalê are named. This omission of the Dorian name among the confederate Greek host is, to me, inexplicable, on the theory of a late Homer. If the Dorians had long established their conquests over the fairest portions of Peloponnesus, it seems nearly certain that in a poem so devoted to Greek warlike fame as the *Iliad*, some allusion to them must have escaped a poet who so freely follows the bent of nature as Homer does. This is even more remarkable, as we have in the Abantes<sup>(75)</sup> a remarkable anticipation of the historical portrait of the fighting Dorians, with their long hair and solid array of spears, as drawn by Herodotus, on the eve of Thermopylæ. Moreover, the Dorians were, if any among the Greeks, men of tactics and military method,

Remarkable in-  
significance of  
Dorians and Io-  
nians.

<sup>74</sup> Also Doris is a sea-nymph or nereid, *Il. Σ.* 45, and *Δώριον* appears in the Catalogue, *B.* 594, as a town in the domain of Nestor.

<sup>75</sup> τῷ δ' ἄμ' Ἀβαντες ἔποντο θοοὶ, ὅπιθεν κομῶντες  
αἰχμηταί, μεμαῶτες ὀρευτῆσιν μελίησιν  
θώρηκας ῥῆξεν διπλῶν ἀμφὶ στήθεσσιν. *Il. B.* 542—4.



doubtless from the earliest time. But in the *Iliad* (B. 552—5), the prime tacticians are the Athenian Menestheus and the Pylian Nestor. If we found a markedly favourable prominence given to the warlike glories of the Ionian name, we might perhaps explain this on the score of national or tribal jealousy. But the Ionians barely appear once (*Il. N.* 685), as one amongst a string of names. Their epithet *ἐλκεχίτωνες*, is distinctive, but hardly in a warlike sense, eulogistic. (76)

LXXII. It should be mentioned that the Phrygians and Cilicians of the *Iliad* are not the people of the Phrygia and Cilicia of the historic ages, but some near neighbours of the Troad, as shown by the local names. The Arimi, or, as the scholiasts read it, "Arima", from the mention of them in connexion with Typhoëus, (77) must probably be looked for in some volcanic region, probably the south-western one of Asia Minor, which has undergone many commotions, probably from the most ancient, certainly down to very recent times. I have assumed the Catalogue, the legend of Bellerophon, and some other disputed passages to be integral parts of the poem. Those who view them as later additions will have to content themselves with a Homeric geography at once narrower and shallower, and also the preexisting portions of the poem will be thrown back to a very considerably greater antiquity. As regards the Catalogue itself, there is in it an evident aim at completing the local picture of each tribe or people with some natural feature and group of chief cities; but, as we follow the northern and southern coast-lines of Asia Minor, these fade off into very faint touches, and it is presumable that the poet told no more be-

The name "Pityeia" in the Catalogue furnishes a test which points to earlier than 600 B. C.

76 See *Juv. Mundi* p. 80—1, where it is shown that the circumstances under which the Ionians are brought upon the scene, are (*N.* 635 foll.) not such as would attend any of the more distinguished contingents of the Greek army. They are merely called Ἀθηναίων προλελεγμένοι. Further, Iasus, ἀρχὸς Ἀθηναίων, i. e. probably under Menestheus, *O.* 337, cf. *B.* 552, is slain by Æneas in *O.* 337 — a mark of disesteem.

77 Εἰν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἐμμέναι εὐνός. *Il. B.* 783.

## PART I

cause he had no more to tell. The name of one city named in the Catalogue, in these regions, may be worth remark. Pityeia was the birthplace of Charon, one of the earliest historiographers, a fragment of whose work, preserved by Plutarch, (78) connects the change of the names from Pityeia to Lampsacus or Lampsacum, with the settlement of some Ionians from Phocœa and with their preservation from massacre by the jealous natives through the tenderness of Lamp-sacê, daughter of a local chief. Now, Herodotus tells us that Crœsus threatened the Lampsacenes to "rub out Lampsacus like a pine tree", (79) and that the saying puzzled the people, who could not make out his meaning, till a senior solved the riddle by some supposed characteristic of the pine. Now, this seems, to show that in Herodotus' time the name of Pityeia was wholly lost. If he had known it, he could hardly have failed to allude to it, as bearing at any rate on one side of the dark saying of Crœsus (*πιτὺς, Πιτύεια*). But the Phocæan colonization of Massilia took place in or about 600 B. C.; and after the reduction of their city by Harpagus, we find that, even by the time of the Ionian war, they had not recovered their power, since three ships then were all their quota. We can hardly err then in fixing their colony at Lampsacus earlier, viz., in the seventh century B. C. The change of name connected with this colonization was in Ionian interests; and it would certainly have been named Lampsacus by an Ionian poet of the time of Herodotus, and, perhaps, even of the time of Crœsus. The original name of a place or people is often retained by foreigners when changed by the local residents. Thus we keep *Germani*, the French keep *Alemanni*, names known to Cæsar and Tacitus, for the nation which has for some centuries called itself *Deutschen*. (80) Thus

78 Creuzer, *Histor. Græc. Fragm.*, p. 108.

79 *Πιτὺς τρόπῳ ἐντρίψειν*. Herod. VI. 37.

80 The name *Deutsch* connected with *Tuisco*, their deity, may be as old as *Germani* or *Alemanni*; but I speak of its extension to a Pan-Germanic comprehensiveness.

Croesus may have known Pityeia familiarly under its ancient name; its then inhabitants solely under its name of Lampsacus. But at any rate this Catalogue, which names Pityeia, could not be the work of an Ionian poet composing in the fifth century B. C., probably not even in the sixth. An Ionian poet, of or nearly of the age of Herodotus, would have called it as he calls it, Lampsacus, not Pityeia. But again, the bulk of the poem is supposed older than the Catalogue.

LXXIII. I have hinted how very slender a clue of connexion with positive sites the geography of the Odyssean wanderings has in books *ι*.—*μ*. of the Odyssey. Yet the poet seems reluctantly to quit his hold on reality; and we may assume that any known sites in Italy, Sicily, or Africa would have been readily turned to account by him. And in fact we know from the beginning of the sixth book of Thucydides the historical sequence of Greek colonies in Sicily. The great majority of these were settled from 800—600 B. C., and none of them probably later than 560 B. C., and yet we are asked to believe that a poet a century later or more could find nothing but phantom geography in this direction to give to an audience who had brethren and kinsfolk everywhere from Cumæ to Lilybœum. Is there any credulity to equal that of such scepticism? Limitation of knowledge, however, implying a total absence of familiarity with foreign scenes and, indeed, persons — save occasionally a Phœnician shipmaster — leads, further, to the incapacity which Homer everywhere shows for the foreigner's point of view. Thus his associations are always Greek or Asiatic Greek. The narrated battles with the Ciconians and Egyptians (*Od.* *ι*. 40 foll., *ξ*. 262 foll.) illustrate this. The second is perhaps a reproduction of the former, but less graphic and more dealing in generalities, in proportion as the scene is more remote. The Egyptian king "reverences the wrath of Zeus the guardian of the stranger", even as Odysseus himself might have done. Now compare this with the scene in the Æschylean *Supplices*, where the chorus are instructed in their be-

Not only is Homeric knowledge limited, but it has no power of adopting a foreign point of view.



## PART I

haviour as strangers, and in the names of the Greek deities (176—227); or where their own foreign appearance and that of their ship is especially noticed (279 foll., 716 foll.). Here we have an evident recognition of a difference which Homer nowhere shows. The foreigner's stand-point enters into the dramatist's view, and he does his best to interpret it to his audience. Homer, indeed, recognises the Carians as βαρβαρόφωνοι (Il. B. 867), and the natives of Temesê as ἄλλοθρόους ἀνθρώπους, α. 143, and we have in the description of the Trojan allies the line B. 804,

ἄλλη δ' ἄλλων γλῶσσαι πολυσπερέων ἀνθρώπων.

but in all actual contact with foreigners the case is as above stated. I hold this to have been impossible in Asiatic Greece at a period subsequent to Æschylus. It shows the human mind in the infancy of society; when it has never been from home, and refers everything to the standard of the nursery consciousness.

The omission of Thebes in the Catalogue points to a time when Thebes was "Cadmeian", and blotted out temporarily from Beotia.

LXXIV. Another remarkable fact in the Catalogue<sup>(81)</sup> is the omission of Thebes from amongst the Bœotian cities whilst "Lower Thebes" (Υποθήβαι) finds a place there. Capaneus' son, the Argive leader next to Diomedes, speaks as one of the Epigoni who had destroyed or at least captured it,

ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι.

ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο.<sup>(82)</sup>

The Bœotians appear marshalled in the Catalogue<sup>(83)</sup> under five leaders who have apparently equal authority. The number of towns mentioned is twenty-nine. Thebes the leading town of all in the historical period would have made thirty. Now this is the more remarkable, since Thebes is repeatedly mentioned in the Iliad and Odyssey, but always in connexion with the previous age, and its people are in those narratives always called "Cadmeians". They are spoken of disparagingly, as easily worsted by Achæans, and in such a way as barbarians might be, exhibiting a marked inferiority in prowess to their conquerors. Now, Herodotus, in his

narrative of the Persian war, distinctly reckons the Thebans as being *Ἕλληνες*. Their crime was that they, being Greeks, deserted the cause of the common country to side with the barbarous invader. Some might say that this is the reason for their being omitted in the Catalogue, as unworthy to share the patriotic glories of the oldest war between Greece and Asia. But we ought in that case to have found not Thebes only, but all the Bœotian towns which followed her leadership omitted similarly; and further, surely in that case we must have found some greater prominence given to the Ionian race and Athens in particular. Indeed all the relative distinctions recognized as belonging to the Greek races must have been altered to harmonize them with so late a historic stand-point. Assume the Iliad an early poem, belonging to a period when at any rate the memory of Thebes having been temporarily blotted out of Bœotia was recent, and while the recollection of her previous greatness was still prevalent, and the whole falls naturally into its place. The directness of the poet's manner, always recalling with the mention of Thebes the foreign dynasty and outlandish ruling element which he names "Cadmeian", and assuming it to be perfectly familiar to his audience, is another circumstance no less significant, especially as the legend of Œdipus is still in Homer completely in the bud, and stops directly short of some of the accessories which subsequently gave it so deep a tragic pathos. There is no one fact which speaks so incontestably in favour of the antiquity of the poem and of a historic basis for its main fact as this which relates to the omission of Thebes in the Catalogue.

This bespeaks  
an early date.

LXXV. But is it conceivable that a writer of the time and country of Herodotus would have limited his poetical geography within our Homeric dimensions? It would be unfair, indeed, to test the question by the knowledge possessed by Herodotus himself, who was in geography doubtless far beyond his contemporaries. But in order to approach the question fairly, let us take the geographical limits of successive poets, be-

Contrast with  
this narrow geo-  
graphy, the lar-  
ger Hesiodic,

## PART I

ginning with Hesiod, assuming the "Theogony" to be his. Such a poem gives little scope for geographical notices as compared with the *Odyssey*. Here, however, we have the western tour of Herakles and Erytheia, the spot where he slew Geryon, twice mentioned (290, 983), which, according to Strabo, III. 148, was the early name of Gades or Gadeira, coupled with his passage of the ocean stream on the way back to Greece; we have the name of Lateinus as one of the sons of Circê, who were kings among the Tyrseni, implying some legendary knowledge of the Italian western coast (1013, 1016); we have the names *Europê* and *Asia* (357—9) among a list of river nymphs; and we have a list of rivers in which the Nile appears under its historical name, the *Ister* (Danube) northward; the *Phasis*, *Hermus*, and *Granicus* eastward; the *Eridanus* (Po or Rhone?) westward. The mere number of rivers is a considerable addition, especially as these mentioned are not the landmark of some petty tribe, but important streams; while the limits are extended over a geographical area of about twice the magnitude. A Scholiast on Apollon, Rhod. IV. 259, seems to imply that Hesiod and Pindar knew of the Isthmus of Suez. (84)

the still ampler  
Æschylean,

LXXVI. Let us next glance at the geography of Æschylus. Here, indeed, the regions and cities of the Persian empire stand in a peculiar relation of personal interest to the poet, owing to his own share in the great struggle which the *Persæ* commemorates. Yet his drama must have gone far to popularize the knowledge of them, and they may fairly be regarded as so much added to the domain of fact viewed as a possible substratum of fiction for later poets. Thus, then, we have the towns Susa and Ecbatana, Lydia and Sardis, (85) Syria and Babylon, Bactria and the Mardi, carrying us far up into the Asiatic mainland. I will not clog

84 The words are, διὰ τοῦ Ὀκεανοῦ φασὶν ἔλθειν αὐτοὺς (τοὺς Ἀργοναύτας) εἰς Λιβύην καὶ βαστάσαντας τὴν Ἀργὸν εἰς τὸ ἡμέτερον πελαγὸς γένεσθαι.

85 The more noteworthy, since Mount Tmolus *does* occur in the Il. B. 866.



the page with references which any index to the poet will easily supply, especially as the names are easily caught in glancing over the pages of Mr. Paley's own edition.

PART I

To pass to the *Prometheus* and the *Septem*, we have the Scythians and the Chalybes, known as the land of iron; the Arabs, not as a conjectural interpretation of ἔρεμβοι, but by name; the Caucasus; the Palus Mæotis, in definite conjunction with the Cimmerians; and northward and eastward of the same northerly region, Salmydessus, Themiscyra, and Thermodon. We find in the *Persæ* the names of Thessaly and Macedonia, Dorians and Ionians, and an Ionian Sea. We find a "Tyrian ship", whereas in Homer we have only Sidonian and Phœnician, Tyre being wholly unknown. Yet Tyre was famous in Solomon's time. We find Hellas as the distinctive name of Greece, in the same express contrast with the "barbarians" which it occupies in history. Passing westward, we find Ætna and its eruption an object of familiar description; and southward we find the poet knew that the Nile had a delta, had at least one cataract, had a mouth at Canopus, was the means of irrigation to a fertile region, and that the βύβλος, or papyrus, was one of its products, and contributed to the diet of the natives. He knew, moreover, of an "Ethiopian river" in a region of blackamoors, and was familiar with the contrast between the colour of Egyptian sailors and the white turbans, etc., which they wore. These later particulars are from the *Supplices*, whence we also obtain Libya, not as a vague glimpse on a horizon of mist, but as the name of a widely-extended tract, having coloured natives, and a definite local relation with Egypt, in which last country also the "fen-landers" (ἐλειοβάρτας<sup>(86)</sup>), have a similar renown as a "formidable oarsmen", to that which Thucydides (I. 110) concedes to them. The *Supplices* farther furnishes the names of Memphis and of the Indians. All the three plays men-

remarkable for  
its fulness of de-  
tail about Egypt,

## PART I

tion Europe or Asia, or both, as well known and often as contrasted regions; and a fragment of the "Unbinding of Prometheus", cited by Arrian (177, Dindorf), mentions the Phasis as the boundary line between the two. Other fragments (290) mention the Nile as having seven streams, as "rolling soil", *i. e.*, having a turbid stream, as connected with the melting of Æthiopian mountain snow, and as producing rich harvests from its flood, and (428) specify the Tyrrhenians as a race of pharmaceutic skill — possibly a reference to the poisons with which the Sardinian and Pelignian regions are credited by the Augustan poets.

and especially as regards the names of local seas,

LXXVII. But above all I would contrast Æschylus with "our Homer" in respect to the detailed knowledge of the sea which each possessed. Homer's love for the sea is hearty and boundless; he lavishes a wealth of epithets on it, which is greatly in excess of those bestowed on any other physical object whatever. No attribute of it escapes him. But it is to him always a vast, unmapped, indefinite expanse. Amidst his luxury of descriptive terms we have no single name to stamp with geographical preciseness this or that portion of the watery surface, nor any apparent consciousness of the detail of its configuration, or of parts and members as making up a whole. In his day there most certainly was neither Ionian, nor Ægean, nor Euxine. He only speaks of the "Hellespont", which, as we see from its epithet of "broad", he manifestly rather regarded as a river, and the knowledge of which marks the native of north-western Asia Minor. Can anything more clearly indicate the absolute infancy of geography than this? Æschylus on the other hands gives us the Ægean, the Bosphorus, the Ionian, the Mæotic, and the sea which is

*ἑχθρόξενος ναύταισι μητρονὶ νεῶν,*

epithets which with sufficient distinctness designate the Euxine. It is significant also that, although Homer knows not distinctively even the Ægean, yet Ægæa was with him the locality of the sea-god's palace.<sup>(87)</sup>

We see in this fact the germ of an influence whence the "Ægean", as a distinctive name, was afterwards developed. This seems clearly to mark an earlier as contrasted with a later stage, the former mythical, the second, if I may be allowed the word, nomenclative.

LXXVIII. Topography, rather than geography, is the characteristic to be looked for in lyric poetry, owing to the limitation of its immediate scope. We glean, accordingly, from Pindar chiefly minute local traits with regard to various parts of Sicily and Greece. We find, however, Cyrenê, Cumæ, and the river Amernas near Ætna, by way of an extension of our survey, and Gadeira or Gades is by him first, I believe, so named. In connection with Cyrenê we have the lake Tritonis on the Libyan coast, and a mention of Zeus Ammon. The Tyrrhenians are again mentioned; and the Hyperboreans enlarge in one direction mythical, and perhaps imply a further advance northward in real geography. The name Hellas (Pyth. I. 146), also appears in one place to mean Magna Græcia, or Southern Italy. The testimony, however, which his odes afford to the progress of Greek colonization westward makes it inconceivable to me that a subsequent poet, even from Greek Asia, taxing the known world for scenes of maritime adventure, should have left the Odyssean wanderings without a single definite locality west of Corfû.

or the rich topographical knowledge and wide general radius of Pindar,

Taking, then, Pindar and Æschylus together, the area eastward and westward is considerably enlarged, but this counts for little in comparison with the far greater insight into details which these poets between them had as regards Egypt and northern Africa, Sicily and Italy, and a large portion of the Perso-Median territory in Asia. The geographical knowledge of Homer, as compared with that of Æschylus and Pindar, is like that possessed by the natives of western Europe concerning western Asia and the Levant before the Crusades, as compared with that possessed by the same after. Unless we are prepared to abandon all the larger landmarks of internal evidence in favour of far



## PART I

and the conclusion is irresistible in favour of Homeric antiquity.

But geography was the very province of knowledge in which an Ionian Greek would probably have been strongest.

less trustworthy criteria, such considerations as the above must be allowed a presumptive weight which it is difficult to over-rate, and not easy to counterbalance. These are rather the lines on which the whole fabric and context of the poems are moulded than mere features, however broadly marked, which pervade its surface. The geography of Homer, in the midst of the earth as known to Æschylus, is hardly more than the British islands in the British empire. It is a geography that lies in a nutshell. To ascribe to the Homeric poems a date posterior to Æschylus and Pindar seems to me to be like trying to roll all human knowledge backwards, and making the river re-ascend towards its source.

LXXIX. I have only pursued, so far, the widening expanse of poetical geography; but we surely ought not to omit that Cyrenê was founded in the 37<sup>th</sup> Ol. or about 625 B. C. and that a large measure of familiarity with the before rarely visited coast of N. Africa must have dated from that period. The exceedingly scanty knowledge of that coast which we have traced as manifested in the Homeric poems seems to show a strong probability, that they preceded this settlement. To descend lower, it is well known that Hecataeus, an Asiatic Greek of Miletus in 520 B. C., or about sixty years before Herodotus, gave that impulse to travel and geographical knowledge which the latter continued, and published at least one considerable work expressly on geography. Indeed, Asiatic Greece, and Ionia in particular, in the fifth and sixth centuries B. C. quite takes the lead in these studies, of which we have a further token in the map which Aristagoras took to Sparta before the Ionian war. This makes it morally impossible that an Asiatic Ionian poet of the Herodotean period could have dwarfed his geographical conceptions within the Homeric limits. Geography would have been precisely the point in which he would naturally have been strongest. The survey (περιήγησις) of Hecataeus included notices of a tract of Europe and Asia extending from Spain in the west, to the Oriental

provinces of the Persian empire in the east, and of some part of the coast of Libya. He would, therefore, have supplied to the composer of the Homeric poems exactly that knowledge which he most wanted, and for want of which he apparently resorted to the precarious and distorted information furnished by Phœnician navigators. To suppose that this poet studiously avoided such later knowledge, in order to give his poems a fictitious antiquity, is inconsistent with their entire spirit and tenor. Homer, if he is anything, is simple and straightforward, and shows rather an anxiety to find room for all he knew. He shrinks from no inconsistencies in order to incorporate a legend. The tables in Spruner's Atlas "*Orbis ad mentem Homeri, ad mentem Hecatæi, ad mentem Herodoti*", as clearly show successive strata of knowledge, as the fossils in geological formations attest so many successive deposits on the earth's crust. But the Homeric poems are further characterized by pre-historic signs, on some of which I purpose to touch further on, as plainly as those of Virgil or Apollonius Rhodius are characterized by the opposite. They seem to me to belong unmistakably to a period earlier than the colonization of Sicily, earlier than the Dorian-Heraclid invasion of Peloponnesus, earlier than the time at which Greek settlements had been developed with any degree of fulness on the coast-line between the Troad and Cnidus.

LXXX. These remarks lead me on to consider the department of myth as an element in Homeric epos, and forming, as it were, the threads of its strand. I am not now going back to the question of its origin — to the period in which, as we are told, it was the concrete form of cosmical facts as interpreted by human consciousness. A myth in my sense is merely a tale of the deeds of some real or supposed extraordinary person, which acquires acceptance and currency, and, maintaining that hold on successive generations, becomes traditional. I need not, I think, go through an inductive process to prove that such myths tend to acquire enlarged proportions in successive ages, and

Myth considered as an element of epos.

## PART I

become in their later period more fully developed. The later form of the myth is as a general rule the fuller form, certainly among a people so rich in imagination as the Greeks. The hero's name is carved on the bark of an ever-growing tree, and expands with its growth, *crescent sylvæ, crescetis amores*.

Mere diversity of legend involves no necessary criterion of date: — an instance of an argument retorted.

LXXXI. To the ever-expanding world of Greek art and intellect the legends were interesting for their own sakes, irrespective of the form in which they were conveyed. The greatest genius who might have lived to re-mould them afterwards had heard them first as an infant, and they formed a common treasury upon which all poets might draw. If we suppose that our Iliad and Odyssey originated about 800—900 B. C., any subsequent poet was free to try his hand at the legends, not only those which they left untouched, or touched but lightly, but on those also which form their very staple. There may therefore have been later epics covering the same legendary ground as the Iliad and Odyssey. But if so, these later epics perished. The legends might have been “cooked” over and over again, but the cookery came at last to nought. So it did eventually in the case of the “Cyclics”. They had no vitality as compared with the Iliad and Odyssey. They might have the longevity of the “crows” or even of the “nymphs”, but “our Homer” had the immortal youth of the Olympians themselves. I have already dealt with the argument of Mr. Paley, that, because the tragic poets and Pindar represented certain Iliadic legends differently from the form in which our present Iliad gives them, therefore our present Iliad is posterior to the date of those poets. I will only add the question; if those poets were earlier why did not the author of our Iliad follow *them*? Their popularity is unquestionable: they and others of their school led the mind of Greece as no poets ever had before, if our Homer be late. Why did the supposed later bard disregard these conspicuous examples of excellence and success? Mr. Paley says, if our Homer was earlier, why did not the tragedians and Pindar follow him? I say, if the



tragegians and Pindar were earlier, why did not our Homer follow *them*? Thus the argument whatever its worth, may be completely turned round.

LXXXII. Some arguments which have been advanced regarding legends as found in our *Iliad* and *Odyssey*, when compared with their form in other poets, are indeed curious; and may challenge a passing remark for their singular incapacity of proving their conclusion. For instance, Mr. L'Estrange of Belfast, to whom I am indebted for several courteous communications, writes in his Essay, "On the date of our *Iliad* and *Odyssey*", p. 24, that Odysseus' detention of seven years in Calypsô's island was "a device unknown to Euripides", and contrived by a compiler to fill up the ten years between the hero's leaving Troy and his reaching Ithaca. He cites in support of this view the abridgement of the Odyssean wanderings which we find in the prophecy of Cassandra in the *Troades* 426—43, in which no mention of Calypsô occurs. Of course if nothing in a poetic abridgement may be skipped, however little it may be suited to a poet's purpose, without proving the poet's ignorance, the conclusion follows. But who would ever think of thus fettering the instincts of a poet when handling legend? The objector fails in this objection to notice that nothing save the more dismal horrors of the hero's career are included by Euripides, and not all even of them. For instance the Læstrygonians are skipped, Scylla is not mentioned, his disappointment on all but reaching his home by the aid of Æolus is not mentioned, when he was almost ready to leap overboard in despair. Now, there is nothing specially dismal in the detention endured by Odysseus at Calypsô's hands — nothing which would suit the raving utterances of Cassandra's dismal prophecy, or form a specially tragic point for a playwright. Further, the period of ten years after the fall of Troy is mentioned (433); and as the period coincides, surely the filling up may be conceded. Further still, Euripides we may feel sure from *Cyclops* 264 knew of Calypsô in connexion with

PART I  
Mr. L'Estrange's argument, if it shows anything, shows that our Homer was later than Euripides and even than Ovid!

## PART I

Odysseus' wanderings, as there we find *μὰ τὴν Κα-  
λυψὼ τὰς τε Νηρείας κόρας* addressed to the Cyclops  
by Seilenus in Odysseus' presence. Again, p. 22, as  
regards Ajax, Sophocles makes Tencer speak as if  
Ajax had alone and completely repelled the Trojan  
attempt to fire the ships. The objector continues,  
"this is confirmed by Ovid, *Met.* XIII. 7 and 8, where  
"Ajax is made to take the credit of that exploit to  
"himself". But he seems unable to see that this just  
as much or just as little proves that Ovid was earlier  
than "the compiler of our Iliad" as that Sophocles  
was. Ovid had certainly *both* legends (if the objector  
pleases so to call them), before him, and chose the  
non-Homeric or Cyclic. But then, we may reasonably  
retort, so had Sophocles. As to the date of either  
legend these facts prove just nothing.

Some others of  
his arguments,  
especially on the  
ethical charac-  
ter of Homer,  
noticed.

LXXXIII. But having thus attempted to show "the  
compiler" to be later than Sophocles, and later than Euri-  
pides, the objector goes on, with admirable fortitude and  
consistency, to show him to be later than Alexander the  
Great, whose treatment of Battis "shews that Alexander  
"followed the edition of Homer used by Sophocles, not  
"our Iliad". But of course "our Homer" is as clearly  
shown to be more modern than Alexander by virtue of  
this reasoning as it is than Sophocles. In the same note  
the objector adds, "The contest for the armour proves  
"the story in our Iliad about Achilles having *two* suits of  
"divine armour to be a modern fabrication". But I  
should like to know where in the Iliad we have any  
more than one "suit of *divine* armour", viz. that of Σ.,  
ascribed to Achilles? He continues, "if such had been  
"the Homeric story, there need not have been any  
"jealousy between Ajax and Odysseus — each would  
"have been given a suit". Surely this remark shows  
the objector has overlooked λ. 543—556, where the  
quarrel, and the armour as its cause and the death of  
Ajax as its consequence are all noticed. Still more  
curiously the same writer argues that the ethics of the  
Iliad in general, and the character of Achilles in parti-  
cular, shew the influence of the superior morals of

Socrates and his school: one instance alleged may suffice. — The treatment of the corpse of Hector. This writer argues that the dragging *the corpse* only was an alteration in favour of humanity in consequence of Socratic teaching, and that the older version is the barbarous one which we read in Sophoc. *Aj.* 1028 foll.

Now a poet, aiming at popularity, would certainly not have sacrificed it to a moral theory; and, if we found him humanizing earlier barbarous sentiments, we should feel sure that the ethical tone of his hearers had already risen. But I maintain that the contrary is the fact, that, as we progress from Herodotus to Thucydides, the moral tone is lowered: the massacre of Melos, the character and popularity of Alcibiades, and the Sicilian expedition in many of its details, surely prove this: as we pass on to Xenophon the tone of public men falls still more markedly, until in Alexander's age it drops with a sudden collapse under the corrupting influence of conquest and plunder. The writer himself furnishes a curious comment on his own argument. Homer is pure from brutality because he trails the corpse only, *not* the living man. Yet Alexander who was a pupil of Aristotle, who was a disciple of Socrates, actually in his reproduction of the Homeric type deliberately adopts the change from the humane back to the brutal, and trails the *living* Batis at his chariot wheels, driving himself "amid the triumphant jeers and shouts of the army". This is what the age had become with the teaching of Socrates to guide it, and yet a poet who *is* comparatively humane must be deemed to have partaken of that teaching! The notion of proving modernism by superior humanity is refuted the moment the facts are adduced in illustration of it. Similar is the remarkable purity and *therefore* antiquity of the Homeric muse in another particular of ethics. Every Greek student knows that blackest spot in Greek morals of the Socratic period associated with the word *παιδικά*. No reader of Xenophon can miss it. A Fragment of Æschylus shows that it was familiar in his day, and that his conception



## PART I

of the heroic character admitted of it. In our Homer there is not the faintest suggestion of it. "*Therefore* Homer is modern", say Mr. Paley and Mr. L'Estrange. My view is — *therefore* he is ancient. Let unprejudiced students judge between us.

Legends, further, conflict in different contemporary poets, and in the same poet. The question is, which are the simplest?

LXXXIV. But indeed mere diversity of legend is no test of priority. Legends have their special hold in localities and in families. With the celebrity of a locality and an increased resort of strangers to it came a development of its legend. When a house grew famous the feats of its mythic ancestors acquired fuller proportions. Above all, the localization of *cultus* had this effect. Thus the worship of Pallas, Eretheus, Theseus, Demeter, and Dionysus at Athens, the worship of the Dioscuri and Artemis at Sparta and in the Dorian colonies, that of Herakles at Olympia and wherever the Dorian-Heraklid conquerors established themselves, formed so many congenial seats of legendary development. Thus conflicting legends often arose in different places, or even in the same place. Amyclæ is in Pindar the place of Agamemnon's murder, which others place in Argos or Mycenæ; see Pind. *Pyth.* XI. 40. Nor did the poets escape these contrary influences. Thus Pindar, cited by Mr. Paley, says, which reference chiefly to Achilles and Ajax, ἄρρωτοί γε μὴν παῖδες θεῶν; but yet Achilles is, according to him, slain in battle, and Ajax stabbed by his own hand. (Isthm. III. 31, VIII. 80; Nem. VII. 39.) So Sophocles in the "Trachiniæ" makes Hyllus light the pyre for Herakles, but in the "Philoctetes" that hero boasts that this last service was rendered by himself (Trachin. 1249, Philoct. 801—3). Euripides in the *Troades*, 901 foll., makes Menelaüs denounce Helen as a criminal and threaten her with death. The same hero in the *Andromachê*, 628 foll., is represented as overcome by the sight of her charms at their first meeting. Diversity then of itself proves nothing; the only way of testing date of authorship by legend is to take such legends as are found in our Homer, and, comparing them with the same in the tragic poets and Pindar, to estimate,

not their difference merely, but their greater or less simplicity. Which poet gives us the crude form of the legend, or most nearly so? By scrutinizing the poems with this test to aid us we shall unerringly discover where the greatest amount of "cookery" lies. Let us take then some few of the principal legends and examine them.

LXXXV. In the Iliad Pallas Athenê is the daughter of Zeus, only with a total silence as to the mode of her origin. In Hesiod we are told that Zeus himself produced her "from his head". A Scholiast on Apoll. Rhod. IV. 1310, has recorded that Stesichorus, *circa* 550—480 B. C., was the first who asserted that she leapt forth *with arms* from the head of Zeus. Later on, Hephæstus is made by Pindar to assist, by the singular midwifery of splitting open the head of Zeus with a hatchet; and several vase-paintings (one certainly in the Lamberg collection) represent this curious scene in full. It is also the subject of a group once in the Parthenon, now in the British Museum. Here, then, we have, I conceive, successive deposits of mythus: the simplest the Homeric, and therefore probably the oldest.

Take some legends then, Pallas in Homer is Zeus' daughter only. In other poets his daughter produced from his head — these are later therefore.

LXXXVI. Herodotus states that Dionysus, Herakles, and Pan were the latest additions to the received circle of Greek deities. He places the deification of Pan as posterior to the Trojan war, and neither in the Iliad nor in the Odyssey does his name or any trace of him appear. But could this have been so in the case of a poet composing about Herodotus' own time? In the Iliad we find a passage in which Dionysus is certainly rated as amongst the "heavenly deities".(88) But he appears as one whose earthly recognition was contested and as unable to maintain his rights, in short, as fleeing for refuge to Thetis. The indications of the *θύσθλα*,

Dionysus just touches the margin of divinity in Homer,

88 There is a single passage of the Odyssey (λ. 325) in which his "testimony" is brought in to account for the death of Ariadne by Artemis. It is not important and rather makes against the deity and dignity of Dionysus than for it. A probable explanation of this text is given by Mr. Gladstone, *Juv. M.* p. 318.

## PART I

but has no connexion with the vine;

of the *τιθηναί*, and of the "mænad", in a simile (II. Z. 132--7, X. 460), are all in favour of the orgiastic frenzy having been the Homeric sole characteristic of Dionysiac worship; and there seems no doubt it was the primitive one. In another passage he is spoken of as born of Zeus and Semelê, a "delight to mortals", but throughout the poems, strongly as the poet *laudibus arguitur vini vinosus*, we have no connexion of Dionysiac worship with the culture of the vine or the preparation of its juice. Hesiod, in his extant works, does little more than confirm the Iliad, save by adding of him and Semelê, his mother

*ἀθάνατον θυητῆ, νῦν δ' ἀμφοτέροισι θεοί εἰδιν.*

he seems by the *νῦν* to mark more distinctly the recent acquisition of the rank of deity. But in a fragment (XCIV. Goëttling) he says, "Dionysus gave men their delight and their aversion", specifying under the latter head some of the results of intoxication. In Alcæus, *circ.* 650 B. C., fragm. 41 Bergk, we find "the son of Zeus and Semelê gave men wine to lull their cares". In Pindar, B. C. 464, we find the Dithyramb connected with his worship, and that worship one in which the ox was the god's symbol, as though he had by this time absorbed some of the imported attributes of the Egyptian Apis, from which country indeed Herodotus (II. 49) appears to recognize his introduction into Greece through a Phœnician channel. A fragment of the same poet, considerably mutilated, appears to speak of the ivy as yielding his crown.

other writers add this, and many other attributes

LXXXVII. Other fragments of the same poet speak of him as the "pure star of the vintage season, protecting the growth of trees", as relaxing the coil of gloomy cares, and as connected with the "fruit and the cups" (Frag. 103, 3; 89, Donaldson), and an entire passage names him as enthroned by Demeter's side, obviously connecting him with her, as wine with bread, to form the staple of human sustenance (Isthm. VI. 3—5). I need not now go into his special festivals at Athens, and that connexion of his worship with the development of Tragedy, to which the very framework



of the drama testifies, nor to the fact that, as he and Herakles were among the last to receive worship, so they were the first to lapse into the comedian's caricature. They were regarded as mere *parvum* deities, and their very worshippers never quite lost their sense of familiarity with them. Hence the sort of Olympian "high life below stairs", which we recognise not only in the *Birds* and *Frogs* of Aristophanes, but which tinges the *Alcestis* of Euripides. But whereas we can, as I have shown, make out all the leading attributes of Dionysus from Pindar; in Homer we have a total silence regarding them, although with several excellent opportunities for some mention of them; for instance, in the details of the rare vintage given to Odysseus by Maron (Od. *ι*. 196 foll.), with which he intoxicates the Cyclops, and which in the play of Euripides on that subject is distinctly connected with the god. Anacreon has an ode addressed to him, of which several stanzas remain, invoking his aid in a love affair of the poet's, as though realising the proverb, "*sine Cerere et Baccho friget Venus*". At any rate, he is not a god to whom prayer is offered. No one in the *Iliad* or *Odyssey* ever prays to him, or pours a libation to him, or names him in connection with that wine-cup to which the poet gives such prominence. Pan on the other hand occurs in Pindar (*Parthen.* fragm. 72—7, Bergk p. 312—3) and, Servius says, was by him made the son of Apollo and Penelopê. Was this, I would ask likely to be after or before "our Homer"? See Bergk under fragm. 77, "longe aliud tradit etc."

PART I

—these are later,  
therefore.

LXXXVIII. The legend of Herakles, on the contrary, has strong roots in both the poems. We have Herê's jealousy at his birth, his parents and birth-place named, his imposed labours, his expeditions to Pylos and Troy, with an adventure there, and shipwreck on return, his wounding two deities, his son Tlepolemus is a leader in the Greek host, with other sons and grandsons contemporary. Pallas befriended him at Troy, but Herê's wrath wrought his death, after which his armed shade, endowed with consciousness and memory, is seen by

Herakles is a  
mortal man con-  
trasted with the  
Gods in Homer,

## PART I

Odysseus in the abode of the dead, and is made to recognize him as though he had seen him on earth (*ἔγνων δ' αὐτίκα κεῖνος*). The passages are, *Il. I.* 690 foll., *Ξ.* 251 foll., 324, *O.* 639, *Σ.* 117, *T.* 98 foll., *T.* 145 foll., *Od. λ.* 601 foll., *φ.* 25 foll. If I assumed here for argument's sake that *λ.* 602—4 are genuine, which I do not allow; see *App. G.* 3, (25) (26): still, though among the gods, he is not yet of them; but, like Tithonus or Ganymedes, an immortalized man, even as Calypsô proposed to make Odysseus. Indeed what can be plainer than that he was a man and mortal in the poet's conception? In *E.* 382 foll. Dionê is consoling Aphroditê, wounded by Diomedes, by enumerating deities who had similarly suffered from *human* violence, πολλοὶ γάρ γε δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες ἐξ ἀνδρῶν, κ. τ. λ. Her second and third examples are Herê and Aïdes both wounded by Herakles, who is ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο. Again in *θ.* 221 foll. Odys. boasts of being superior in archery to all ὅσσοι νῦν βροτοὶ εἰσιν, κ. τ. λ. adding, ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθέλῃσω, οὐδ' Ἡρακλῆι οὔτ' Εὐρύτῳ Οἰχαλίῃ, οἳ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. See the note there. Now, in the times of Æschylus, Pindar, and Sophocles, he has become not only immortal, nor only the favourite and typical hero of adventurous prowess, but the one whose fame is co-extensive with the furthest limits of the known world. He has visited the Hyperboreans in the remote north. The "pillars" which Atlas (of whom more anon) in the "Odyssey" is made to hold, but whose function he now seems to have usurped, are his alone, and these close the western horizon. He has accompanied the Argonauts to the further extremity of the Euxine eastward, whilst he yet holds the very keystone of national Hellenic feeling at Olympia in the great games which he founded, and where none but Greeks might contend. Besides this, we have on numerous vases, probably of Pindar's age, Herakles conquering the Nemean lion, conquering Geryon, conquering the Amazons, sharing the Gigantomachia, es-

in other poets we trace his ascent through the hero to the god — these are later, therefore.

corted by Pallas both down to Hades — this, indeed, is in “Homer” — and up to heaven in an apotheosis. Pindar gives at length his infantine struggle with the snakes, and Teiresias’ prophecy of his future greatness. In the dramatists we have Deianira his wife and Hylus his son, his love for Iolê, his adventure with the horses of Diomedes, his recovery of Alcestis from the dead, his fatal passage with the Centaur, his release of Prometheus, his connexion with Philoctetes, to whom he appears in full-blown deity, his madness and massacre of wife and children, his dying paroxysms on Mount Ceta. His contest with Geryon, as we have seen, appears in Hesiod’s “Theogony”, localized at Gades. Stesichorus composed an entire poem, the “Geryoneis”, on that subject, and another on his encounter with Cygnus, which last adventure is also embodied in the “Shield of Herakles”, a poem sometimes ascribed to Hesiod.

LXXXIX. I think we may roughly assume that the Homeric bundle of legends about Herakles is the Achæan portion, having, however, a Theban, that is, a Cadmeian, or, ultimately, a Phœnician root; while the later one, gathered primarily from Pindar, may be referred to a Dorian source, and later still, these seem blended and lost in the tragic and subsequent poets. There is, also, to be noticed the singular change in the costume of the hero in the earlier and later forms of the legend. In Homer the only weapons ascribed to him are the bow and arrows, with, in the Odyssean notice of his shade, a marvellous belt (*τελάμων*) in addition. The Dorian development gave him the lion’s skin, slain and spoiled at Nemæa by himself, on which Theocritus has an epic Idyll, and the club which, in the Odyssey, Orion wields as a huntsman’s weapon. Xanthus, the lyric poet, older than Stesichorus (Athen. XII. 513 A), is said to have armed him after the Homeric fashion, which I interpret, by the aid of the poem known as the “Shield of Herakles”, to mean accoutred in the panoply, chariot, etc., of a Homeric hero. As regards the testimony of the vases, I think

PART I

Some remarks  
on the Homeric  
costume of He-  
rakles,



## PART I

I have seen one (89) which gave him this heroic costume. All the rest, a vast number, from the earliest ages of group paintings, portray him in the lion's skin. Pitholeon, of Rhodes — or, according to others, Stesichorus, of Himera, a lyric poet — is said to have been the first who thus accoutred him. Each of these poets belongs to a region of Dorian associations. But of this costume, which becomes his dominant token in subsequent mythopoetry, we have in "Homer" no trace whatever. I think the lion's skin and club, referable not only to a Dorian source, but in particular to the athletic vein which so abounds in Dorian institutions. It arrays Herakles as the athlete, contending not absolutely with the weapons of nature, but with a costume and equipment but one remove from them; and harmonises with his foundership of the Olympic games, of which the legend is so prominent in Pindar. But in Homer, although athletic games occupy nearly a book of the *Iliad*, and are also prominent in the *Odyssey* (*Il.* Ψ., *Od.* θ.), and although the former poem is strongly, and the latter slightly, charged with Heraklean legend, there is no suggestion of Herakles having the slightest connexion with such games, nor any allusion whatever to the Olympian, or any other established seats of such contests, as known to the poet. When we consider what a rallying-point for national feeling these games were to the Greeks, it seems unaccountable that a poet, so intensely national as our Homer, should have omitted all notice or trace of them amidst such suggestive opportunities, if they had really been established for nearly three hundred years.

and on the absence of any Olympic games in Homer.

A passage in *A.* 697 foll. discussed in reference to this.

XC. In connexion with this a passage in *A.* 696—701 deserves special notice, in which Nestor tells how Neleus his sire reserved a large part of the booty captured from the Epeians for himself in recompense for four race-horses and a chariot of his which Augeias the king of those Epeians had seized, "and which had gone to Elis to compete for a prize, for they were going to

race for a tripod". It is noticeable that the Scholl. on the previous v. 671 say, "the horses had gone to the Olympic games (*ἀγῶνα*) or else some funeral games" (*ἐπιταφίων*), whereas at v. 700 the same authorities state, "the poet *knew not* of the Olympian games (*τὰ Ὀλύμπια*), but means that the horses came thither to contend for a material stake" (*περὶ τινος χρηματικοῦ ἀγῶνος*). They imply that, by a tripod being stated as the prize, whereas a leaf garland was all that the victor won at Olympia, the poet clearly shows that he knew not of the Olympic contest, or he must have known this characteristic condition. Other Scholl. go on to state how Herakles, after ravaging Elis and expelling for breach of agreement Augeias, whose *κόπος* he had cleansed, took measures for recruiting the population thinned by the war, and then, on the region being thus replenished, instituted the Olympic games, and competed in person.

Now I think it is certain that had Homer known of the legend of Herakles founding the games, of which, if later than Pindar, he could not have been ignorant, he would not here have omitted all mention of it. The inconsistency of the Scholl. above cited shows the carelessness with which the compilations current under that name were thrown together. But the remark on the earlier line 671 seems in itself to contain an inconsistency in the alternative which it puts forward. By saying "they had gone to the Olympic *ἀγῶνα*", it evidently refers by anticipation to the words *ἐλθόντες μετ' ἄεθλα* in 700; and by saying, "or else some funeral games", it refers as clearly to the sequel of 700, *περὶ τρίποδος γὰρ ἔμελλον θεύσεσθαι*. But by putting as an alternative what is manifestly all one proceeding, it confuses the matter which it purports to explain. The poet by adding the words last cited, clearly shows that it was an incidental and not an established contest to which Neleus sent his team. And indeed, assuming for the moment that he could possibly have meant to speak of the Olympic games as then established and Neleus as entering for them, it would be unmeaning to

## PART I

add that it was some particular prize which accounted (*γὰρ*) for Neleus thus competing. The subsequent view of the Scholl. is therefore undoubtedly to be taken as the correct one: — viz. that the mention of the tripod puts all notion of the Olympic games out of the question. We have here then the remarkable fact that the poet, in the midst of associations which suggest the Olympic games, and to a superficial critic, such as the author of the mistaken remark of the Scholl., seemed to imply them as known to his hearers, yet not only stops short of any mention of them, but subjoins a statement which precisely excludes any notion of them as being the occasion of the contest to which he refers.

Opportunity for naming the games in mentioning Elis.

XCI. I may add that the poet's total silence in the passage of the Catalogue B. 615, where Elis is mentioned concerning any connexion with games, with Herakles, or with Zeus, is hardly less remarkable. He nowhere shuns an allusion which stamps the celebrity of any spot which he mentions in this otherwise dry enumeration. For instance he speaks of Onchestus, B. 506, as the "noble grove sacred to Poseidon"; he gives on Dorium 594 foll. the legend of Thamyris blinded by the Muses in their wrath; he alludes in 604 to the legend of the hero Æpytus; he states under Dulichium the exile of Phyleus and its cause, 625—9; he refers under Calydon to the death of its famous chieftain Meleager, 642; he marks the double name of the mound in the Trojan plain with an allusion to the Amazons and their connexion with the Troad; and notices Alybê as the source, *i. e.* mine of silver (814, 857). It can hardly be said that such an obvious allusion as this would have been, to the Olympic games in connexion with Elis, lay out of his course. From all this together the natural inference is that those games were in his time unknown.

Atlas in Homer is free and has an honoured charge; in other poets a Titan, with a burden

XCII. The Atlas of Homer is an obscure but potent personage, having in personal charge the tall columns which keep asunder earth and heaven. The goddess Calypsô is his daughter, dwelling in an island which



embosses the middle of the sea. There is no trace of penal durance, or of the doom of Zeus, resting on the Homeric Atlas. He is not allied to the Titans, who, in our Homer, are located beneath Tartarus, nor to Iapetus and Cronus, who "sit at the ends of earth, with deep Tartarus around them". The various giants broods who figure so formidably in later mythology, have but a few isolated types in Homer. Briareus and Typhoëus in the Iliad, and Tityos, Otus, and Ephialtes in the Odyssey, exhaust the list. On the contrary, Atlas appears in Hesiod and Æschylus as in penal durance, not "keeping the pillars", but bearing heaven, no easy burden (Theogon. 517—20, Prom. 347—50); and so in Pindar, "wrestling up against the heaven" (Pyth. IV. 515—6). But the "pillars", (90)

PART I

imposed: — few  
giants appear in  
Homer.

90 I should like to add a word with regard to these supposed pillars. Had they any basis in reality? I think a probable one may be pointed out. It is natural for the first explorers of an unknown coast to set up some conspicuous mark, cairn, or monolith, or what not, to guide their successors, or, on any possible future visit, themselves. The Portuguese, when in the days, or subsequently to the stimulating efforts of Prince Henry the Navigator, they crept gradually down the western coast of Africa, set up at every headland which marked the furthest goal of each band of voyagers a massive cross; and the iron bands or foot-holds of one or two such venerable monuments remain on some of those lonely beaches to this day. It is highly natural that those who first explored the northern coast of Africa might have done the like. But if pillars marked successive stages of exploration, those which marked the mouth of the Mediterranean, beyond which lay the mysterious, untried, outer ocean, and at which navigation seems to have made a long pause, would naturally be called "*the pillars*", *par excellence*. Pindar expresses his belief that a man might get "behind the north wind"; but he proclaims it "impossible for wise men or for fools to pass beyond the pillars of Herakles" (Ol. III. 55, 77; cf. Nem. IV. 111—2). Further, taking in the notion that earth was a sort of flat disc, and heaven a sort of hemispheric dome imposed upon it, the two figures implied a real horizon where they met. This was naturally made to coincide, or nearly so, with the site of the furthest landmark of exploration, and thus the "pillars" would necessarily be conceived as wedged in between heaven and earth, and exactly corresponding to the Homeric phrase, *αἱ γαῖάν τε καὶ οὐρανὸν ἀμφοῖς ἔχουσιν*. What, then, is Atlas's connexion with them? I believe, with Hermann, that he personifies the spirit of adventurous exploration and the experience which it confers. He "knows the depths of all the sea", and at the same time consistently "holds the pillars" which mark the limits of that knowledge. Afterwards, as the legend expanded, the pillars took majestic proportions, and became two mountains, one in Spain and one in Li-

PART II now no longer those of heaven and earth, have become attached to the ubiquitous fame of Herakles, who is said to have "set them up in testimony of his furthest voyage" (Nem. III. 35—40, comp. Ol. III. 79, Isthm. IV. 20).

Various legends  
— of the Titans,  
Elysium, Bel-  
lerophon, Œdi-  
pus, Theseus,  
shown to be all  
simpler in Ho-  
mer;

XCIII. The Theogony (717 foll.) places the Titans in Tartarus associated with Cronus (851), as in the Iliad; but in the "Works and Days" (169—72) Cronus reigns among the blessed in the happy isles by the side of Ocean; and so Pindar says Zeus "released the Titans", with whom Cronus is so far associated that his release may have been involved in theirs (Pyth. IV. 518). In Homer, however, there are no happy isles; but the "Elysian plain at the ends of earth" is spoken of in a passage which contains the germ of the heroic paradise, developed, owing probably to the subsequent discovery of the Madeira group, into the famous Hesperides of later poets. Similarly in Homer we have the legend of Bellerophon (Il. Z. 155 foll.) given with some fulness, but no hint of the horse, Pegasus, which by Pindar's time, and even by Hesiod's, had been interwoven with the story, and which the former represents as taken up to heaven (Theogon. 325, Ol. XIII. 91, 120—31, Isthm. VII. 63—8). So we have an outline of the legend of Œdipus in the Odyssey, but without any mention of the Sphinx, or of any curse as cleaving to his house, *λ.* 271 foll.; see Pind. Ol. II. 70 foll. where the latter is clearly recognized, as in the Tragedians. Nor is this Homeric outline, as Pausanias remarks IX. 5, consistent with the Tragic form of the tale of Iokastê bearing Œdipus four (91) children

bya; and were pressed, like most other famous and far-off spots, into the fame of the ubiquitous Herakles. But the Dorians, through their Sicilian kindred, who were in close juxtaposition with Phœnician and Carthaginian settlers in the same island, would have their attention most strongly drawn to these western sites. They would know, through Punic channels, of Gadeira, of its actual remoteness, its nearness to the unknown ocean; and, mingling perhaps with their own hero some similarly derived traits of the Tyrian Herakles, they doubtless first gave him in that far west "a local habitation and a name".

91 The name of Polyneices occurs *λ.* 377 in connexion with the war of Thebes but he is not stated to have been the son of Œdipus.

since we read, Ody. λ. 274, ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν. But it is obvious that tragedy found its opportunity in the complications to which this issue gave rise. Thus a new point of departure was seized on, and a new crop of sensational horrors reaped. Theseus in Homer, if mentioned at all, is merely one of those whom Nestor had known in the previous generation of mighty men. But the isolated lines in which his name occurs have been regarded as doubtful, except perhaps λ. 322 (where see note). He has no connexion at any rate with Athens, with which in later poetry and art his name is indissolubly linked.

In Homer several groups of mythological personages appear vaguely, who are formulated in precise triads in Hesiod and Pindar, with their names given. We resolve the nebula, as myth progresses, into distinct stars — *tum numeros et nomina fecit*. Such are the Charites or Graces, the Horæ, the Moiræ, and the Cyclopes (Theogon. 901 foll., 140 foll.; Ol. XIV. 19–22). So the Harpies have neither name nor number in Homer, but in Hesiod are two, Aellô and Ocypetê (Theogon. 267). The Muses in Homer are mentioned as nine once only, in a part, viz., of the Odyssey, which all critics, I believe, abandon as post-Homeric (Od. ω.); but they have no connexion with locality, they are merely heavenly or Olympian. In Hesiod they belong to Helicon and to Pieriê, and are daughters of Mnemosynê; and so in Pindar, who adds three of their names (Theogon. 1, 25, W. and D. 1, 658; Isthm. II, 50; VI. 110; Isthm. VIII. 126; Isthm. II. 12; Ol. XI. 117).

and triads of  
Charites, Moiræ,  
etc., not yet  
formed.

XCIV. I have already referred to the development which took place in the Pelopid myth. The fate of Agamemnon, I have shown, is filled with sensational accessories which vary with the genius of the poet. But its great and notable novelty is the inclusion of a highly fruitful germ of tragic pathos, the myth of Iphigenia's sacrifice, to which we find in Homer not the remotest allusion. This gave a new point of growth to the whole legend; furnished a plea for even the depth of atrocity which we find in the tragic Clytæmnestra; and

So of the legends  
of Agamemnon,



## PART I

Ajax, the Dios-  
curi and Ascle-  
piadæ.

stimulated the pity which forms with terror the opposite poles of the drama. I hardly need add that in Homer we have no Electra and no Iphigeneia named. Now according to Mr. Paley<sup>(92)</sup> the compound myth is older than the simple. As regards certain other heroes, Pindar makes Diomedes immortal by the aid of Pallas (Nem. X. 12), whereas in Homer he is apparently doomed to a short life, as warring on the gods. The Scholiast on this passage in Pindar, mentions Ibycus, the lyrist, as following the same legend. Ajax's sad tale is augmented by Pindar with the item that the Greeks "favoured Odysseus with secret votes", implying some under-handed proceeding (Nem. VIII. 44—5). So Sophocles, in referring to the ballot which decided that Ajax should combat Hector, blends with it the myth of the fraudulent ballot of Cresphontes (Ajax 1285—6). Similarly the legend of the Dioscuri, — not that in Homer they are entitled sons of Zeus, is augmented in Pindar by the passage of fraternal affection in which Polydeukes, addressing Zeus as his sire, agrees to share immortality with his mortal brother. The alternate life and death of the brothers is noticed in Homer if we allow λ. 303 to be genuine (see note there); but still, this touch, which regards immortality as inherent in the one and imparted to the other, is extra-Homeric. In Homer it is imparted alike by special privilege to both. Both are called *τιμὴν πρὸς Διὸς ἔχοντες*, since they are *not* his sons, nor even one of them, but expressly both the sons of Tyndareus and Leda. This is the more remarkable because it occurs in a series of legends many of which turn precisely on the hero-sons of women loved by gods; see λ. 241, 267, 306. Surely nothing is more strongly stamped on Greek theomymth of the historic period than the partially divine paternity to which the name "Dioscuri" testifies. Yet here, where it must have been a feature of the poet's song, had it then been current, it is utterly passed by. In Homer Asclepius is only mentioned as an excellent healer (Il. A. 194, I. 518), and that not

<sup>92</sup> Odes of Pindar translated p. 155 n. 2.

## PART I

for his own sake, but as the father of two heroes who are chiefs in the Greek camp, but exercise there the same art. In a fragment of Hesiod he is apparently son of Letô, which would seem to identify him with Apollo as Paiëon; but the fragment (XLIX. Goëttling) (93) is corrupt, and probably made him son of Apollo; what is clearly stated, however, in this passage is, that he was struck with lightning by Zeus. Now as these heroes are repeatedly named in the course of the poem, its author would probably have found occasion to mention this legend had he known it.

XCV. The nymphs are repeatedly mentioned in Homer, and seem to personify the charm, grace, and freshness of nature, but there is no mention of Satyrs or Seileni. These grosser forms of nature appear, the former in a fragment of Hesiod (CXXIX. Goëttling), and the latter in the Hymn to Aphroditê (262). In each case they are connected with the nymphs. I think there can be no doubt that our Homer knew nothing of them, and is older than the poets who name them. As regards Aphroditê, she is in Homer daughter of Zeus and Dionê (Il. E. 348–370), but in Hesiod (Theogon. 187–200) we find the fable of the foam and the *μήδεα* explaining her name and her Homeric epithet *φιλομειδής*, altered to *φιλομμηδής*. The older and simpler legend is surely that which affiliates all Olympian deities to Zeus.

The nymphs are in Homer, but no satyrs. —

The greatest difference, however, as between Homeric and later mythologies, is one which no detailed investigation of individual gods or heroes can adequately measure. It consists in the familiar tone with which the poet of the Iliad and Odyssey always treats his deities, and the perfect human level upon which they move in all the details of action. “The gods”, says Alcinoüs, “meet us face to face; they sit at our banquets, and fall in with us undisguised by the way.” So Hesiod, seeming to recognise a change in the spirit

Great difference in the level on which Homeric deities move with men.

93 The words are *βαλὼν ψολοέντι κεραινώ* ἔκτανε *Ἀητοῖδην φίλον σὺν θυμὸν ὀρίων*, read *ἔκτανε Ἀητοῖδέω φίλον σὺν θυμὸν ὀρίων*.

PART I of the world, says, "there were common feasts and common seats of assembly to immortal gods and mortal men" (Fragment CLXXXVII. Goëttling). In Æschylus the deities stand on a much higher platform. Their intercourse with men is chiefly to punish, rescue, or purify. In Pindar the spirit of reverential awe is supreme. He enters a protest against, even while repeating, the legend which disparages deity; the word revolts his lips as he utters it, "it is a hateful lore to traduce the gods" (Ol. I. 82—3, IX. 54—7). In Herodotus the reverential silence in which he passes by some tale too sacred to be told, or deprecates divine wrath for having mentioned it, is as un-Homeric as anything can be.<sup>(94)</sup> This again seems to mark a great lapse of time as necessary to form such a spirit. It appears in all these three writers, modified by their own individuality, but yet a common characteristic, and seems to place them together, and to separate Homer by a broad line from them all. The shell of the old legend may be retained, although even this, as I have shown, is often amplified beyond its Homeric dimensions; but how different is the spirit which animates it!

Some local migrations of legends; their Homeric seat the earlier.

XCVI. The Homeric forge of Hephæstus is in Lemnos. In Æschylus<sup>(95)</sup> it is in Ætna, and, according to Thucydides,<sup>(96)</sup> local legend in his own day placed it in Hiera of the Stromboli group. We have here the course of maritime exploration followed, as it were, step by step. The Homeric legend manifestly came from the period when Lemnos was an active volcano, one surely far enough back to satisfy the utmost demands of my argument for Homeric antiquity. Having discovered and colonized Sicily, and witnessed an eruption of Ætna, — the greatest physical fact of the 5<sup>th</sup> century B. C. — the Greeks compelled the fire-god to migrate.

<sup>94</sup> οὐκ ὅσιόν ἐστιν εἰπεῖν, II. 61; ἐστι λόγος περὶ αὐτοῦ ἱρὸς λεγόμενος, II. 48; περὶ μὲν τούτων τόσαυτα ἡμῖν εἰποῦσι καὶ παρὰ τῶν θεῶν καὶ παρὰ τῶν ἡρώων εὐμένεια εἶη, 45. οὗ δὲ εἵνεκα τοιοῦτον γράφουσιν αὐτὸν (τὸν Πάνα) οὗ μοι ἡδιόν ἐστι λέγειν, 46.

<sup>95</sup> *Prom.*, 354—72.      <sup>96</sup> III. 88.



The same course was pursued by the legend of the buried giant Typhōs, or Typhoëus, whom the *Iliad* (II. 783) places among the Arimi, probably the volcanic region of Caria, but whom Pindar and Æschylus lodge under Ætna, noticing, at the same time, the fact that he was before in Cilicia(97) (*Pyth.* I. 29—39, cf. VIII. 21, *Ol.* IV. 10, 11). Now, Pindar and Æschylus were both alive when this great eruption took place. Accordingly Ætna exploded, for poetical purposes, the Lemnian forge of Hephæstus, and the Carian cubicle of Typhoëus, and became an established poetic property. Here then we have the very footsteps of the legend's migration locally imprinted, and they clearly indicate its course.

XCVII. I cannot here refrain from noticing the singular use by made Mr. Paley of one argument founded on the fact that myths expanded by Pindar and writers of his age are *not* found, or only faintly touched in Homer. He says Pindar p. 249, note 2, "It is plainly "stated in this passage (*Isthm.* VI. 35—6), that five "centuries before the Christian era the story of the "marriage of Peleus and Thetis had become everywhere "famous. *Our* Homer, — a compilation from these "older ballads, — has only the faintest allusions to it." This implies that because it "had become everywhere famous" in the 5<sup>th</sup> century B. C. therefore it must have been so in the 6<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup> or 9<sup>th</sup> century B. C. I say, it *had* become so in the 5<sup>th</sup>, but probably not before, and therefore that our Homer is not later but earlier. Mr. Paley will, if he does not take care, prove that Homer was later than Theocritus, who gives us in an *Idyll* an epithalamium of Helen (*Theocr.* XX.).

Popularity of the "Peleus and Thetis" legend in Pindar's time: — but not necessarily earlier.

The testimony of Pindar, however, to hero-worship, as pervading the Greek world, is unique of its kind.

Strong element of hero-worship in Pindar,

97 In *Fragm.* 7 Donaldson, p. 369, we have the actual Homeric phrase εἰν Ἀρίμοις, with the significant addition of ποτε, and an express notice of the transfer. And so in Æschyl., καὶ νῦν . . . ἰπούμενος δῖζαίσιν Αἰτναίαις ὕπιο, having just before spoken of him as τὸν γηγενῆ τε Κιλικίων οἰκήτορα ἄνθρωπον, *Prom.* 363—5, 351—60. The καὶ νῦν seems, as the ποτε in the previous quotation, to mark transition to a new locality.

## PART I

faint beginnings  
of it in Homer.

He shows that almost every notable locality was a centre of such adoration as Herodotus describes by the word *ἐναγίζουσι*. I need not surely adduce quotations in support of this. The wanderings of Herakles, the voyage of the Argô, the achievements of the Æacidæ, the Perseïdæ, the Pelopidæ had dotted over the Greek world with local shrines. Now, of this we have nothing in Homer. There is, indeed, one doubtful passage (Il. B. 550—1) in which Erechtheus *may* be intended as the person to whom, in Pallas's temple, yearly offerings were made. But the total silence of the poet elsewhere is so emphatic as to make this exception, if it be such, of no weight. We must remember the abundant occasions which he had for mentioning it, if known to him, and the clear traces which he yields at Dodona, Delphi, the Troad, Athens, Cyprus, and elsewhere, of the localized worship of the Olympians. How can we account for a field unquestionably so suitable for the local allusions of which Homer is so fond, and so fruitful as it evidently was in the fifth century, B. C., remaining such a total blank to his mind? I see only one way of accounting for it, namely, by assigning to him an antiquity in which it had not yet begun.

The dreary state  
of the Homeric  
dead,

XCVIII. Before quitting the domain of mythology, I ought to notice the Homeric belief as regards the state of the dead. The dreary and cheerless aspect which this presented to the poet's mind, even in the case of Achilles, his prime hero, and Agamemnon, king of men, and Ajax, whose peculiarly unhappy fate and brilliant services on earth would have entitled him to consolation, if there had been any to be found, hardly needs a comment. The first of these bitterly contrasts his shadowy primacy with the lot of the meanest hireling on earth. The dead have no prospect: they only look back to the past, or seek to snatch a glimpse of the present. They dwell on the triumphs, or on the wrongs and sufferings, of this mortal life, and sympathize, after a forlorn and bereaved fashion, with those whom they have left behind. The picture is one of such blank desolation as came spontaneously to the poet's

mind, on whom neither faith nor philosophy had yet dawned, but who yet could not so far renounce man's birthright of immortality as to conceive of the utter extinction of personality in what had once been a human soul. The dead of Homer have pride, they cherish grudges and curiosity, affection and resentment, but they have, in a later poet's phrase, "left hope behind". The casual exceptions of the few favoured heroes who were by birth or marriage connected with Zeus himself, only proves more pointedly the dismal universality of the rule by which the rest are bound.

XCIX. Now, in Pindar, and indeed before his time, all this is changed. A remarkable passage in the second Olympian ode warns men that "there is one who avenges sins done in this realm of Zeus, pronouncing their doom with implacable destiny; whereas the good are in perpetual sunshine by night as well as by day, and have a life free from toil, not scraping earth by dint of plough, nor troubling the deep, to win the meat that perishes".<sup>(98)</sup> Precisely similar doctrine is enunciated in Æschyl. *Suppl.* 228 foll.

contrasted with  
the glowing doc-  
trines of Pindar  
and Æschylus.

οὐδὲ μὴ 'ν Αἴδου θανὼν

φύγῃ μάταιον αἰτίας, πράξας τάδε.

κάκει δικάζει τὰμπλακῆμαθ', ὥς λόγος,

Ζεὺς ἄλλος ἐν καμουσιν ὑστάτας δίνας.

Again, in a fragment of one of his Dirges, Pindar says: "The souls of the impious flit on earth beneath the sky in deadly pangs and bands of woe, but up in heaven the pious dwell, and hymn with songs the mighty Immortal."<sup>(99)</sup> In another fragment the same poet says that: "In the ninth year after death, Persephonê, after receiving compensation for the woe long since wrought, restores again the souls to the upper world, whence spring a race of wise and mighty kings" (by transmigration, it should seem), "and thencefor-

<sup>98</sup> Others take *κρινῆν* to be *κρίνῃν*: so Mr. Paley; but surely the dative with *παρὰ* would be far more suitable to his sense.

<sup>99</sup> This fragment is suspected by Dissen and the late Professor Donaldson, p. 373. Probably it has been tampered with. The passage from Ol. II. is, however, abundantly sufficient for my purpose.



## PART I

ward they are called spotless heroes among men." Pythagorean doctrines and hero worship are here combined in one picture. Now, can we suppose that a poet so broadly human as Homer is, would have shrunk back from this doctrine once current and fairly afloat in the Greek mind, into the cold funereal negations which pervade the Odyssean shades? Compare with the dreary powerless phantoms which there we find, the Æschylean view of the hero after death. In Choeph. 324 foll. the Chorus exclaims,

τέκνον, φρόνημα τοῦ θανόντος οὐ δαμάζει  
 πυρὸς μαλερὰ γνάθος,  
 φαίνει δ' ὕστερον ὀργάς·  
 ὅτοτυζεται δ' ὁ θνήσκων, ἀναφαίνεται δ' ὁ βλάπτων:

where the characteristic feature of the whole passage is the intense and vigorous vitality which it ascribes to the dead. Before Pindar, indeed, the change had set in. Earlier poets than he could not brook to leave their Achilles un comforted; but gave him a blissful abode, mated with a fitting heroine, in some isle of the distant Pontus, or of the further Hesperides. (100) This is plain from the notices of Ibycus and Simonides (Schol. Apollon. Rhod. IV. 815, ap. Bergk; p. 1007); and probably even was the view of Stesichorus (*ibid.* p. 981—2). And the same sentiment has coloured the heroic imaginings of every poet, in the line of tradition of Greek thought, from the sixth century, B. C., to Mr. Tennyson: —

"It may be that the gulfs will wash us down,  
 It may be we shall touch the happy isles,  
 And see the great Achilles whom we knew."

To date the Homeric poems in the fifth century B. C., forces an astounding exception on an otherwise universal rule. The eleventh book of the Odyssey alone becomes an utter anachronism. And yet this eleventh book is by a large array of modern critics considered later than the bulk of the two poems.

## PART I

The centaurs are *not* hippocentaurs in Homer, in other writers they are.

C. The legend of the Centaurs demands some notice. A mention occurs in *Odys.* *φ.* 295 foll. of a brawl over wine, which brought punishment on Eurytion, the centaur, and bred a standing “quarrel between Centaurs and men”. Now, except this last phrase, there is nothing to suggest that the Centaurs were *not* men; nor need we assume from it that they were more remote in the poet’s conception, from humanity, than were the Cyclopes, or the giants. Cheiron, the most humane (*δικαιότατος*) of the Centaurs, is spoken of as if in all respects a man (*Il. A.* 82—3). The Centaurs of Homer, however, have been identified<sup>(1)</sup> by a long tradition with the Phêres (see *Schol. Ven.* on *Il.*, I. 268), whom Peirithôus and others of the race called Lapithæ, expelled from a part of Thessaly, near Pelion. Now these Phêres are called “mountain wildmen” (*ὄρεσκιῶν*); and if we accept their identification with the Centaurs of *Odys. φ.*, the effects of wine, to which perhaps he was a stranger, upon one of them, rendering his passions ungovernable, and bringing out the true savage, are perhaps there described, and may be compared with its effects upon the Cyclops in *Odys. ι.*, and on Caliban in Shakspeare; savage frenzy and brutal stupor being two standing types of intoxication. But in all this there is not a word of the horse-cen-

1 Cheiron is a Centaur, and dwells near Pelion. The Phêres are warred on by the Lapithæ, and driven from Pelion. The quarrel is between Lapithæ and Centaurs in *Ody. φ.* Peirithôus, who vanquished the Phêres and drove them from Pelion, is a Lapith, and his son and a comrade are Lapithæ in *Il. M.* These are the points in favour of this identification. I take the name Lapith (akin to *lapis*, “stone”, and less certainly to *ῥ-λίβαντος*) with Mr. Paley, as signifying a primitive race who first used stone maces, knives, etc., and so vanquished the worse-armed Centaurs, who dwelt, like the Horites of Genesis, in caves (*ὄρεσκιῶν*), and used wooden weapons only. I take *κένταυρος* from *καίν-ω* *ἐκάν-ον* (slew), *κεντὸς* = *κοντὸς* (*Od. ι.* 478) a tree felled or branch lopped, the stem, *κεν*, being found in our knife, French *canif*. There is perhaps a second element in the word, the same as in *ἀπ-ανράω*. Thus Cheiron fells the *Πηλιάδα μελίην*, which is Achilles’ spear-shaft; but in Pindar, Peleus cuts it himself (*Nem. III.* 56). Cheiron, moreover, with his leech-craft, represents the savage reclaimed, bringing his knowledge of nature to the service of civilized man. In *Hes. Scut.* 184 foll., the Centaurs are represented *ἐλάτας ἐνὶ χερσὶν ἔχοντας*, where see Goëttling’s note.

PART I

taurs of later poets, begotten by Ixion (Pind. Pyth. II. 80 foll.), who is unknown to Homer. For had he known him, we might surely expect to find him with Sisyphus and Tantalus expiating his crime in Hades. These hippo-centauri have so entirely supplanted the simpler conception of the older poet, that the notion of a Centaur, who is not partly horse, is unintelligible to most. Yet nothing is plainer than that Homer's Centaurs are no more quadruped than Shakespeare's Caliban. Such compound creature-forms seem to show a familiarity with Egyptian or Assyrian art. The only one such in Homer is the Chimæra, and that is found on Asiatic ground, and in a story having Asiatic relations. By Pindar's time, and from the earliest records of ancient art, the horse-centaur prevailed. But here again we must admit that the myth had germinated into a new form since Homer left it.

Argument from  
Homer's weap-  
ons and tactics,

CI. I have been obliged to omit many important tests of the progress of the human mind, well worthy of examination, but which all, if applied to the Homeric poems, indicate a very backward stage at the period of their composition. I will briefly touch a few of these. First, as regards the Homeric method of fighting. The heroes drive chariots to battle, and fight at choice from them, or on foot. They seem to prefer the use of the lance as a missile, at any rate in the first instance, mingling the javelin-man with the hoplite. They hurl (so Tyrtæus) massive stones, picked up amid the *mêlée*. In Il. B. 720, and N. 716, archer brigades are mentioned; but on the field the only trace of them is that the spectator who would survey the fight must move amid the hurtling of arrows. We see only the individual archers, Teucrus, Paris, Pandarus. Now at the earliest historic mention of fighting Greeks, all this had disappeared. Cavalry, and light skirmishers, and heavy-armed infantry had their distinct places in the division of labour proper to historic war. In a fragm. (168 Dind.) of the Palamedes Æschyl. made that hero say,

καὶ ταξιάρχας καὶ στρατάρχας καὶ ἑκατοντάρχας ἔταξα;  
it is superfluous to add, that of such organization "our



Homer" yields no trace. Even Tyrtæus distinguishes the hoplite and the skirmisher in a way which shows that Homeric tactics were in his day left far behind (Tyrt. ap. Bergk, p. 401). Can any one doubt that the poet's fighting field was a reality at his own time? I think not. To think otherwise would be to introduce that spurious and archæological antiquity, so utterly foreign, as I have before noticed, to the whole spirit and feeling of our Homer. The charioteer in Homer is as natural as among Cæsar's Britons; and, whenever the poem was composed, was unquestionably as real. Homeric heroes, moreover, never ride, save once, I believe, when, in capturing the horses of Rhesus, Diomedes and Odysseus have left the chariot behind. Besides this, riding, as above remarked, is found in simile only; see p. XLvii *sup*.

CII. Next, as regards Homer's knowledge of the metals. Iron is precious, though useful. It is rated with copper and gold in the material elements of a proposed ransom. It is used, however, but seemingly in very scanty proportions, by the ploughman and the shepherd, and stands in several passages as the material of axe or sword.<sup>(2)</sup> Homer, however, seems to have known nothing of smelting and fusing it, although he knew of the primitive method of tempering, by plunging it hissing-hot in water. But in Hesiod we have iron pouring from the moulds distinctly mentioned as a simile for the battle of the Titanomachy. There is no standard of general value or common medium of exchange in Homer but the ox. However, by the time of Æschylus the ox *stamped on a coin* had superseded this primitive method, Agam. 37. We know too from other sources that Pheidon had about 750 B. C. introduced silver coinage into Greece. In western Asia money was probably current still earlier, since the source was undoubtedly Phœnician and Babylonian (Grote, vol. II. p. 219). This certainly points to any degree of antiquity which my present argument requires.

and from his  
metallurgy.

<sup>2</sup> Δ. 485, Σ. 34 (genuine?), π. 294, τ. 13. In the last two ἀνέρα χαλκός may have been the first text.

## PART I

from the arts,  
and the absence  
of writing, Z.  
168:

CII. In Homer we have no carving, no painting, save the daubing, perhaps, on the prows or sides of his galleys, and one mention of a tablet with written or characted contents. This is the famous and doubtful passage of the "fatal symbols", or "symbol", which Bellerophon conveyed. We may assume that a message in some sort of hieroglyphic, perhaps, could, on a matter of life and death, be sent, and deciphered. But it is from a prince in Argos to his father-in-law<sup>(3)</sup> in Asia, and may have been meant as a family secret, not an art generally known. Indeed, it seems to me that the poet speaks with the vague obscurity proper to a mind unfamiliar with the subject. The language is just such as might have been used by a poet who thought the folded tablet would act like a baneful talisman.<sup>(4)</sup> And this would undoubtedly be the way in which one not only ignorant of reading and writing, but unfamiliar with the effect of intelligence so transmitted, would at first regard the effect produced by a written communication between man and man. But be this as it may, there is certainly no evidence of the poet's having any such grasp of writing as an art, as would lead him to regard the surface of the tablet of which he speaks as bearing traced symbols conveying a message of information. He had probably heard of the result of a letter, and failing to understand the means conducive to them, filled up the blank by his own imaginative

3 Proetus, of Theban, *i. e.* Cadmean or Phœnician connexion, spoken of as one who had come in and acquired a sovereignty in Greece by strength and talent. *Juv. Mund.* p. 130.

4 With *σήματα λυγρὰ* of Il. Z. 168, comp. *φάρμακα λυγρὰ*, Odys. δ. 230 and κ. 236, these latter being the drugs or potions with which Circê operates on the comrades of Odysseus; with *θυμοφθόρα πολλὰ*, Il. Z. 169, comp. *θυμοφθόρα φάρμακα*, Od. β. 329. In the last passage the context shows that what we now call "poisons" are intended. But the earliest pharmacopœists did not distinguish between natural and magical action; nor could do so, through want of knowledge of natural processes. Thus Proetus meant to "poison", as we say, the mind of the Lycian prince against Bellerophon, in requital for his having, although innocently, so wrought upon the feelings of his wife Antæa, that she *ἐπεμήνατο*, Il. Z. 160. Nor would *ἐπεμήνατο* ill describe the altered bearing of Bellerophon's host towards him, when he saw the *σῆμα*.

power. Æschylus on the contrary, was clearly familiar with the common use of tablets; as we see from two passages in one play; *Supplic.* 179, αἰνῶ φνλάξαι τᾶμ' ἔπη δελτουμένας, *ibid.* 946—7, ταῦτ' οὐ πῖναξίν ἐστιν ἐγγεγραμμένα, οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα. Again Prometheus says, *Prom.* V. 789, ἦν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν. In Pindar, as Mr. Paley(5) admits, the words ἀναγνῶναι and γράφειν both occur in our sense of “read” and “write”. But he insists on the oral conveyance of the poet's odes by ἄγγελοι, and urges that “the words in Ol. VI. 153—5 admit “of no other interpretation; for the poet there compares “the person who is sent to impart the ode to a *scytale* “or writing-staff, — a short wooden cylinder round “which a paper was wrapped for penning brief messages. If the man carried with him the ode *written*, “the comparison is utterly pointless. He is called a “*scytale* because he performs the same part, vicariously, “of communicating a message.” I really cannot discern the aptness of the argument. In the anecdote given in Sir W. Scott's “Legend of Montrose”, the Highland retainer is called a “candlestick” because he carried a candle. Why may not a man be a “letter-stick” because he carries a letter? But I would further call special attention to the ode Nem. V., which begins with an “allusion to the song being sent about on ship-board from Ægina” (Mr. Paley(6)). Surely he does not mean, when he speaks of *the ode*, “a man who *had learnt* the ode”. Yet how otherwise to make it square with his argument I do not see.

PART I  
whereas Æschylus and Pindar plainly knew of it as practised, and doubtless used it.

CIV. As regards the mention of Homer by Thucydides, in his discussion concerning the Trojan expedition, two things are plain; firstly, that he considers the war a historical fact, and next, that he regards the poet only as a second-rate authority(7) for the detail of its incidents. That he had some other evidence

On a Homeric reference in Thucydides.

5 Odes of Pindar Translated, pref. X—XI.

6 *Ibid.* p. 183.

7 This is shown by the expressions, Ὅμηρος . . . εἰ τῷ ἱκανὸς τεκμηριῶσαι and τῇ Ὀμήρῳ ποιήσει, εἴ τι χρὴ κἀνταῦθα πιστεύειν, I. 9, 10.



## PART I

before him, beyond what he mentions, I make no doubt. Possibly local traditions of the Chersonese and the Troad may have seemed to him trustworthy on such points as the cultivation of part of the Chersonese by the Greeks, their necessity to plunder for a livelihood, and some others. He takes Homer into the account, but rationalistically, and with abatements for poetic exaggeration, correction of false views, and the like. Thus he accounts for the length of the siege by the above-mentioned avocations of the Greeks; and, similarly, it seems to me, corrects the poet's account as regards the fortification; which, in the *Iliad*, is built to protect the Greeks when worsted, but which he regards as a proof of their superiority in the field from the first. (8)

On the caricature citations of Homer in Aristophanes.

CV. As regards the alleged citations (9) by Aristophanes — are they citations, or caricatures, or partly both? is the first thing to settle. Judging from the

8 That is, Thucyd. I. 11 regards the rampart as a certain fact, but treats the occasion assigned to its erection by the poet as fictitious. Were there any local traces on which he relied? At any rate the supposition of Mr. Paley seems to me unnecessary that "the remark of Thucydides suggests some arrangement of the events of the *Iliad* (*i. e.* of the poem), materially different from what we now have". (Introd. to *Iliad*, p. xxxiv.) It seems to me likely that the historian, with a contempt for the poet as an authority in points of fact, leaves us to infer that the events of the actual siege differed in his view of them from the representation of them in the poem. It is not impossible that he viewed it as absurd to conceive of an army drawn up on an open beach, with their ships at their back, and no fortifications in front, for nine years together, in the face of a powerful and fortified capital with armies in the field, and with their own forces divided by the necessities of annual cultivation and constant predatory excursions. His own narrative of the proceedings of the Athenians at Syracuse, VI. 66, may be taken as guiding his views of what was possible. There the Athenians, taking advantage of a diversion of the Syracusan forces to Catana, chose their ground at their leisure, but at once proceeded to fortify it. He mentions (using the same word, *ἐρμα*, as in the case of the Greeks before Troy) a line of defence on the Dascon, being their most accessible side. Precisely similar was the course of the Greeks at Mycalê, as stated by Herodotus, IX. 97, who says, "there they drew up their ships, and threw around them a fence of stone and timber, having cut down the forest trees, and drove in palisades round the fence".

9 Pac. 1089 foll., 1273–87; Vesp. 180 foll., the last corresponding with Od. *l.* 366.

way in which Æschylus and Euripides are treated in the *Frogs*, there seems no adequate reason for thinking these quasi-Homeric snatches worth the trouble of verifying. It is sportive buffoonery, with a Homeric smack tinging it all, and a Homeric real line here and there. But how would the Comedian be amused, could he learn that it was proposed to erect it into a formal ground of grave criticism on the date of the Homeric poetry! The same spirit of parody is manifested later in Lucian, but mingled with more of philosophic irony.

CVI. A good deal of stress has been laid on the apparently modern points of much of the Homeric diction. With some of these I have dealt already in some detail in the earlier part of this preface. But it cannot be doubted, and indeed, it is what we should expect in a genuine antique poem orally transmitted, that the remoulding influence of recitation in the details of language has inserted tags of later diction here and there. In Homer the dialogues and episodes are fullest of these, as the rhapsodist would work most congenially upon them. These minor changes may all be set to the score of popular recitation; whereas it is impossible to account, in that or, I believe, in any way for the uniformly archaic tone of the sentiments and manners, the unstudied simplicity of character and action, and the elementary form in which we find the myths. All that is deeply set in the framework of the poem, all that is broadly featured on its surface, is indicative of greater antiquity than any other Greek poetry whatever; all that is alleged on the score of modernism depends on such finishing touches as were inseparable from the manipulation of the rhapsodist, and were probably the accumulated results of centuries of recitation.

The broad features of the poems are all archaic: the only suspicions of modernism rest on details of language, where recitation would influence the diction.

CVII. The greater part of my argument has consisted in rebutting supposed presumptions against our Homer's antiquity arising from various considerations. Some of these are negative arguments, the force of which is liable to be turned by conditions which have been overlooked; as in Pindar's case, by his strong tendency to cultivate

PART I

A summary of the chief defensive argument.

The assertion that Pindar and others took their plots from the Cyclics seems to rest on a misconception of the law of legend.

local and family legends, as contrasted with the more generally national themes of our Homer. Some of them prove too much; as for instance the argument which shows no less conclusively that our Homer was later than Euripides than that he was later than Æschylus. Another argument, on which great emphasis is laid, rests on the supposition that the dramatists and Pindar were indebted to the Cyclic poems for their plots. I have endeavoured to show that this rests on a misconception of the law which governed the creations of the Greek mind. A dramatist *might* of course draw more or less directly from a legend preexisting in some special form, but the essence of a dramatic plot was found in the matter of some current legend merely, without caring for the special form in which it came to hand. It is, I believe, an error to suppose, except in the case perhaps of Æschylus, that the dramatist or lyrist cut a stick from the tree of epos, and then planted and trained it into his own form. Rather, he would find a suitable plant anywhere springing directly from the soil, and then shape the growing tree as the Virgilian peasant his ground elm,

Continuo in silvis magna vi flexa domatur

In burim, et curvi formam accipit ulmus aratri.

Æschylus is perhaps an exception, in the closeness with which he clung to Homeric subjects.

I have excepted Æschylus, whose relations with epos seem closer than those of his brethren; but then in Æschylus the Homeric element, as I have shown, is strongly traceable as distinct from the Cyclic. Some of the arguments again, *e. g.* that on the "composite character" of our Homer, have altogether no bearing on the question of any absolute date for him. In short, the only argument on the other side of any weight, if it could have been sustained in fact, is that founded on the language. I believe I have successfully impugned in detail a great number of the instances of alleged modernism. The proof supposed to rest on the use of the pronoun-article and of the digamma I have shown to be inconclusive. And while this preface is being printed, I have become aware of some further examples of alleged modernism in the Pref. to Mr. Paley's second

The language would furnish the most powerful argument, if it could be sustained.



volume of the *Iliad* p. xxvi foll., whence I quote, "To suppose for an instant that hundreds of such words as *ἀτιμάζειν, ἰσάζειν, ἀπαιτίζειν, κροταλίζειν, κελητίζειν, μετοκλάζειν, παππάζειν, τοξάζεσθαι, ὀμηγυρίζεσθαι*, are archaic, is to outrage the science of Greek." Now I find in *Archil.* 29 [7. 13] *κατεσκίαζε*, *ib.* 137 *μοχθίζοντα*, *ib.* \*87 *ἐλαφρίζων*, *ib.* 127 [112] *ἀπεστύπαζον*, *ib.* Bergk fr. *Pollux ἐκτενισμένοι (κτενίζω)*, *Simon. Amorg.* I. 24 *αἰκισοίμεθα*, *ib.* 7 [8], 70, 77 *ἀργαίξεται ἀργαλίζεται*, *Theogn.* 303 *κικλίζειν, ἀτρεμίζειν*. I find *ἀκοντίζω* in *Pind. Nem.* V. 55 *et al.*, *ib. Pyth.* IX. 21 *κεραίζω*, *ib.* *Fragm.* 217 Don. *ἀκκίζομαι*, *ib. Pyth.* IV. 221 *ἀγαπάζω*. I find in *Hes. W. and D.* 690 *φορτίζεσθαι*, *ib.* 634 *πλωίξεσκε*, *ib.* 613 *συσκιάζω*, *ib.* 764 *φορηίξωσι*, in *Theogon.* 706 *σφραγίζω*, and in *Æschyl. Sept. c. Th.* 374 *ἀπαρτίζει*.

Now it is not necessary to prove our Homer's language absolutely "archaic", inasmuch as every language is many stages earlier than its earliest poetical developments. Still, I venture, on the strength of these examples from other poets, to doubt the force of Mr. Paley's instances from our Homer, as proving that he was as late as Herodotus.

CVIII. This reminds me of another catalogue of words collected by Mr. Paley in his *Essay* p. 23 as "probably not earlier than 450 B. C." I will write down those, to which I have found in other early poets analogical or similar forms, with these latter in a parallel column.

From our Homer.

*αγυρτάζειν*

*ἀμετροεπής*

*ᾄσσα* and *ᾄσσα*

*ἀφαιμαρτοεπής*

*ἄελπεϊν*

*ἄλλοϊος*

*ἀφραίνειν*

From other early poets.

*δεσπόζειν* *Æschyl. Prom.* 208.

*ἀτιμάζειν* *Theogn.* 821.

*ἀρτιέπειαι* *Hes. Theog.* 29.

*ᾄσσα* *Phocyl.* 6, 2, also *Theogn.* 1048.

*ἀμαρτινώ* *Solon* 22 [20].

*εὐρησιεπής* *Pind. Ol.* IX. 120, so *ἀρτιεπής* *ἡδυεπής* *ibid.*

*ἄελπις* *Pind. Pyth.* XII. 55.

*Hes. W. and D.* 483 and 824, *Pind.*

*Pyth.* III. 187 *et al.*

*ἀφραίνων* *Theogn.* 506.

# PART I

Some Notice of Mr. Paley's Preface to his vol. II. of the *Iliad*.

Our Homer's language may be far older than Herodotus without being absolutely "archaic".

Some remarks on a list of words deemed suspicious by Mr. Paley in his *Essay*, p. 23.

|        |                                       |                                                                                                      |
|--------|---------------------------------------|------------------------------------------------------------------------------------------------------|
| PART I | ἀνάπνευσις                            | ἄμπνευμα Pind. <i>Nem.</i> I. 1.                                                                     |
|        | ἀνάβλησις                             | ἀνάπνευστος Hes. <i>Theog.</i> 797.                                                                  |
|        | ἀμφίβασις                             | ἄμπανσις Mimnermus 12. [9.] 2.                                                                       |
|        | ἀκουάζεσθαι                           | ὑπερβασίη Hes. <i>W. and D.</i> 828.                                                                 |
|        |                                       | ἀγαπάω Pind. <i>Pyth.</i> IV. 428.                                                                   |
|        | ἄλλοπρόσαλλος                         | ἀμφαγαπάζομαι Hy. <i>Cer.</i> 436.                                                                   |
|        |                                       | φανυλεπιφανλότεροι ascribed to Demodocus, but deemed later by Bergk, p. 443.                         |
|        | ἄνυσσις                               | ἄνυσσις Theogn. 462.                                                                                 |
|        | αἰκῶς for ἀεικῶς                      | αἰκελίω for ἀεικελίω Theogn. 1344.                                                                   |
|        | ἄλογήσει                              | αἰκίζοιμεθα Simon. <i>Amorg.</i> I. 24.                                                              |
|        | ἀφραδέιν                              | ἀδυμέω Æschyl. <i>Prom.</i> 474.                                                                     |
|        |                                       | ἀφραδίη Hes. <i>W. and D.</i> 134, also Solon 334.                                                   |
|        | αἰνίζεσθαι                            | ἡνίξαντο Pind. <i>Pyth.</i> VIII. 57.                                                                |
|        | νηκουστειν                            | ἀνήκεστος Hes. <i>Theogon.</i> 612.                                                                  |
|        | ἀνηκουστέιν                           | νήκεστος Hes. <i>W. and D.</i> 283.                                                                  |
|        | ἀντιφερίζειν                          | ἀντιφερίζαι Pind. <i>Pyth.</i> IX. 88.                                                               |
|        | ἀνέσαιμι                              | θεσσάμενος Hes. <i>Fragm.</i> IX.                                                                    |
|        | ἀποσκνδμαίνειν                        | θέσαν ib. XCIII. 7. XCVII.                                                                           |
|        | μαργαίνειν                            | κνδαίνων Hes. <i>W. and D.</i> 38.                                                                   |
|        |                                       | λυμαίνω δορι-λύμαντος Æschyl. <i>Fragm.</i> - <i>Myrm.</i> 122.                                      |
|        |                                       | ἀπαναίνομαι Hes. <i>W. and D.</i> 454.                                                               |
|        |                                       | ἀλιταίνομαι ib. 330.                                                                                 |
|        | ἀπομυθεῖσθαι                          | διαμυθολογέω Æschyl. <i>Prom.</i> 889.                                                               |
|        | ἀγκάζεσθαι                            | ἀκκίζομαι Pind. <i>Fragm.</i> 217 Don.                                                               |
|        | ἀεικίσσασθαι                          | ἐξαφρίζομαι Æschyl. <i>Agam.</i> 1067.                                                               |
|        | ἐπιτοξάζεσθαι                         | ἀποφλανρίζω Pind. <i>Pyth.</i> III. 23.                                                              |
|        | οἰνοποτάζειν and about 15 others like | οἰνοποτάζω Anacr. 94 [69].                                                                           |
|        | ἀπωθεῖσθαι                            | ἀπωσόμενοι Solon 2, 3 [12], 6.                                                                       |
|        | βεβίηκεν                              | τετόλμακε Pind. <i>Pyth.</i> V. 156.                                                                 |
|        |                                       | ἐβίησατο Hes. <i>Theog.</i> 423.                                                                     |
|        | βουλευται                             | βούλευμα Æschyl. <i>Prom.</i> 823, Pind. <i>Nem.</i> V. 52; cf. χορευτὰς Pind. <i>Pyth.</i> XII. 49. |
|        | βεβλαμμένος                           | βεβλαμμένος Theogn. 223.                                                                             |
|        |                                       | τετραμμένος Hes. <i>W. and D.</i> 727 and Pind.                                                      |
|        |                                       | κεκαλυμμένος ib. <i>Theog.</i> 9, 745, 757.                                                          |
|        | ἡσχυμμένος                            | κεκλιμένος.                                                                                          |
|        |                                       | κεκριμένος Theogn. 381.                                                                              |
|        |                                       | πεφασμένος (φάινω) Solon 13, 71.                                                                     |
|        | βόσις                                 | πόσις Æschyl. <i>Choëph.</i> 578.                                                                    |

|                                                                                                   |                                                                                                                                                                                                                                                                                |
|---------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| -οσύνη, nouns in                                                                                  | see § LVI <i>sup.</i> , also εὐθυμοσύνη κακο-<br>θημοσύνη κ. τ. λ. Hes. <i>W. and D.</i><br>471, 472.                                                                                                                                                                          |
| δαμῆ and δαμόωσι, for<br>δαμάσει δαμάσουσι<br>μοχθίζειν<br>δμήσις κτήσις πρότμησις                | possibly mere corruptions, e. g. πόλε-<br>μος δαμάσει might be read in <i>A.</i> 15.<br>μοχθίζειν Pind. <i>Fragm.</i> 88. 2.<br>κτήσις Hes. <i>Theog.</i> 606, χρῆσις Pind.<br><i>Ol.</i> XI. 2, στάσις Pind. <i>Nem.</i> IX. 31<br><i>et al.</i> , πρόφασις Theogn. 323.      |
| ἐπεμήνατο<br>ἡσύχιος<br>ἦσατο (ἦδεσθαι)                                                           | ἀπεφάνατο Pind. <i>Nem.</i> VI. 43.<br>ἀσύχιος Pind. <i>Pyth.</i> IX. 40.<br>possibly corrupted fr. ἦδετο imperf.,<br>n. b. ἦτεε follows: yet ἐμήσαντ' fr.<br>μήδομαι occurs Pind. <i>Nem.</i> X. 120;<br>cf. Hes. <i>W. and D.</i> 49.                                        |
| θῆκατο<br>θήσατο                                                                                  | ἀπεθήκατο Pind. <i>Ol.</i> VIII. 90.<br>θήσατο Hy. <i>Apoll. Pyth.</i> 123, θησα-<br>μενος Hy. <i>Cer.</i> 236.                                                                                                                                                                |
| ἰθύνεσθαι (10)                                                                                    | ἰθυνε Hes. <i>W. and D.</i> 7 <i>et al.</i> , Æschyl.<br><i>Pers.</i> 411 <i>et al.</i>                                                                                                                                                                                        |
| καναχίζειν<br>ἐπινεφρίδιος<br>ἐναίρεσθαι τινα<br>ἐταιρίσασθαι τινα<br>ἐπαγλαΐεσθαι<br>κλοτοπένειν | καναχαδᾶ Pind. <i>Nem.</i> VIII. 25.<br>ἐπινυμβίδιος Æschyl. <i>Choëph.</i> 335.<br>ἐνήκατο Hes. <i>Theogon.</i> 316.<br>ὤνισσεν Pind. <i>Isthm.</i> VIII. 45.<br>ἀγλαΐζεται Simon. <i>Amorg.</i> 7. [8.] 70.<br>ἄπαξ ἔιρημ. cf. ἡπεροπένω Hes. <i>W.</i><br><i>and D.</i> 55. |
| κεχαρηώς<br>καταθημοβοῖσθαι                                                                       | κεχαρηώς Hes. <i>Fragm.</i> 223.<br>κατεφνυλλορόησε Pind. <i>Ol.</i> XII. 22,<br>παιδοφιλήσῃ Solon. 25. [1.].                                                                                                                                                                  |
| καταμύξασθαι                                                                                      | κάρυξεν Pind. <i>Pyth.</i> IV. 356, ἀμύσσε-<br>ται Æschyl. <i>Pers.</i> 115.                                                                                                                                                                                                   |
| μεταπανσολῇ                                                                                       | φειδωλῇ Hes. <i>W. and D.</i> 720, Solon<br>13. [4.], 46, τερπωλᾶς Archil. 22.                                                                                                                                                                                                 |
| παρατεκτῆνασθαι                                                                                   | τεκταίνομαι Hy. <i>Merc.</i> 25.<br>πειραίνω Pind. <i>Isthm.</i> VIII. 49.<br>μαραίνω Æschyl. <i>Prom.</i> 597.                                                                                                                                                                |
| ὀλιγηπελέων<br>ὀσσάτιος                                                                           | ὀλιγοδρανίαν Æschyl. <i>Prom.</i> 546.<br>probably a rhapsodic figment; but cf.<br>ὕστάτιος <i>mox inf.</i>                                                                                                                                                                    |
| ὀρᾶσθαι (mid)<br>παραβάλλεσθαι ψυχῇν<br>πεπερημένος<br>συνθέσθαι                                  | ὀρώμενον (mid) Hes. <i>Fragm.</i> IV. 2.<br>Tyrst. 12. [8.], 18.<br>πεπερήναι Hes. <i>W. and D.</i> 660.<br>εὐεργέσθαι <i>ibid.</i> 503, ἀνδροκτάσθαι<br><i>Theogon.</i> 228.                                                                                                  |

10 I am unable to see why this word should be deemed noteworthy. I have shown above § LIV, LV of this Preface that the middle form of the verb is as ancient as any fragment of the Greek language now extant.



|        |                   |                                                         |
|--------|-------------------|---------------------------------------------------------|
| PART I | στήσασθαι κρητήρα | στήσωνται ἄγωνα Hy. <i>Apoll. Pyth.</i> 150.            |
|        | τεθαρσήκασι       | πεφίλακε Pind. <i>Pyth.</i> I. 25.                      |
|        | τυχήσας           | ἐτύχησε Hes. <i>Fragm.</i> 45. 3.                       |
|        | ὑββάλλειν         | κάββαλ' Hes. <i>Theog.</i> 189.                         |
|        | χῆρατο            | ἐνήρατο Hes. <i>Theog.</i> 316.                         |
|        |                   | ἄρατο ( <i>i. e.</i> ἤρατο) Pind. <i>Isthm.</i> VI. 88. |
|        | ὑπῆνεικαν         | ἀραμένω <i>ib.</i> <i>Nem.</i> VIII. 87.                |
|        | ὑστάτιος(11)      | οἴκαδ' ἐνεικαν Tyrt. 4. (2). 1.                         |
|        |                   | ἐσχάτια Pind. <i>Pyth.</i> XI. 86 <i>et al.</i>         |

The suspicions  
alleged against  
the language im-  
pute to some of  
it a much later  
source.

CIX. Mr. Paley, however, in the Preface to his vol. II. has not stopped here, but has stated a suspicion that a number of our Homer's words have no better than an Alexandrine pedigree. He says, p. xxviii, "Our great uncertainty as to the doings of the *διασκευασταί*, "the good faith and honesty of the Alexandrine critics, "and the precise extent to which they tampered with "the Homeric text, added to the generally important "fact that it was by Alexandrine heads and hands that "our Homeric texts were first critically edited, should "make us cautious in denying that a considerable "number of words belonging to the latest, *i. e.* the "post-Platonic Epic dialect, *may* have been foisted into "the older compositions, whether by fraud or ignorance "is immaterial to the argument. For my own part, I "may state that I am entirely convinced that such is "the case, and that to an extent which I sometimes "hesitate fully to contemplate."

Now the author of this observation seems not to have been struck with the obvious remark that it really

11 The few words of Mr. Paley's list which are not included either expressly, or implicitly by virtue of their close parallelism to others, are *ἐπαγαλλόμενος*, *ἐπίτηδες*, *κεχάροντο*, *νωχελίῃ*, *προσβάλλεσθαι τινι*, *σπονδῇ (viv)*, *τιμήσασθαι τινα*, *τετυχηνῶς*, *ὑποκρίνεσθαι* — no very large list surely for poems of such a bulk as Homer's, and for a poet with such an array of language at his command. One would feel sure that there must be some expressions which the, after all, somewhat scanty remains of early poetry could not match. But why *ἐπαγαλλόμενος* should be thought worth challenging, the simple verb being thoroughly current, merely on the score of the compound with *ἐπὶ* not being elsewhere found; or why *κεχάροντο* — one of a very large Homeric class to which belong *πεπιδόντο*, *λελάθοντο* etc. — I cannot conceive; especially as Pindar has *πεπαρεῖν* and *πεπιθῶν*, *Pyth.* II. 106, *Isthm.* III. 121.

answers all the rest of the argument founded upon language of which it forms part. If our Homeric text drew materials in whatever quantity from grammarian poets of the 3<sup>rd</sup> century B. C., and yet Mr. Paley supposes it to have originated in the 5<sup>th</sup>, why may not I suppose it to have originated in the 9<sup>th</sup> in spite of the materials which it is supposed to have picked up from the rhapsodists of all the ages through which it passed? Even Mr. Paley acknowledges that we have the same Il. and Ody. which Plato had, and yet he perceives Alexandrine words in them! Yet he writes as though he somehow failed to perceive that text may equally be 500 years older still, and yet have Herodotean words in it. It may reflect the influences of every period of the Greek language down which it has glided, at the same time that it has left its own mark on the literature of every period, like the glacier transporting fragments from the rocks which it grooves and scores.

CX. But it would be unfair not to examine some of these "Alexandrine" specimens. I have only space for a very few samples which I take at hazard from the page. Mr. Paley urges,

"That *μήδεα φῶτός* (Od. ζ. 129; *μέξεα* Hes. *Opp.* 512), 1. *μήδεα*. "is *virī media* seems more than probable."

But surely the fragment of Archil. 138. *ἵνας δὲ με-ξίων* (or *μεδέων*) *ἀπέθρισεν*, should have been taken into account, as it tends, if genuine, wholly to upset the opinion suggested. It is from Et. Mag. He adds,

"Of nouns I may mention *τείρεα*, 'stars'." But *τεί- 2. τείρεα*. *ρεα* is certainly contained in the prop. name *Τειρεσίας*, and I suppose I need not quote Greek poetry to prove that name's antiquity. My own opinion is in favour of the connexion of the same word with the Latin *trio* (*terio*) in *Septentrio* (= "seven ox") the starry host being viewed as the herd of the sky, or rather probably the groups of stars being so regarded before they acquired with the growth of mythology individual names.

The same list contains *ἰσθυμον*, which is nothing 3. *ἰσθυμον*. else than the neuter form of an adj., which, as derived

PART I

Now, assuming some of the *language* thus late, even the objector does not therefore regard the *poem* as of that late period;

therefore the argument in effect negatives the force of previously urged suspicious, as proving a date as late as Horodotus.

A few specimens examined,

## PART I

from Ἰσθμος nom. propr., occurs in Pindar *Ol.* XIII. 4. I find also in Aristoph. *Fragm.* 414 the further adjective form of ἰσθμιακός. Why, then, with this unquestionably legitimate kindred of old family, is the word ἰσθμιον set down as a base-born Alexandrine?

I take from the list of adverbs the one which closes 4. κατεναντίον. For the simple ἐναντίον see Archil. 66. [31.] 2. Now there is no preposition in all the Homeric and Hesiodic poems, I might perhaps say, in all Greek literature, which so readily lends itself to composition as κατα;<sup>(12)</sup> why then should this particular compound be viewed with suspicion? But again, I find in Herod. III. 144, κατεναντίον τῆς ἀκροπόλεως ἐκατέεατο. And yet this word is produced as “in all probability characteristic of the later poets” and as having “crept into our Homeric texts” from Alexandrine sources.

On early writing. Argument from 1. Inscriptions,

2. names on vases.

Writing not common, but limited to a few professionals.

CXI. I see in the same preface tokens of scepticism as regards the use of writing entertained by Mr. Paley, *apropos* of which I will merely refer to Boeck's Inscriptions. A few of the earlier ones are ascribed to about 600—700 B. C. In one on a recumbent pillar, the *Columna Naniana*, ascribed to the period of Solon or Pisistratus, is a considerable number of words all clearly written and requiring only familiarity with their character to decipher them. Yet Mr. Paley says, “Why, it was with difficulty they (the Greeks) could “write one or two names at all legibly (they are frequently positively *illegible*) on vases very much later “than that”. Now this seems to me to show a misconception on the subject. “They” who “wrote names on vases” would probably be the vase-artists. But, throughout all the earlier centuries after its introduction, writing was probably the gift of a professional few, such as were the Levites among the early Hebrews. The craftsmen of the mystery were alone familiar with the art, and all the rest, vase-artists included, would be

<sup>12</sup> The Homeric reader will remember many words like κατα-θυητοί, κατα-κλώθεες etc., which seem to have puzzled editors to decide whether they are compounds or not.



ἰδιῶται to it. Of course many such bungling attempts as Mr. Paley refers to were likely to result from these trying their hands at it. But this is surely irrelevant to the point at issue. An inscribed helmet referred to by Donaldson, Pind. *Pyth.* I., Introduction, seems to be perfectly legible, and should, manifestly be dated 476 B. C. The Burgon Vase is probably a hundred years older and is perfectly legible. But where is the difficulty of believing writing in use among the Greeks in the eighth century when Egyptians and Phœnicians had used it already for ages? All the credulity lies, it seems to me, on the side which supposes that so rarely gifted a race as the Greeks, with these ample opportunities, could have remained ignorant of it so long; or, with the Levant and Ægean as highways of traffic could have so long continued as if a wall had been built up between them and their more advanced neighbours.

PART I

3. An inscribed helmet.

4. Egypt and Phœnicia.

5. Some statements in Herodotus.

6. Hecataeus.

CXII. But, when we come to the sixth century B. C., the story of Histiaeus in the Ionian war, of the map of Aristogoras, and the well known and often quoted περιήγησις of Hecataeus,<sup>13</sup> all forbid our disbelief in writing having become fairly common among the higher classes. Or are all these statements to be set down as mythical, and is that regarding Solon, and his laws incised on wooden blocks, to be swept away also? When an art is once on foot, it soon finds out its own applications, for its growth is vigorous and makes its own way; and, given even wooden blocks and a chisel, the papyrus or διφθέρα and reed-pen would, where

Art is apt to make its own way to new applications.

<sup>13</sup> See some fragments of it in Creuzer's *Histor. Græc. Antiquiss. Fragm.* who says p. 18, that Eustathius ad Hom. Il. I. p. 7 ed. Basil., "laudans illa Strabonis de Prosæ orationis initiis et alia disputat et illud addit: Herodotum Pherecydis et Hecataei in orationis genere similem esse." The proem of Hecataeus is cited by Creuzer p. 15, from Demetr. *de elocut.* § 12 as being, Ἐκαταῖος Μιλήσιος ὧδε μυθεῖται· τὰ δὲ γράφω, ὥς μοι ἀληθέα δοκεῖ εἶναι· οἱ γὰρ Ἑλλήνων λόγοι πολλοὶ τε καὶ γελοῖοι, ὥς ἐμοὶ φαίνονται, εἰσίν. See also a statement cited from Strabo by Creuzer p. 9, that Anaximander first produced a map, but that Hecataeus left behind him written matter (γράμμα, v. l. συγγράμμα) πιστευόμενον αὐτοῦ εἶναι ἐκ τῆς ἅλλης αὐτοῦ γραφῆς. See Strabo XII. 550, VII. 321, 316, VI. 271 for citations from Hecataeus.

PART I commerce was open, be sure speedily to follow. I cannot now go through the chapter of this same preface Antiquities, the *ἐπισσωτρα*. on Greek Homeric antiquities; but, as I see the “iron axle and wheel tire *ἐπισσωτρα*”, of the chariots, come in for suspicion, I may quote a fragment of Stesichorus I. *σιδαρωτῶν ἐπισσώτρων*, which shows that this feature is not modern in Mr. Paley’s sense.<sup>(14)</sup>

14 A considerable portion of this Preface part I. towards the end appeared some few years since in the *Contemporary Review*, but I have considerably altered and recast the matter so published.

## PART II.

CXIII. It remains to notice one or two facts relating to the present volume. It has been inordinately delayed by events which I could not foresee. I promised myself to have completed the edition long ere this, when I first began it. It is only half done. This very volume was to have contained two more books, but I was obliged to sacrifice their present publication, in order to avoid a postponement of which I could not calculate the end. But not only has my time been more heavily taxed, but the work of editing has become more laborious. La Roche's edition of the *Odyssey*, with collations of a considerable array of mss., appeared in Germany shortly after my own first volume appeared here. I determined to avail myself of his labours, and at the same time to collate such as were within my reach at home. I have accordingly collated the following,

Harl. No. 5658 vellum, referred to as . . . *α*

„ „ 5673 paper; „ „ „ . . . *β*  
(in part only,) A ms. in the collection of the  
late Sir Thos. Philipps Bart. at Cheltenham,  
referred to as . . . *γ*

Harl. No. 6325 vellum, referred to as . . . *δ*

The Schol. vulg. or Didymi in the Bodleian  
Library, Oxford, referred to as . . . *ν*

The *editio princeps* Flor. 1488(15), referred to as Fl.

and I should also add that the principal Harl. ms. of the poem, No. 5674 in that collection, which Porson collated, has been continually referred to by me in all doubtful passages. I am, further, indebted to the kindness of Mr. F. A. Paley of Cambridge for the collation in book *μ*. of the Corp. Chr. Coll. ms. It is re-

PART II

15 The fine copy referred to Pref. vol. I. § LXX was lent me by the kindness of the Headmaster of Eton for this purpose.



## PART II

ferred to as  $\epsilon$ , but appears to have been collated before; see pref. to vol. I. § LXIX.

CXIV. It is necessary to state that, in order to agree with the signature of the mss. and other primary sources in the first volume, those of La Roche have been altered as follows.

| In La Roche's, |                  | In this edition, |
|----------------|------------------|------------------|
| C              | corresponds with | Vi. 5            |
| D              | " "              | Vi. 56           |
| L              | " "              | Vi. 133          |
| Q              | " "              | Vi. 50           |
| S              | " "              | Stu.             |
| F              | " "              | Fl.              |
| E              | " "              | Eu.              |
| P              | " "              | <i>7</i>         |
| V              | " "              | Vr.              |

In the rest of La Roche's mss. I have retained his signatures, putting, however, for the scholl. the small letter corresponding to the capital which denotes the MS. to which those scholl. belong. Thus H. is the Harleian no. 5674, *h* its scholl. Those of La Roche are as follows; A. the Codex Augustanus, Munich, 519 B, — B. the Vindobonensis 307, — G. that of Vespasian Gonzaga di Columna, — I. the Venetus 457, — K. the same 456, — M. the same 613, — N. the same 647. I have designated the editions by their first letters; Ald. for Aldine, Ro. for Roman, etc.

As regards the Corpus Christi Cambridge ms. I am enabled by the kindness of Mr. SS. Lewis, fellow and librarian, to add the facsimile at the end of this Preface, taken from a tracing of its readings in some particular passages, as to which I had specially enquired. Mr. Lewis describes it as a paper folio, probably written at the close of the 13<sup>th</sup> century and numbered in Nasmyth's Catalogue LXXXI.

RUGBY, October 1872.

H. H.

# Ο Δ Τ Σ Σ Ε Ι Α Σ Η.

### SUMMARY OF BOOK VII.

The evening of the 33<sup>rd</sup> day continues, Nausicaa returns and Odysseus follows her (1—14). Pallas appears, counsels him and conceals him with a mist (15—77). The magnificence of the palace of Alcinoüs and the beauty of his gardens are described (78—132). Odysseus, entering unseen, supplicates Aretê, the queen (133—51). His favourable reception is solemnized by a libation (152—83). Alcinoüs appoints a council in honour of Odysseus for the next day (184—225). Odysseus, in answer to a question by Aretê, tells briefly his story from his first shipwreck till his meeting with Nausicaa (226—297). After some conversation they retire to rest (298—347).



Ὀδυσσεύως εἵσοδος πρὸς Ἀλκίνοον.

Ὡς ὁ μὲν ἔνθ' ἤρᾱτο πολύτλας<sup>a</sup> δῖος Ὀδυσσεύς,  
 κούρην δὲ προτὶ ἄστν φέρειν μένος<sup>b</sup> ἡμιονοῖν.  
 ἣ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ<sup>c</sup> δώμαθ' ἵκανε,  
 στῆσεν<sup>d</sup> ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς  
 5 ἵσταντ' ἀθανάτοισ<sup>e</sup> ἐναλίγκιοι, οἳ ῥ' ὑπ' ἀπήνης  
 ἡμιόνους ἔλνον ἐσθῆτά τε ἔσφερον<sup>f</sup> εἶσω.  
 αὐτῇ<sup>h</sup> δ' ἐς θάλαμον<sup>i</sup> ἐὸν ἦε· δαΐε δέ οἱ πῦρ  
 γρη῏ς Ἀπειραίη<sup>k</sup> θαλαμηπόλος<sup>l</sup> Εὐνομέδουσα,  
 τήν ποτ' Ἀπείρηθεν<sup>k</sup> νέες<sup>m</sup> ἥγαρον ἀμφιέλισσαι.  
 10 Ἀλκινόω δ' αὐτὴν γέρας<sup>n</sup> ἔξελον, οὐνεκα πᾶσιν  
 Φαιήκεσσιν<sup>o</sup> ἄνασσε, θεοῦ<sup>p</sup> δ' ὥς δῆμος ἄκουεν.

a ε. 171, η. 133.  
 b Ω. 442, γ. 124,  
 c γ. 428, η. 46.  
 d δ. 20—2.  
 e β. 5, δ. 310, τ.  
 267, ω. 371.  
 f ζ. 57 mar.  
 g cf. ζ. 91.  
 h Ω. 191.  
 i γ. 277, φ. 8.  
 k cf. σ 84, 115, φ.  
 109, ω. 378, B.  
 635.  
 l ψ. 293.  
 m cf. γ. 312.  
 n II. 56, Σ. 444;  
 cf. ζ. 232, B. 227.  
 o η. 23, 62, λ. 349.  
 p cf. δ. 160, γ.  
 467, ν. 231, ο.  
 520, X. 394, I.  
 155, 297, 302.

2. φέρειν. 3. φοῦ. 6. φεσθῆτά. 7. φεὸν φοι. 11. φάνασσε.

2. φέρειν Vi. 133. 3. τοῦ Ern., οὐ reliqui. 4. προθύροισι sed ησι supra-  
 scr. a man. pri. Vi. 56, id. suspicor in β sed non plane liquet. 5. ὑπ' ἀπῆ-  
 νης H. P. p. Eu. Bek. Di. Fa., ἀπ' ἀπ. St. Er. Wo. Ox. 8. γρη῏ς Vi. 56.  
 Eu. St. Er. Wo. Ox. Bek., γρη῏ς p. t. Fl. Di. Fa.

1—21. Describes Nausicaa's return home and her reception by her brothers and her old nurse. Odysseus on his way is protected by Athenē, who makes him invisible, and near the entrance into the city appears before him in the guise of a young maiden of the place.

1. ὥς ὁ μὲν κ. τ. λ. The resumption, if ὥς accented be read, somewhat repeats ζ. 328 which caused Payne Knight to question the genuineness of that passage. But ὥς, unaccented, stands also for "as" or "when" of time, cf. A. 600 ὥς ἰδὼν Ἥφαιστον κ. τ. λ., Γ. 21, 30 τὸν δ' ὥς οὖν ἐνόησεν κ. τ. λ., and with the imperf., as here, would mean "whilst he was praying, her the mules were taking."

2. μένος ἡμιόνων, for the "powerful mules", as in μένος Ἀλκινόοιο, η. 167, 178, and the like phrases.

4. στήσεν used sometimes absolu-

tely, where ἱππους, νῆας, or the like is implied by the context; so in τ. 188 στήσε δ' ἐν Ἀμυσῷ. — κασίγνητοι κ. τ. λ. on the ethical bearing of this passage see App. F. 2 (13), on the θάλαμος of Nausicaa in γ. see *ib.* (28).

8—9. Ἀπειραίη . . Ἀπείρηθεν. Whether a country, island or city is intended, it is impossible certainly to say. The name Ἀπείρη may probably be ἡπειρος converted into a fem. nom. prop.; cf. Ἡμαθίη (Ξ. 226) from ἁμαθος. ἡπειρος is used of any land, even Calypso's island (ε. 56 and note) in contradistinction to the sea, but especially in the Odys. of the neighbouring mainland to Ithaca (ξ. 97, 100, σ. 84, ν. 109, ω. 377—8). This, coupled with the apparent nearness of Scheriē to the Thesprotians, points to the W. side of Epirus as a probable site for Ἀπείρη here.

a ζ 101, 186, 251;  
cf. ζ. 17.  
b ι. 251, 308, α.  
358, φ. 181.  
c α. 91.  
d ζ. 255 mar.  
e η. 140, Α. 752,  
Π. 790, Ρ. 269.  
Φ. 549; cf. Ε.  
776, Θ. 50.  
f ζ. 313, η. 74, 75,  
α. 307 mar., Ε.  
116; cf. υ. 5.  
g δ. 547 mar., ζ.  
275.  
h β. 323 mar.  
i δ. 61; cf. Ι. 167,  
192, 226, ι. 252.  
k Η. 298, Ο. 345,  
X. 99.  
l Ι. 531, 577.  
m α. 277, η. 16 mar.,  
N. 246.  
n λ. 39, Σ. 567.  
o β. 383, δ. 122,  
ε. 337, 353, ρ. 194.  
p cf. Σ. 418.  
q Ε. 170, Θ. 100,  
Α. 397.  
r Φ. 508, α. 231  
mar.  
s Δ. 425.  
t ζ. 57 mar.  
u ζ. 114, 300.

ἣ τρέφε Νανσικάαν<sup>a</sup> λευκώλενον ἐν μεγάροισιν.

ἥ οἱ πῦρ ἀνέκαιε<sup>b</sup> καὶ εἶσω<sup>c</sup> δόρπον ἐκόσμιε.

καὶ τότε Ὀδυσσεὺς ὦρτο πόλινδ<sup>d</sup> ἱμεν· ἀντάρ Ἀθήνη

πολλήν<sup>e</sup> ἡέρα χεῦε, φίλα<sup>f</sup> φρονέουσ<sup>g</sup> Ὀδυσῆι,

μή τις Φαίηκων μεγαθύμων ἀντιβολήσας<sup>h</sup>

κερτομέοι<sup>i</sup> τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις<sup>j</sup> εἴη.

ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι<sup>k</sup> ἐραννὴν,<sup>l</sup>

ἔνθα οἱ ἀντεβόλησε<sup>m</sup> θεὰ γλαυκῶπις Ἀθήνη,

παρθενικῇ<sup>n</sup> εἰκυῖα<sup>o</sup> νεήνιδι<sup>p</sup> κάλπιν ἐχούσῃ·

στῇ δὲ πρόσθ<sup>q</sup> αὐτοῦ· ὁ δ' ἀνείρετο<sup>r</sup> δῖος Ὀδυσσεύς

“ὦ τέκος,<sup>s</sup> οὐκ<sup>t</sup> ἄν μοι δόμον ἀνέρος ἡγήσαιο<sup>u</sup>

13. Φοι. 19. Φοι. 20. Φεινῖα.

13. † Zenod., h. p., πύραν ἔκαιε β Vi. 56. 14. ἀμφὶ δ' H. sed erasam et ab eadem manu ἀντάρ, ἀμφὶ δ' Fl. St. Er. Wo. Ox. in mar. α, ἀντάρ α β Eu. (?) Ro. Bek. Di. Fa. 17. κερτομοῖς τ' ἐπέεσσιν ε ἐξερέοιθ' (sed τ' plane abundat) β, ita sed μιν pro ε Vi. 56; Vi. 5 et 133 ut vulg. 18. δύσεσθ<sup>g</sup> (mendose, δάεσθαι) ἐρατεινὴν β Vi. 5, δύσεσθαι ἐράνην Vi. 56, δύσεσθαι ἐράνηνην Vi. 50, 133. 20. κάρπην (sed in ρ scriptis λ) Vi. 133. 22. ἡ ἔα μοι (num ἡ ἀρά μοι?) pro οὐκ ἄν μοι Aristoph., h. p.

12—3. As Nausicaa seems to have enjoyed the privacy of her own chamber, εἶσω probably refers to the supper as served there. She does not reappear till the next day δ. 457 foll. Zenodotus rejected v. 13 because δαῖε δέ οἱ πῦρ had preceded in v. 7.

17. ἐξερέοιθ'. Such questioning, until a quest had been received and his wants provided for, was a rudeness according to the standard of heroic manners; see γ. 69—70.

18. ἐραννὴν. In Chevy Chase (older ballad) occurs “lovely London”. The noun ἐρανος, for “a feast to which the guests contributed”, should be compared: thus ἐραννὴν may mean “socially pleasant”, occurring as it does with a local name, as does often, though not exclusively, ἐρατεινός (= ἐρατεννός) of which it is a shortened form; so οὐκ ἔμελλε ἐρατεινός εἶσεσθαι αὐτοῖς,

“sociable (of Polyphemus) towards them (my comrades)”, i. 230. This latter is also epith. of ὁμηλικίην Γ. 175, ἀμβροσίην T. 347, 353, παῖδα δ. 13, φιλότιμος ψ. 300. Two MSS. have ἐρατεινὴν here with a change in the form of δύσεσθαι previous.

19—21. See App. E. 4 (3) (21) as regards the disguises of Pallas and their ethical effect on the poem. κάλπιν, perhaps akin to κόλπος viewed as a receptacle. Comp. also Lat. calpar a wine-vessel (Varro ap. Non. 15, 31). κάλπη is a bye-form.

21—47. The conversation between Odysseus and the stranger maiden, turning chiefly on cautions to be observed by him in entering the city. Its principal features, as they met his eye, are described.

22. οὐκ ἄν μοι, Aristoph. read ἡ ἔα (perhaps ἄρα) μοι, displeased perhaps

Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν<sup>a</sup> ἀνάσσει;<sup>b</sup>  
καὶ γὰρ ἐγὼ ξείνος ταλαπείριος<sup>c</sup> ἐνθάδ'<sup>d</sup> ἰκάνω  
25 τηλόθεν ἐξ ἀπίης<sup>e</sup> γαίης· τῷ οὖν τινα οἶδα  
ἀνθρώπων, οἳ τήνδε πόλιν καὶ ἔργα<sup>f</sup> νέμονται."  
τὸν δ' αὖτε προσέειπε θεὰ γλανκῶπις Ἀθήνη  
"τοιγὰρ<sup>g</sup> ἐγὼ τοι, ξεῖνε<sup>h</sup> πάτερ, δόμον ὃν με κελεύεις  
δεῖξω,<sup>i</sup> ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.  
30 ἀλλ' ἴθι σιγῇ<sup>k</sup> τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω.<sup>l</sup>  
μηδ'<sup>m</sup> τιν' ἀνθρώπων προτιόσσεο<sup>n</sup> μηδ' ἐρέεινε.  
οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,<sup>o</sup>  
οὐδ' ἀγαπαζόμενοι<sup>p</sup> φιλέουσ' ὅς κ' ἄλλοθεν<sup>q</sup> ἔλθοι.  
νῆυσί<sup>r</sup> θοῇσιν τοί γε πεποιθότες<sup>s</sup> ὠκείησιν  
35 λαῖτμα<sup>t</sup> μὲρ' ἐκπερώσωσιν,<sup>u</sup> ἐπεὶ σφισι δῶκ' Ἐνο-  
σίχθων.  
τῶν νέες ὠκείαι, ὥς εἰ πετρὸν<sup>v</sup> ἦ ἐ νόημα."  
<sup>w</sup>ὥς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη  
καρπαλίμως· ὃ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.

a v. 112, B. 669.  
b γ. 11 mar., x. 110.  
c ζ. 193 mar., ζ. 511.  
d o. 492, π. 31, ζ. 206, E. 129.  
e π. 18, A. 270, Γ. 49.  
f B. 751.  
g γ. 254, δ. 383, 399, 612.  
h η. 48, θ. 145, 408.  
i ζ. 178, 194.  
k δ. 776 mar.  
l ζ. 261 mar., ω. 225, x. 445.  
m ψ. 365.  
n ε. 389 mar.  
o o. 13, τ. 27, E. 895; cf. ω. 8, δ. 595.  
p ζ. 464, π. 17; cf. ζ. 381, II. 192.  
q η. 52, γ. 318.  
r cf. ζ. 271—2, η. 328.  
s cf. B. 792, ψ. 286.  
t App. B (3) mar.  
u ε. 323, θ. 561.  
v cf. λ. 125, φ. 272.  
w β. 405—6 mar.

23. Φανάσει. 25. Φοῖδα. 26. Φέργα. 27. προσέφειπε.

25. ἀπίης α. 26. γαῖαν ἔχουσιν B. β Fl. St. Er. Wo. Ox. Bek. et in mar. α, ἔργα νέμονται H. α Eu. Ro. Di. Fa. et in mar. St., utramque agnoscunt h. e. 27. τῶν β Vi. 133 sed a man. pri. τῷ. 30, 31. inter hos medium quendam versum intercidisse suspectum sibi e siglis in cod. Vi. 5 appositis monet Buttm. 31. ποτιόσσεο γ. hic et ad v. 320, προτιόσσεο reliqui; mox μῆδε ἐρέεινον Vi. 56 β. 32. οἷ γε pro οἷ δὲ h. q. ad v. 119. 33. ὅτε κέν τις ἔλθῃ h. q. ad v. 119. Pro ἔλθοι librorum ἔλθῃ Bek. Di. Fa. 34. νανσί ... οἷ γε Vi. 56, νῆυσί Vi. 5, 50. 35. δῶκε Κρονίων Fl. et in mar. St.

with the apparently familiar tone to a stranger of οὐκ ἄν μοι, cf. mar. Yet the tone is meant to be that of assumed familiarity, as shewn in ὦ τέκος.

25—30. ἀπίης, see Buttm. *Lexil.* 24. — τοιγὰρ .. τοι implies assent to a request as reasonable, mar. — σιγῇ τοῖον, see on α. 209.

31. The direction to "ask no questions" suits the fact of his concealment, and the fact (which we are probably to assume) of his unconsciousness of it.

32—6. The character of being wanting in respect for the guest — that first principle of Homeric ethics — is perhaps a touch of nature added from the poet's observation of the habits of a maritime place. That respect would be probably first impaired among a sea-faring popu-

lation who themselves roved everywhere and imported new ideas, and be longest retained among inland populations with fixed territorial habits. So there were ὑπερφύαιοι κατὰ δῆμον ζ. 274, of whose free-spoken remarks Nausicaa was in dread. Odys. receives at once, it is true, a most friendly reception: but then a good deal of poetic machinery prepares the way for this. — ὅς κ' ἄλλοθεν ἔλθοι the reading in some MSS. is here confused with τηλόθεν perhaps introduced fr. 194 inf. — λαῖτμα, see App. B. (3). — νέες, on these and their marvellous qualities see θ. 556 foll. — νόημα this comparison is expanded into a simile in O. 80—2.

37—8. This dependence and mechanical guidance suits the circumstances of isolation in which Odys. is placed here, as it does the character of the young



a π. 227.  
 b H. 789, I. 537, X. 445, ι. 442, η. 299.  
 c cf. η. 72, Σ. 493.  
 def. Z. 92, 273, 303.  
 e κ. 136, λ. 8, α. 150, 449, Σ. 394; cf. A. 511.  
 f O. 668, F. 341, E. 127, F. 321, 421.  
 g β. 12 mar.; cf. η. 15 mar.  
 h η. 15 mar.  
 i cf. ζ. 262—9.  
 k cf. γ. 16, 5—6, ι. 112.  
 l M. 55, 63; cf. O. 343, O. 1.  
 m ζ. 306 mar.  
 onπ. 335, δ. 44.  
 p η. 3 mar.  
 E. 420, α. 28 mar., cf. sapiss.  
 q K 341, 477; cf. β. 40.  
 r η. 28 mar.  
 s cf. τ. 477.  
 t λ. 115, ν. 407; cf. ζ. 291.  
 u γ. 480, B. 445, —. 27.  
 v γ. 66 mar., λ. 185—6, Ω. 802.  
 w σ. 330—1, 390—1, Φ. 574—5.  
 x cf. ρ. 449.  
 y η. 33 mar.  
 z τ. 409.  
 aa τ. 409, I. 562.  
 bb cf. Ω. 377.

τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ<sup>a</sup> οὐκ ἐνόησαν<sup>b</sup>  
 ἐρχόμενον κατὰ ἄστν<sup>c</sup> διὰ σφέας· οὐ γὰρ Ἀθήνη 40  
 εἶα ἐνπλόκαμος,<sup>d</sup> δεινὴ<sup>e</sup> θεὸς, ἥ ῥά οἱ ἀχλὺν<sup>f</sup>  
 θεσπεσίην κατέχευε,<sup>g</sup> φίλα<sup>h</sup> φρονέουσ' ἐνὶ θυμῷ.  
 θαύμαζεν δ' Ὀδυσσεὺς λιμένας<sup>i</sup> καὶ νῆας εἵσας  
 αὐτῶν θ' ἠρώων ἀγοράς<sup>k</sup> καὶ τείχεα μακρὰ  
 ὑψηλὰ σκολόπεσσιν<sup>l</sup> ἀρηρότα, θαῦμα<sup>m</sup> ἰδέσθαι. 45  
 ἀλλ' ὅτε δὴ βασιλῆος<sup>n</sup> ἀρακλυτὰ<sup>o</sup> δώμαθ' ἵκοντο,  
 τοῖσι<sup>p</sup> δὲ μύθων ἦρχε θεὰ γλανκῶπις Ἀθήνη·  
 “οὔτος<sup>q</sup> δὴ τοι, ξεῖνε<sup>r</sup> πάτερ, δόμος, ὃν με κελεύεις  
 πεφραδέμεν·<sup>s</sup> δῆεις<sup>t</sup> δὲ διοτρεφέας<sup>u</sup> βασιλῆας  
 δαίτην<sup>v</sup> δαιτυμένους· σὺ δ' ἔσω κίε, μηδὲ τι<sup>w</sup> θυμῷ 50  
 τάρβει· θαρσαλέος<sup>x</sup> γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων  
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν<sup>y</sup> ἔλθοι.  
 δέσποιναν μὲν πρῶτα κιχήσεται ἐν μεγάροισιν·  
 Ἀρήτη δ' ὄνομ' <sup>z</sup> ἐστὶν ἐπώνυμον,<sup>aa</sup> ἐκ δὲ τοκήων<sup>bb</sup>

40. *Ἄστν.* 41. *Φοι.* 43. *ἑξίσας.* 45. *ἑιδέσθαι.* 52. *ἑέργοισιν.*

41. ἡ σφισιν ἀχλὺν (contra v. 143 inf.) Zenod., h. p. 44. δ' pro θ' Vi. 133;  
 45. σκοπέλοισιν β Vi. 56, σκολόπεσσιν Vi. 5, 50, 133. 47. τὸν δ' ἄρα (τῷ δ'  
 αρα?) β, τοῖς ἄρα Vi. 56, αὐτίκα Vi. 5, τοῖς δὴ Vi. 133. 50. δαίτην Vi. 50,  
 133 et in mar. 5, ἐνδον Vi. 5. 52. εἰ καὶ μάλα τήλοθεν ἔλθοι H. ex emend.  
 Fl. h. p., nostram H. a man. pri. et (cum menda) 50 et pro var. l. h. p., ita  
 St. Er. Wo. Ox. Di. Fa. et Bek. sed [], τηλόθεν ἄλλοθεν β Vi. 5, 56.

Telemachus in β. 405—6, where see note. The entry of Aeneas into Carthage, where he *infert se septus nebula*, will occur to every Virgilian scholar. So *Miratur molem Aeneas, magalia quondam, Miratur portas* etc. Aen. I. 443, 425.  
 39—47. *ναυσικλυτοί*, H. uses *νασι-* in compound words, but *νηυσί* or *νήεσσι* as simple. See Buttm. II. 106. On the epith. *ἐνπλόκαμος* applied to Athenê see App. E. 4 (21). — *ἀγοράς*, “places of meeting”. — *σκολόπεσσιν*, probably timbers driven into the ground acting as a support for the masonry see App. F. 2. (3) (4) (6).

48—77. Chiefly a family narrative of the royal house, ending with a more

detailed description of the queen Aretê, who seems the most important personage in it, and whose patronage Odys. is to bespeak.

49—52. *πεφραδέμεν*, cf. α. 273 μῦθον *πέφραδε* πᾶσιν, the notion of declaring or indicating here predominates. — *δέσποιναν*, this word in H. is limited to the Odyssey.

54—63. *ἐπώνυμον*, comp. *κάρτα δ' ἐστ' ἐπώνυμον* Aeschyl. S. c. *Theb.*, a name given as descriptive of or suited to some characteristic of the person. So Odys. is named by Autolycus his grandfather from a sorrowful association; so also Cleopatra was named Aleyonê from the sorrow of her mother

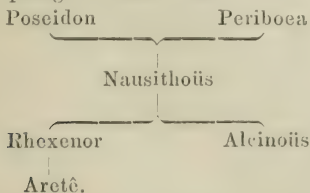
- 55 τῶν αὐτῶν, οἳ περ τέκον Ἀλκίνοον βασιλῆα.  
 Ναυσίθοον<sup>a</sup> μὲν πρῶτα Ποσειδάων<sup>b</sup> ἐνοσίχθων  
 γείνατο καὶ Περίβοια<sup>c</sup> γυναικῶν εἶδος<sup>d</sup> ἀρίστη,  
 ὀπλοτάτη<sup>e</sup> θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,<sup>f</sup>  
 ὅς ποθ' ὑπερθύμοισι γιγάντεσσιν<sup>g</sup> βασίλευεν.  
 60 ἄλλ' ὃ μὲν ὤλεσε<sup>h</sup> λαὸν ἀτάσθαλον, ὤλετο δ' αὐτός·  
 τῇ δὲ Ποσειδάων ἐμίγη<sup>i</sup> καὶ ἐγείνατο παῖδα  
 Ναυσίθοον<sup>k</sup> μεγάρθυμον, ὃς ἐν Φαίηξιν<sup>l</sup> ἄνασσεν.  
 Ναυσίθοος<sup>k</sup> δ' ἔτεκε Ῥηξήνορα<sup>m</sup> τ' Ἀλκινόον τε.  
 τὸν μὲν ἄκουρον ἐόντα βάλ'<sup>n</sup> ἀργυρότοξος Ἀπόλλων  
 65 νυμφίον<sup>o</sup> ἐν μεγάρῳ, μίαν οἶην παῖδα<sup>p</sup> λιπόντα  
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,  
 καὶ μιν ἔτισ'<sup>q</sup> ὥς οὐ τις ἐπὶ<sup>r</sup> χθονὶ τίεται ἄλλη,  
 ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.  
 ὥς κείνη περὶ<sup>s</sup> κῆρι τετιμῆται<sup>t</sup> τε καὶ ἐστὶν  
 70 ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο  
 καὶ λαῶν, οἳ μὴν ῥά θεὸν<sup>u</sup> ὥς εἰσορόωντες  
 δειδέχεται<sup>v</sup> μύθοισιν, ὅτε στείχησ'<sup>w</sup> ἀνὰ ἄστν.  
 οὐ μὲν γάρ τι νόον γε καὶ αὐτῇ δεύεται<sup>x</sup> ἐσθλοῦ·

- a ζ. 7, η. 62, 63, 9. 565.  
 b α. 74 *et scarpiss.*  
 c cf. Φ. 142.  
 d cf. 9. 116, λ. 468.  
 e B. 715, I. 124, Z. 252, N. 365.  
 f γ. 465 mar.  
 g cf. A. 228, Θ. 114, A. 620.  
 h γ. 206, z. 120; cf. ζ. 5.  
 i cf. ψ. 68, ω. 428, B. 115, I. 22, X. 101.  
 k cf. λ. 241-52.  
 l η. 56 mar.  
 m γ. 11 mar.  
 n η. 146; cf. δ. 5, H. 228, II. 146.  
 o γ. 279 mar.  
 p φ. 223.  
 q cf. I. 481, λ. 68, π. 117.  
 r cf. τ. 247, λ. 481, Σ. 81.  
 s η. 307, μ. 191, s. 36 mar.  
 t z. 280, ψ. 339; cf. I. 38-9.  
 u η. 11 mar, 9. 173.  
 v X. 435-6; cf. A. 4.  
 w cf. η. 40 mar.  
 x cf. 9. 137, δ. 264, ζ. 192.

57. *Ἔειδος.*62. *Ἰάνασσεν.*68. *Φοῖνον.*72. *Ἰάστν.*

63. *ἔτεκε* Fl. St. Er. Ox. Ro. Wo. et recentt. 65. *μῖην* Vi. 56. 67. *ἐπιχθό-  
 νιον* Vi. 5 quod *τίετ'* postulat. 68. *γε* om. α Vi. 50. 133, *ἐπ'* Vi. 56 *ἐπ'*  
 Vi. 5, et *ἐπ'* et *ὑπ'* agnoscit p. 69. *τε* om. β. 72. lectionis *στείχωσ*,  
 vestigium prodit H.

(mar.). Comp. also the names Eury-  
 saces, Neoptolemus and (δ. 11) Mega-  
 penthes see App.E. 8 (6) (16). Here the  
 notion of a child much prayed for (cf.  
*πολυάρητος δέ τοι ἐστιν*, τ. 404) seems  
 the original idea, but passing into the  
 notion of prayed *to* by all, or "the  
 adorable"; cf. the name *Δημόφωτος*.  
 The pedigree stands thus: —



Thus *ἐκ τοκῆων τῶν αὐτῶν* means from  
 Nausithoüs and his wife (name unmen-

tioned), Alcinoüs being, however, in  
 the first generation and Aretê in the  
 second; who were therefore uncle and  
 niece before they were husband and  
 wife; and who, like Rhexenor, have  
 an only child, a daughter, Nausicaa.  
 Nausithoüs it was, who settled the  
 Phœnicians in Scherië after a forced  
 migration from Hypereîë; see ζ. 7-10  
 and notes, especially as regards their  
 kindred with the giants and cyclopes.

64-9. On this function of Apollo,  
 (shared by Artemis as regards women)  
 of sudden death, see γ. 279-80 and  
 notes. — *περὶ κῆρι*, see on ε. 35-6.  
 — *καὶ ἐστὶν*, *ἐστὶν* develops the pre-  
 sent force always latent in a real per-  
 fect, which brings a completed fact  
 into present view, the full form would  
 be *ἐστὶ τετιμῆμένη*.

a cf. η. 15 mar.  
 b ζ. 313—5 mar.  
 c γ. 371.  
 d β. 370 mar.  
 e cf. π. 341.  
 f ε. 34, ζ. 8, ν.  
 160.  
 g B. 571, 591, 607.  
 h cf. θ. 362.  
 i δ. 246, B. 12, 29,  
 66, 141, 329, I.  
 28, Ξ. 88.  
 k γ. 278, 307, λ.  
 323, B. 546, 549.  
 l B. 547.  
 m ζ. 134 mar.  
 n ε. 381 mar.  
 o σ 344; cf δ. 427,  
 N. 282, Υ. 169.  
 p η. 89, θ. 15; cf.  
 φ. 43, θ. 80.  
 q θ. 45—6 mar.  
 r η. 95, Ψ. 284,  
 329.

ἦσιν τ' εὐ<sup>a</sup> φρονέησι καὶ ἀνδράσι νείκεα λύει.  
 εἰ<sup>b</sup> κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ, 75  
 ἔλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑπόροφον καὶ σὴν ἐς πατρίδα γαίαν."  
 ὥς<sup>c</sup> ἄρα φωνήσας<sup>d</sup> ἀπέβη γλαυκῶπις Ἀθήνη  
 πόντον<sup>e</sup> ἐπ' ἀτρύγετον, λίπε<sup>f</sup> δὲ Σχερίην<sup>g</sup> ἑρατεινὴν,<sup>h</sup>  
 ἵκετο<sup>i</sup> δ' ἐς Μαραθῶνα καὶ εὐρύαργιαν<sup>j</sup> Ἀθήνην,<sup>k</sup> 80  
 δῦνε δ' Ἐρεχθίδος<sup>l</sup> πυκινὸν<sup>m</sup> δόμον. αὐτὰρ Ὀδυσσεὺς  
 Ἀλκινόου πρὸς δῶματ'<sup>n</sup> ἱε κλυτὰ<sup>o</sup> πολλὰ δέ οἱ κῆρ<sup>p</sup>  
 ὤρμαιν' ἰσταμένῳ, πρὶν χάλκεον<sup>q</sup> οὐδὸν ἰκέσθαι.  
 ὥς<sup>r</sup> τε γὰρ ἡελίου αἶγλη πέλεν ἥδ' ὀφειλῆς  
 δῶμα κάθ' ὑπερφερὲς μεγαλήτορος Ἀλκινόοιο. 85  
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλέατ'<sup>r</sup> ἔνθα καὶ ἔνθα

76. *Ἐλπωρή φίλους ἱδένειν.* 77. *Φοῖνον.* 82. *Φοι.*

74. "ἦσιν τ' meliores", b. h. p. q. t. ἦσιν τ' in mar. St. E. e. et supraser. οἷς Vi. 133, sed in mar. γρ. ἦσιν, οἷσιν τ' b. p. q. t. v. St. Er. Wo. et recentt., ἦσιν τ' ευφροσύνησι Ro. unde Voss. ἦσί τ' ἐπιφροσύνησι. 75. μέντοι β Vi. 133; mox φρονέουσ' β, —εἰσ' Vi. 133. 77. ἔην α. 80. locum suspectum monent h. p. 82. ἔεν α. 86. ἐληλέδατ' H. in text. et mar. V. m. Vi. 50 Bek. Fa. var. l. En., et hoc et ἐρηρέδατ' e. m. St., ἐρηρέδατ' E. Vi. 133 Fl. Ro. Eu.-α, ἐληλέατ' Vi. 5, ἐληλέδατ' M. b. e. Er. Wo. Ox., ἐληλέατ' P. β Vi. 56. Di.

74. The balance of evidence seems in favour of ἦσιν, although οἷσιν has been preferred by all recent editors. ἦσιν is further confirmed by the probably corrupted reading of the ed. Rom. ἦσιν τ' εὐφροσύνησι. The text means, "between (those women) whom she discreetly advises and their husbands she reconciles differences", εὐφρονέων meaning in H. rather prudential discernment than kindly feeling.

78—94. Athenê departs to Athens, having accomplished her mission. Odys. then enters the domain of Alcinoüs. The impression produced on him by the splendour of the palace is described. Copper walls, golden doors and silver doorposts, with golden and silver watch-dogs, animated marvels, are the chief external details.

79—81. The mention of Athens in conjunction with Erechtheus, and of both with the goddess, is in harmony with the passage relating to that region in the Catalogue, B. 547—51. Erechtheus is there the son of the soil (τέκε δὲ ξειδώρος ἄρουρα) reared by Athenê and raised to divine honours in her temple

as the local hero (θεὸς ἐπιχώριος). Theseus, although mentioned, had not attained that eminence (λ. 322, 631, A. 265). He belonged to the early generation whom Nestor had known, and was now dead. Thus the Homeric poems are older than the deification of Theseus, and if this passage and that of B. 547 foll. are later additions (as Bekker regards the two latter) then the poems are so much the older still. The present passage (79 foll.) has the air of an interpolation to glorify Athens; but cannot now be detached without violating the integrity of the whole. After 78 may have stood αὐτὰρ ὃ γ' Ἀλκινόου δόμον ἦμε· πολλὰ δέ οἱ κῆρ κ. τ. λ. — The verb δῦνε occurs in pres. P. 392 δύνει δέ τ' ἀλοιφή.

86. ἐληλέατ', I have followed Buttm. *Irr. Verbs s. v.* in this reading. He compares the Ionic form πεπτεύαται. The preponderance of MSS. is against any form from ἐρεῖδω, although Ψ. 329 λᾶε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται slightly countenances it. Comp. on the contrary Hes. *Theog.* 726 τὸν περὶ χάλκεον ἔρκος ἐλήλαται.



ἐς μυχὸν<sup>a</sup> ἐξ οὐδοῦ, περὶ δὲ θριγκὸς<sup>b</sup> κυάνοιο.<sup>c</sup>  
 χρύσειαι δὲ θύραι<sup>d</sup> πνικινὸν<sup>e</sup> δόμον ἐντὸς<sup>f</sup> ἔεργον.  
 ἀργύρεοι δὲ σταθμοί<sup>g</sup> ἐν χαλκίῳ<sup>h</sup> ἔστασαν οὐδῶ,  
 90 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσῆ δὲ κορώνη.<sup>i</sup>  
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,  
 οὓς Ἥφαιστος<sup>k</sup> ἔτευξεν ἰδυίῃσι πραπίδεςσιν,  
 δῶμα<sup>l</sup> φυλασσέμεναι<sup>m</sup> μεγαλήτορος Ἀλκινόοιο,  
 [ἀθανάτους<sup>n</sup> ὄντας<sup>o</sup> καὶ ἀγήρως ἡματα πάντα.]

a η. 96, π. 285, χ. 270.  
 b ο. 267.  
 c App. F. 1 (19) mar.  
 d π. 109, ο. 267.  
 e ζ. 134 mar.  
 f B. 845, f. 404.  
 g App. F. 2 (16) mar.  
 h η. 83 mar.  
 i α. 441 mar.  
 k γ. 12, α. 608.  
 ζ. 233 mar., Σ. 380.  
 l η. 85.  
 m K. 312, 399, 419.  
 n ε. 136 mar.  
 o cf. τ. 230, 489.

92. *Ἰδυίῃσιν.*

87. *περὶ τε* Ha. *θριγκὸς* Vi. 133. 89. *ἀργύρεοι δὲ σταθμοὶ α β* Eu. St. Er. Wo. Ox., *σταθμοὶ δ' ἀργύρεοι* Barn. Bek. Di. Fa., *ἔστασαν* hic et 101. Er. Ox., *ἔστασαν* rell. 90. *δ' ἐφ' ὑπερ θύριον* Vi. 56 (cum menda) β et ni fallor α.

86—90. For the structural details see App. F. 2 (3) (16) (23) and for the *θριγκὸς κυάνοιο* App. F. 1 (19). — *ἀργύρεοι δὲ σταθμοὶ* appears to be the order exhibited by the MSS. apparently scanning δὲ before στ. The instance of *Ἰστιαιῆς*, B. 537, is hardly parallel since the ι there has probably a consonantal force = γ; rather comp. ἄστυ Ζελεῖης ὑλήεσσα Ζάκυνθος.

The lines 84—5 are borrowed from the description of Menelaus' palace as seen from within, δ. 43—6: but Odys. has not yet come to the threshold. The whole passage down to 94 seems to relate to the view which struck him as he approached. I should be inclined to reconstruct it thus omitting 84:

χάλκειοι μὲν γὰρ τοῖχοι ἐλλήεατ' ἐνθα  
 καὶ ἐνθα

δῶμα καθ' ὑπερεφῆς, περὶ δὲ θριγκὸς  
 κυάνοιο,

thus dropping the latter part of 85 and the first part of 87. The word *ἵσταμένω* in 83 will naturally mean that he paused somewhere in the αὐλή, which lay always in front of the palace and must be crossed to reach it. Then the above distich would describe what he saw in pausing, *τοῖχοι* being the walls of the αὐλή itself reaching up to the mansion (δῶμα καθ' ὑψ.) and the *θριγκὸς* surmounting them. The gates, threshold and doorposts would form the front centre of his view; the garden, or ὄρχατος, outside the αὐλή, would be behind, but visible by a mere turn of the head. Similarly in q. 260 foll.

Odysseus disguised and Eumaeus pause probably in the αὐλή, and Odys. remarks on the members of the structure the *τοῖχος* of the αὐλή and its *θριγκοὶ*, doors, etc.

ἐξ ἑτέρων ἕτερόν ἐστιν, ἐπήσκηται δὲ οἱ αὐλή

τοίχῳ καὶ θριγκοῖσι· θύραι δ' εὐρέ-  
 κέες εἰσὶν κ. τ. λ.

Similarly in ξ. 5 foll. as Odys. approaches the lodge of Eumaeus, the αὐλή is described as *περιόρμος*, referring to its fence, as is shown by the mention of the *θριγκὸς* in the words *καὶ ἐθρίγκασεν ἀχέρδω, σταύρους δ' ἐκτὸς ἔλασσε, κ. τ. λ.* The *θρίγκος* then belongs to the αὐλή not the μέγαρον as our text here would imply. Such a descriptive passage would probably have tempted the ingenuity of rhapsodists to tamper with it.

90—4. The *ὑπερθύριον*, "lintel," does not elsewhere occur. The word *όντας* being non-Homeric condemns v. 94. In τ. 230 *χρυσέοι ὄντες* is no doubt the correct reading. In τ. 489 *οὔσης* has been corrected to *ἀντήης*. I should, however, be inclined to reject there 487—90 as dressed up from 495—8 of Euryclea's reply.

94—132. A glimpse of the palace interior with its golden statues, and fifty handmaids engaged in household work, here follows: then, retrospectively a view of the garden with its perpetually ripening crops of fruit and garden plots is thrown into the picture.

a cf. θ. 422, π. 408, ρ. 32, υ. 150.  
 b η. 86 mar.  
 c ο. 105, Ζ. 289, Ω. 796.  
 d ζ. 223—4, θ. 280, Σ. 596, Ω. 580.  
 f α. 356 mar., Τ. 245.  
 g η. 136, 186, υ. 186, 210.  
 h π. 311, Κ. 198, ι. 386, σ. 3.  
 k ζ. 86 mar.  
 l cf. η. 91.  
 m Α. 448.  
 n α. 428 mar.  
 o Α. 4, 184, Ο. 717  
 p τ. 25.  
 q ζ. 421.  
 r π. 66, π. 108, υ. 318, Ι. 473.  
 q cf. υ. 105—9.  
 r ο. 517, Γ. 125.  
 s ζ. 53 mar.  
 t Γ. 12.  
 u ζ. 510.

ἐν δὲ θρόνοι<sup>a</sup> περὶ τοίχον ἐρηρέδατ'<sup>b</sup> ἐνθα καὶ ἐνθα 95  
 ἐς μυλὸν ἐξ οὐδοῖο διαμπερές· ἐνθ' ἐνὶ πέπλοι<sup>c</sup>  
 λεπτοὶ<sup>d</sup> εὐννητοι<sup>e</sup> βεβλήατο, ἔργα<sup>f</sup> γυναικῶν.  
 ἐνθα δὲ Φαιήκων<sup>g</sup> ἡγήτορες ἐδριόωντο,<sup>h</sup>  
 πίνοντες<sup>i</sup> καὶ ἔδοντες· ἐπηετανόν<sup>k</sup> γὰρ ἔχεσκον.  
 χρύσειοι<sup>l</sup> δ' ἄρα κοῦροι εὐδμήτων<sup>m</sup> ἐπὶ βωμῶν 100  
 ἕστασαν, αἰθομένας<sup>n</sup> δαΐδας μετὰ<sup>o</sup> χερσὶν ἔχοντες,  
 φαίνοντες<sup>p</sup> νύκτας κατὰ δώματα δαιτυμόνεσσιν.  
 πεντήκοντα<sup>q</sup> δ' ἔσαν θυμῶα κατὰ δῶμα γυναιῖκες,  
 αἱ μὲν ἀλετρεύουσιν<sup>r</sup> μύλης ἐπὶ μύλοπα καρπὸν,  
 αἱ δ' ἱστούς<sup>s</sup> ὑφώσι καὶ ἡλάκατα<sup>t</sup> στρωφῶσιν 105  
 ἤμεναι, οἷά τε φύλλα μακεδνῆς<sup>u</sup> αἰγείριοιο·

## 97. Ἔργα.

95. ἐρηρέδατ' H. 100. βουνῶν vitiose legi notat p., πύργων β Vi. 56.  
 101. ἕστασαν vid. ad 89. 103. δὲ οἱ H. Fl. St. Er. Ox. et recentt., δ' ἔσαν  
 p. q. Eu. Ro. Wo. tum in mar. St. et Ern. 104. μύλης Fl. Bek., μύλοις v.,  
 μύλης Vi 56 b. p. q. t. Porphy. (ex c.) Eu. Ro. St. Barn. Er. Wo. et recentt.  
 105. ὑφώσι β Vin. 56, ὑφώσι Vi. 133.

95. The ἐρηρέδατ' of Harl. is worth notice. In Γ. 358, however, we have ἡγήριστο: also in Hes. Scut. Her. 362 ἡγήριστο. Apollon. Rh. II. 320 uses ἐρηρύνται for this 3. pl. p. pass.; comp. also Ψ. 284, 329 and Ξ. 15 ἐρέριπτο from ἐρέιπω. The doors, which were double and wide, see App. F. 2 (23), being supposed open, these details would be within view from the πρόθυρα.

98—9. For ἐδριόωντο see App. A. 2, for ἐπηετανόν see δ. 89 and note.

100. κοῦροι, these perhaps are to be regarded, like the watch-dogs, as animated works of art. By βωμῶν we must understand merely plinths or platforms, like those in Θ. 441, on which the chariots rest, where Hesych. has the explanation βάσσει.

104. The Scholl. and Eustath. notice an interpretation of this line, only, however, to reject it, "rub the yellow wool (καρπὸς τῶν προβάτων) on their knee" (τὰ γόνατα ... τῆς ἐπιγουνίδος ... μύλη γὰρ καὶ τὸ ἄκρον τοῦ μηροῦ).

They cite Porphyry as condemning it, and rendering, "grind the yellow grain in a mill", which is undoubtedly correct; comp. v. 105 foll., where the μύλαι are mills worked by γυναιῖκες ἀλφίτα τέχουσιν καὶ ἀλείατα. The individual γυνή is there called ἀλετρις: see note on β. 290.

106. The simile seems to illustrate the words στρωφῶσιν ἤμεναι, rapid motion in working combined with a fixed position at work. The way in which the leaves of the poplar tremble and shew both sides, yet without quitting their hold on the bough, is meant. Some would limit it to illustrate ἤμεναι, "sitting as close as leaves on a poplar" (Eust. and Scholl.). The Scholl. quote a fragment of the Aegaeus of Sophocles corrected thus by Dind., ὥσπερ γὰρ ἐν φύλλοισιν αἰγείρου μακρῶς, καὶ ἄλλο μηδὲν, ἀλλὰ τοῦκίνης κἀρα κινεῖ τις αὐτὰ κἀνακουφίζει πτερόν. From μακρῶς we have μακεδνός, as fr. πελὸς πελλὸς πελιός, πελιδνός; comp. also Aeschyl. Pers. 700 μήτε μακιστήρα μῦθον ἀλλὰ σύντομον λέγων.

καιροσσεών δ' ὀθονέων<sup>a</sup> ἀπολείβεται ὑγρόν<sup>b</sup> ἔλαιον.  
 ὅσων Φαίηκες περὶ πάντων<sup>c</sup> ἰδριες<sup>d</sup> ἀνδρῶν  
 νῆα θοῇν<sup>e</sup> ἐνὶ πόντῳ ἑλαννέμεν, ὥς δὲ γυναιῖνες  
 110 ἰστὸν τεχνῆσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη<sup>f</sup>  
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας<sup>g</sup> ἐσθλὰς.  
 ἔκτοσθεν<sup>h</sup> δ' αὐλῆς μέγας<sup>i</sup> ὄρχατος ἄγχι θυράων  
 τετράγνος·<sup>k</sup> περὶ δ' ἔρκος<sup>l</sup> ἐλήλათαι ἀμφοτέρωθεν.  
 ἔνθα δὲ δένδρεα<sup>m</sup> μακρὰ πεφύκει τηλεθόοντα,  
 115 ὄγχναι<sup>n</sup> καὶ ῥοιαὶ καὶ μηλαὶ ἀγλαόκαρποι

a cf. Σ. 595, L. 141.  
 b ζ. 79 mar. 42. 281.  
 c cf. λ. 216.  
 d ζ. 233.  
 e cf. ν. 168—9.  
 f β. 117 mar; cf. ζ. 233.  
 g λ. 367, P. 470.  
 h cf. ε. 235.  
 i ω. 222, 245.  
 k σ. 374.  
 l Σ. 564, I. 579.  
 m ν. 196, ε. 238 mar.  
 n λ. 589—90.

108. *Ἰδριες.*111. *Ἑργα.*

107. *καιροσσεών* Hesych. vid. Buttm. ad loc. schol. 108. *ὅσων* H. α Wo. et recentt., *τόσων* β Fl. Ro. St. Eu. Er. Ox. 109. *ἐπὶ* Vi. 56. 110. *ἰστῶν* τεχνῆσαι β, *ἰστὸν τεχνῆσαι* Vi. 56 *τεχνῆσαι* Bek. Di. Fa., *τεχνῆσαι* Vi. 50, 133. Wo., *τεχνῆσαι* m. v. 113. *ἐρειθέδαι* H. supra script. *ἐλήλათαι*, utrumque h., *ἐλήλათαι* Eu. et fere omnes. 114. *pro μακρὰ* Athen. I. 19 *καλὰ*, *τηλεθόοντα* H. *mox πεφύκασι* Herodian. *περὶ διχορῶν* p. 367 Lehrs. cf. Buttm. Gr. I. p. 352 (Bek.). 115. *ὄχναι* Vi. 133. H. sed in 120 *ὄγχνη ὄχναι* Barn. contra edd. omnes.

107. *καιροσσεών*, the vulg. is *καιροσέων*, but the argument of the Scholiasts, who plead Aristarchus' authority, and deduce the word from *καιρός* (the row of thrums for weaving) plainly requires *σσ*, the *έων* as in *ὀθονέων* being then read in synizesis. The full form would be *καιροσσεών*. The word means "closely-woven", so closely that the oil runs off. From Σ. 596, *ἦκα στίλβοντες ἔλαιῳ* it is probably that oil was used as a varnish to wearing linen. The words *καιροσστρίδες* (or *-οστρίδες*), "websters", and *καίρωμα*, formed upon *καίρος*, are also cited by Eustath. and the Scholl., the former giving the fragm. *ὑδάτινον καίρωμα ὑμένεσσι* ὁμοῖον.

108—9. *ὅσων* κ. τ. λ. "as the men are expert seamen, so (ὥς δὲ) the women are skilled at weaving".

110—1. *τεχνῆσαι*, the Schol. *var. l.* *τεχνῆσαι* confirms the *σσ*. The word, however, seems properly the 1. aor. infin. of *τεχνάω*. The formations on the fut. stem from verbs in *-άω*, *-έω* in H., when the metre demands a long syllable, either change *-α*, *-ε* into *-η* as in the common standard form *στή-*

*σασθαι*, or double the *σ*, as in *πᾶσ-σασθαι*. Here by some caprice of orthography the two seem united. This, being unusual, may have give rise to the notion that we have here *τεχνῆσαι* contracted, and this in turn to the corruption of *ἰστὸν* into *ἰστῶν* as if dependent upon it. This likewise accounts for the variant *τεχνῆσαι*. — On 111 see note on β. 115—26. On Pallas as the communicator of gifts of skill etc. see App. E. 4 (17).

112—3. *ὄρχατος* our "orchard", from trees planted in a row, comp. *ὄρχος* (127 *inf.*), *ὄρχαμος* ("ringleader"). *ὄρχος* is used Hes. *Scut.* 294, 296 for the actual row of the vineyard, the Latin *antes*; so Aristoph. *Acharn.* 997 (Ni.) *ἀμπελίδος ὄρχον ἔλασαι μακρόν*, *Pax* 568 *μετόρχιον*, so Schol. on Theoc. I, 48, *τὴν ἐπίστιχον τῶν ἀμπελίων φντεῖαν* referring to Hes. The word *κῆπος* 129 *inf.* seems = *ὄρχατος* here. On *τετράγνος* see App. F. 2 (5). Eustath. interprets, "having a γύην (γῆς, measure of land) in each of its four sides". — *ἐλήλათαι*, there is a *var. l.* *ἐρηθέδαι* here, testifying to a confusion between the text here and in vv. 86, 95 *sup.*



a ω. 246, 340.  
 b cf. μ. 76, § 384.  
 c cf. δ. 567.  
 d Z 148.  
 e cf. J. 513, O.  
 513.  
 f cf. N. 131, II.  
 215.  
 g ε. 69, ω 343.  
 Σ. 561.  
 h ω. 220.  
 i ζ. 98.  
 k Σ. 566.

συνκαί<sup>a</sup> τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόσσαι.  
 τᾶων οὐ ποτε καρπὸς ἀπόλλυται, οὐδ' ἀπολείπει  
 χεῖματος οὐδὲ θέρους,<sup>b</sup> ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ  
 Ζεφυροῖη<sup>c</sup> πνεῖν οὔσα τὰ μὲν φύνει<sup>d</sup> ἄλλα δὲ πέσσει.<sup>e</sup> 120  
 ὄρχνη<sup>f</sup> ἐπ' ὄρχνη γηράσκει μῆλον δ' ἐπὶ μῆλῳ,  
 αὐτὰρ ἐπὶ σταφυλῇ<sup>g</sup> σταφυλῇ, σῦκον δ' ἐπὶ σῦκῳ.  
 ἔνθα δὲ οἱ πολύκαρπος<sup>h</sup> ἄλωή ἐρριζῶται·  
 τῆς ἔτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ  
 τέρεται<sup>i</sup> ἡελίῳ, ἑτέρως δ' ἄρα τρυγώσιν,<sup>k</sup>  
 ἄλλας δὲ τραπέουσιν· παροῖθε δὲ τ' ὄμφακές εἰσιν 125.

## 122. Φοι.

116. συνκαί p. Eu. Fl. Ro. St. Wo., συνκαί recentt., συνκαί Vi. 56. Er., συνκαί α.  
 117. ἀπολήγει α Vi. 50, ἐπιλείπει Fl. St. Er. Ox., ἀπολείπει Vi. 56. H. b. p. q.  
 Eu. cod. Bentr. Ro. Barn. Wo. et recentt. et in mar. St. 120. ὄρχνη δ' ἐπ'  
 ὄρχνη β. ὄρν. ἐπ. ὄρχνη Vi. 5, 133. μοx ἐπιμεῖλον β, μῆλόν Vi. 50. 121. σταφυλῇ  
 —λή Vi. 50, 133. 124. δ' ἄρα τρυγώσιν β, δὲ ἄρα τρυγώσιν H. Vi. 50.  
 125. τραπέουσιν in τατέουσιν (pro πατέουσιν?) corr. Vi. 133; μοx παροῖθεν δ' β.

118. ἐπετήσιος not admitting the F of Fētos casts suspicion upon 118—9.

122. ἄλωή ἐρριζῶται, a vineyard plot is (has been) planted; comp. ἄλωῆς οἰνοπέδοιο α. 190 and note there. There is no trace here of arable land, for ἄλωή to mean the threshing-floor (*area*) here, — a sense which it also bears; as e. g. in Hes. *Scut.* 291—2, οἱ δ' ἄρ' ἐν ἔλλεδα νοῖσι δέον καὶ ἔπιτρονον ἄλωῆν, οἱ δ' ἐτρονῶν οἶνας. The sequel here shows, however, that something analogous to such a floor was included, viz. in the drying-ground 123.

123. ἔτερον, this might mean “the further side”, — comp. the explanation given of ἔτερον ἐτέρωθεν in App. F. 2 (20) (26). The inference, however, suggested by ἐρριζῶται 122 is, that the plantations lay on one side, the drying-ground on the other; thus λευρῷ ἐνὶ χ. contrasted with ἐρριζῶται explains the contradistinction implied in ἔτερον. Taken thus λευρῷ means “clear of trees” rather than “levelled”. — εἰλόπεδον originally *Feilópedon* see Curtius 659 and II p. 145, who recognizes the F in εἰλή ἀλέα ἄλωῆ. The θ arose from τς before εἰ— to stop the gap after μὲν short in thesis. The true form is suggested by τᾶν εἰλο-

πέδων καὶ ἀμπελώνων Flor. Schol. on Eurip. *Or.* 1481. The var. l. *θειλοπεδεῖν* *δειλοπεδεῖν* in Dioscor. (Ni.) is probably founded on the corrupt *θειλόπεδον* of this passage. With τέρεται ἡελ. comp. Virg. *Georg.* II 522, 93, in apricis coquitur vindemia saxis, and the passo *Psithia utilior*, *passum* being a name given to wine made of grapes so doubly ripened.

124—26. ἑτέρως .. ἄλλας, these accusatives refer probably to σταφυλᾶς (121), the πολὺν ἄλωῆ carrying on the image of vineyards in the mind — “they are gathering some grapes while they crush others”. — τρυγώσιν, the omission of the τε, which many MSS. have, leaves the v long here; comp. τρυγητήρων Hes. *Scut.* 293, but 292 οἱ δ' ἐτρονῶν. — τραπέουσιν, whence *trapetum* for the oil-mill, Virg. *Georg.* II 519. — παροῖθε x. t. l. The Schol. V interprets this “in front”, Eustath.: “before the eyes”, i. e. not expected merely. The former seems best, as the intention evidently is to exhibit the local arrangement, and state how the ground was laid out. There are successive earlier stages of nature's process — the blossom, the unripe grape, and the ripening; all presented to-

ἄνθος ἀφιεῖσαι, ἔτεραι δ' ὑποπερκάζουσιν.  
 ἔνθα δὲ κοσμηταὶ πρασιαὶ<sup>1</sup> παρὰ νεάτον ὕρχον<sup>1</sup>  
 παντοῖαι πεφύασιν, ἐπηετανὸν γανώσσαι.<sup>c</sup>  
 ἐν δὲ δύνω κρῆναι,<sup>d</sup> ἢ μὲν τ' ἀνὰ κῆπον ἅπαντα  
 130 σκίδνεται, ἢ δ' ἐτέρωθεν ὑπ' αὐλῆς<sup>c</sup> οὐδὸν ἵησιν  
 πρὸς δόμον ὑψηλὸν, ὅθεν<sup>f</sup> ὕδρευόντο πολῖται.  
 τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν<sup>g</sup> ἔσαν ἀγλαὰ δῶρα.  
 ἔνθα<sup>h</sup> στάς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.  
 αὐτὰρ ἐπειδὴ πάντα ἑὼ θηήσατο θυμῷ,  
 135 καρπαλίμως ὑπὲρ οὐδὸν<sup>i</sup> ἐβήσατο δώματος εἴσω.  
 εὖρε δὲ Φαιήκων<sup>k</sup> ἡγήτορας<sup>l</sup> ἡδὲ μέδοντας  
 σπένδοντας<sup>m</sup> δεπάεσσιν ἐϋσκόπων<sup>n</sup> Ἀργειφόντη,  
 ᾧ<sup>o</sup> πνυμάτω<sup>o</sup> σπένδεσκον, ὅτε μνησαίαιτο<sup>p</sup> κοῖτον.  
 αὐτὰρ ὁ βῆ<sup>q</sup> διὰ δῶμα πολύτλας δῖος Ὀδυσσεύς,

a ω. 247.  
 b ω. 341.  
 c N. 265, T. 359.  
 d ε. 70.  
 e App. F. 2 (5) mar.  
 f ρ. 206, π. 105.  
 g I. 65, II. 381,  
 867, T. 3, 18,  
 Y. 265, Z. 534.  
 h ε. 75—6.  
 i γ. 63, π. 41, ρ.  
 575, ψ. 88, ω.  
 177, 493.  
 k η. 98 mar.  
 l B. 79, A. 276,  
 K. 301, Z. 144,  
 II. 164, Ψ. 457,  
 573.  
 m ρ. 89, Z. 259.  
 n ε. 43 mar.  
 o γ. 334, σ. 418,  
 424—7.  
 p γ. 334, υ. 138.  
 q ρ. 255; cf. σ.  
 341, χ. 495.

## 134. Ψεφ.

129. δύνω Ha. 131. ὕδρευόνται H. (sed ex emend. ejusd. man. —το) Eu. Fl. Ro. et in mar. St., ὕδρευόντο St. Barn. Er. Wo. et recentt. 132. τοῖα δ' p. q. t. Barn., τοῖ' ἄρ' h. Eu. Fl. Ro. St. Ox. Wo. et recentt. 135. δώματα Vi. 5.

gether, as if parallel to those of husbandry previously mentioned — the sun-drying, the gathering, and the crushing; all which, however, are performed on the ripe fruit. — ὑποπερκ., formed from πέρκος or περκνός, lividus. ὃν καὶ περκνὸν καλέουσι is said of the eagle in Q. 316, distinguishing him by his colour. The ὑπο- here, as in νηερνθρος Thucyd. II. 49; cf. subfuscus, Tac. Agric. 12, denotes incompleteness, and marks the gradual change; so the Schol. οὐχὶ ὅλαι. Another similar compound occurs in Sophocl. Thyest. Fragm. εἴτ' ἡμαρ αὐξεί μεσσον ὄμφακος τύπον, καὶ κλίνεται γε κάποπερκουῖται βότερος.

127—8. νεάτον ὅ., carrying on the local laying out, these “beds” are beside the „farthest row”. This sense is shown by ἔκειτο δὲ νεάτος ἄλλων, ο. 108 and τὰ νεάτα πείραθ' ἱηται γαίης καὶ πάντοιο Q. 478—9. We have γαίης, νεαρός (B. 289), νεάτος, as if degrees of comparison in H., as well as νεώτερος νεώτατος. — ἐπηετανόν, see on ζ. 86. — γανώσσαι comp. the νάρκισσον . . . θανμαστὸν γανώωντα Hy. Ceres 8—10, also the κρηναῖον γανός of Aeschyl. Pers. 485 (Paley.)

Here “in perpetual brilliancy”. In H. commonly of armour, so mar.; comp. γάννυμαι.

129—31. One fountain sent its stream towards the garden (κῆπον = ὕρχατον 112), the other towards the palace beneath the “entry of the outer court” (App. F. 2 (5)). ἵησιν here intrans. as in λ. 239, ὅς πολὺν κάλλιστος ποταμῶν ἐπὶ γαίαν ἵησιν. — ὕδρευόντο describes their habit.

133—52. Odys. entering finds the Phæacians on the point of retiring for the night. He supplicates the queen Arete, and, the mist which Pallas had spread around him rolling away, entreats that he may be sent home.

137—45. Ἀργειφόντη see on γ. 332 and App. C. 2 (latter part) as regards the probable Phœnician origin of this deity. This trait in the Phæacian worship suggests that they are a poetic reflex of the Phœnicians, so also their seaman-ship etc. Hermes is also the special deity of sleep and with his wand lulls the eyes of men and wakens them from sleep, ε. 47—8. — διὰ δῶμα, the fire round which the party sat being towards the upper end of

a η. 15 mar.  
 b cf. η. 66.  
 c ρ. 38, ω. 347.  
 d ε. 142 mar.; cf.  
 A. 407, 500, Z.  
 45, Φ. 65, 68,  
 71, Ω. 357, 465.  
 e cf. Γ. 341.  
 f β. 240 mar.  
 g ζ. 199.  
 h α. 481, X. 414.  
 i η. 63 mar.  
 k δ. 322 mar.  
 l β. 343 mar.  
 m θ. 413, ω. 402;  
 cf. ρ. 354, τ. 42.  
 n ο. 24.  
 o cf. η. 10 mar.  
 p η. 193 mar.  
 q ι. 518, λ. 357;  
 cf. β. 253, π. 355.  
 r δ. 474 mar.  
 s α. 49 mar.  
 t α. 190, ε. 33, ρ.  
 444, 524.  
 u β. 224 mar.  
 v ζ. 52 mar.; cf.  
 λ. 191.  
 w β. 82 mar., δ.  
 285, φ. 239, 385.

πολλήν<sup>a</sup> ἡέρ' ἔχων, ἣν οἱ περιέχενεν Ἀθήνη, 140  
 ὄφρ' ἵκετ' Ἀρήτην<sup>b</sup> τε καὶ Ἀλκίνοον βασιλῆα.  
 ἀμφι<sup>c</sup> δ' ἄρ' Ἀρήτης βάλε γούνασι<sup>d</sup> χεῖρας Ὀδυσσεύς.  
 καὶ τότε δὴ δ' αὐτοῖο πάλιν<sup>e</sup> χύτο θέσφατος ἄηρ.  
 οἱ δ' ἄνερ<sup>f</sup> ἐγένοντο δόμον κάτα, φῶτα<sup>g</sup> ἰδόντες.  
 θαύμαζον δ' ὁρώοντες· ὃ δ' ἐλλιτάνενεν<sup>h</sup> Ὀδυσσεύς. 145  
 “Ἀρήτη, θύγατερ Ρηξήνορος<sup>i</sup> ἀντιθέοιο,  
 σόν τε πόσιν σά τε γούναθ'<sup>k</sup> ἱκάνω, πολλὰ<sup>l</sup> μογήσας,  
 τούσδε τε δαιτυμόνας· τοῖσιν θεοὶ ὄλβια<sup>m</sup> δοῖεν  
 ζώμεναι, καὶ παισὶν ἐπιτρέψειεν<sup>n</sup> ἕκαστος  
 κτήματ' ἐνὶ μεγάροισι γέρας<sup>o</sup> θ' ὅτι δῆμος ἔδωκεν. 150  
 αὐτὰρ ἐμοὶ πομπήν<sup>p</sup> ὀτρύνετε<sup>q</sup> πατρίδ' ἱέσθαι  
 θαῖσσον· ἐπεὶ δὴ δηθὰ<sup>s</sup> φίλων ἄπο πῆματα<sup>t</sup> πάσχω.”  
 ὧς<sup>u</sup> εἰπὼν κατ' ἄρ' ἔξετ' ἐπ' ἐσχάρῃ<sup>v</sup> ἐν κονίησιν  
 παρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν<sup>w</sup> ἐγένοντο σιωπῇ.

140. Φοί.

144. Γιδόντες.

149. Γέκαστος.

153. Γειπών.

146. *θυγάτηρ* Er. 149. *ἐπιτρέψειαν* ἕκαστος H. m. v., *ἐπιτρέψειεν* ἕκαστος Aristar., h. p. Eu. Ro. St. Barn. Er. Wo. et recentt., *ἐπιτρέψειαν* ἕκαστα Fl. St. in mar. 150. *κτῆματά τ' ἐν* Vi. 133. 152. *δηρὰ* Vi. 50, *δηρὸν* Vi. 133.

the *μέγαρον*; see App. F. 2 (20). — *ἄνερ* see on β. 239—40.

146—50. *πόσιν*, although the queen's influence is great, the king's proper personal dignity is recognized, *τοῦ γὰρ κρατός ἐστ' ἐνὶ οἴκῳ*, α. 359; and there is nothing like unfeminine forwardness in Arete. She does not speak even to her husband till the *γέροντες* have retired, 233; although the pause is evidently an awkward one (154—5); but leaves it to the senior of the assembled guests. A heroic etiquette in these matters is probably to be understood. Comp. Soph. *Ajax* 293, *γύναι, γυναιξὶ κόσμον ἢ σίγη φέρει*. — *δαιτυμόνας*, they being the royal councillors, to bespeak their favour is proper. — *θεοὶ . . . δοῖεν*, comp. the similar propitiatory prayer of Chryses to the Atreidae in A. 18 foll. *ὅμιν μὲν θεοὶ δοῖεν κ. τ. λ.* On *ὄλβια* comp. App. A. 3 (3). — *γέρας*, this might be any prize for honourable services (which Odys., courtier-like, by implication ascribes to the guests), sometimes a female slave, η. 10; so Π. 56, *πούρην* (Briseis) *ἦν μοι γέρας ἔξελον*

*νῆες Ἀχαιῶν*, cf. Σ. 444. It comprehends even the *regale* itself, as in *Ὀδυσσῆος γέρας (τὸ βασιλῆιον) ἔξεν*, ο. 522, and *οὗ σοι τούνεκά γε Πρίαμος γέρας ἐν χειρὶ θήσει*, says Achilles to Aeneas, in case of the latter's killing him; and it includes the complimentary portions assigned at a banquet to the king or councillors, cf. *νότα βοός . . . τὰ οἱ γέρα πάροθεναν αὐτῷ* (*Μενελάῳ*), δ. 65—6; but more often signifies an estate (*τέμενος*), such as the Lycians gave Bellerophon, and the Calydonians offered Meleager Z. 194 foll. I. 576 foll.

153—81. The startled silence which succeeded Odysseus' appearance is broken by Echeneüs the senior of the party who remonstrates with Alcinoüs on the guest being kept in suspense. Alcinoüs graciously receives him and gives suitable orders.

153—4. *ἐσχάρη*, see App. F. 2 (20) end. *κονίησι*, the ashes from the fire; the attitude is one of humiliation: also the sanctity of the hearth seems appealed to; so Odys. makes the *ἱστοίη* of his own palace the subject of an oath, τ. 304. — *ἀκὴν* κ. τ. λ., as *ἄνερ*



155 ὅψ<sup>α</sup> δὲ δὴ μετέειπε<sup>β</sup> γέρων ἥρως Ἐχένυος,  
ὅς δὴ Φαίηκων ἀνδρῶν προγενέστερος<sup>γ</sup> ἦεν,  
καὶ μῦθοισι κέκαστο,<sup>δ</sup> παλαιά τε πολλά τε εἰδώς.  
ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“Ἀλκίνο’, οὐ μὲν τοι τόδε κάλλιον,<sup>ε</sup> οὐδὲ ἔοικεν

160 ξεινον μὲν χαμαὶ ἦσθαι ἐπ’ ἐσχάρῃ ἐν κονίῃσιν.  
οἷδε δὲ σὸν μῦθον ποτιδέγμενοι<sup>ς</sup> ἰσχανόωνται.<sup>ς</sup>  
ἀλλ’ ἄγε δὴ ξεινον μὲν ἐπὶ θρόνου<sup>η</sup> ἀργυροήλου

εἶδον ἀναστήσας.<sup>ι</sup> σὺ δὲ κηρύκεσσι κέλευσον  
οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ<sup>κ</sup> τερπικεραυνῷ

165 σπείσομεν, ὅς θ’ ἰκέτησιν<sup>λ</sup> ἅμ’ αἰδοίοισιν ὀπηδεῖ.  
δόρυπον δὲ ξείνῳ ταμίῃ<sup>μ</sup> δότω ξνδον<sup>ν</sup> ἐόντων.”

αὐτὰρ ἐπεὶ τό γ’ ἄκουσ’ ἱερὸν<sup>ο</sup> μένος Ἀλκινόοιο,  
χειρὸς<sup>ρ</sup> ἐλὼν Ὀδυσῆα δαΐφρονα<sup>ι</sup> ποικιλομήτην  
ὦρσεν ἀπ’ ἐσχαρόφιν,<sup>ρ</sup> καὶ ἐπὶ θρόνου<sup>ς</sup> εἶσε φαινευῷ,

170 νιδὸν ἀναστήσας<sup>τ</sup> ἀγαπήνορα Λαοδάμαντα,<sup>υ</sup>  
ὅς οἱ πλησίον<sup>ν</sup> ἴξε, μάλιστα<sup>ω</sup> δέ μιν φιλέεσκεν.  
χέρνιβα<sup>x</sup> δ’ ἀμφίπολος προχόῳ ἐπέχευε φέρονσα

a δ. 706 mar.  
b λ. 342—3.  
c δ. 205, B. 555,  
β. 29, w. 160;  
cf. I. 161.  
d β. 158 mar., γ.  
219.  
e Δ. 52, γ. 69.  
f T. 336; cf. β.  
403 mar.  
g M. 38, T. 234;  
cf. γ. 288, φ. 300.  
h x. 314, 366, χ.  
341, Σ. 389.  
i ζ. 319, Δ. 515;  
cf. ζ. 7, η. 170,  
Δ. 756.  
k η. 180—1, Z. 259,  
Δ. 287, ζ. 268,  
z. 365.  
l φ. 546, z. 134;  
cf. ζ. 207, α. 270.  
m ζ. 209; cf. α. 139  
mar.  
n cf. η. 176, α. 140.  
o φ. 2, 4, 385, 421,  
v. 20, 24, σ. 34.  
p ζ. 319, A. 646,  
778, Φ. 416, E.  
30, Δ. 515, Φ.  
286.  
q γ. 163, α. 48 mar.  
r ε. 59 mar.  
s ε. 86 mar.  
t O. 64, η. 163 mar.  
u cf. O. 516.  
v φ. 7, Σ. 422.  
w α. 435.  
x α. 136—40 mar.

155. μετέειπε.

157. Φειδώς.

158. μετέειπεν.

159. Φέφοικεν.

164. Φοῖνον.

171. Φοί.

155. *Ἀλιθέρης* Vi. 5.

159. *τό γε* var. l. h. p.

161 *οὗ γε* Barn. Er., *οἷδε*

H. Fl. et fere rell.

166. *δειπνον α*, v. 363.

167. *τό γ’* H. (sed *τόδ’* ex

emend.) p. t. q. ita fere edd.

171. pro *ἴξε* Plutarchus *ἦστο*, *ἔξε β*.

expresses the involuntary stillness of astonishment, so this the deliberate hush of expectation.

156—9. *προγενέστερος*, the senior speaks first as in the *ἀγορή* in Ithaca, β. 15 foll. — *ἐκέκαστο*, see on γ. 282. — *οὐ . . . κάλλιον* = *αἰσχρον*, a respectful way of intimating a distasteful remark.

160—1. *χαμαὶ ἦσθαι*, comp. the action of Themistocles when a suppliant at the court of Admetus, Thucyd. I. 136, ὁ δὲ τῆς γυναικὸς ἱκέτης γενόμενος διδάσκειται ὑπ’ αὐτῆς τὸν παῖδα σφῶν λαβὼν καθίζεσθαι ἐπὶ τὴν ἐστίαν. — *ἰσχανόωνται*, we find in H. *ἰσχῶ*, *ἰσχάνω*, *κατισχάνω* and *ἰσχανάω*, as here. This must be carefully distinguished from *ἰσχαίνω* to wither, dry, not found in H., who has, however, *ἰσχάλεος* adj. τ. 233.

165. *ὅς θ’ ἰκέτησιν*, cf. ζ. 207 and note. — *ἐσχαρόφιν* here gen.; comp. *ἐξ εὐνήφιν* β. 2, but ε. 59 *ἐπ’ ἐσχ.* probably dat. The form in -οφι from a noun fem. is unusual.

170—2. The turning out his son is a token of honour for the guest, enhanced by *μάλιστα δέ μιν φιλέεσκεν*, μιν being the son, with a change of subject as in α. 71. — *χέρνιβα* a ceremonial sanctity seems involved in the act, implying an admission to the family circle for the time: so Telem. receives the stranger in α. 136, and Clytemnestra says to Cassandra *Ἄeschyl. Agam. 1003* (Paley) σ’ ἐθήκε Ζεὺς ἀμνητίως δόμοις κοινωνὸν εἶναι χερνίβων, Soph. *Oed. R.* 240 μήτε χέρνιβας νέμειν. Comp. also γ. 445. Athenaeus I. 15 remarks that the ceremony is not observed in the II. For the detail see on α. 136—43.

|                                                       |                                                                                                                                  |     |
|-------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|-----|
| a ε 94 mar., ζ<br>109—10.                             | καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,<br>νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.                                              |     |
| b η. 1 mar.                                           | οἶτον δ' αἰδοίῃ ταμίῃ παρεῖθηκε φέρουσα,                                                                                         | 175 |
| c η. 167 mar.                                         | εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.                                                                                     |     |
| d γ. 50—3, z. 356<br>—7, v. 253, γ.<br>293, σ. 423.   | αὐτὰρ ὁ <sup>a</sup> πῖνε καὶ ἦσθε πολύτλας <sup>b</sup> διὸς Ὀδυσσεύς·<br>καὶ τότε κήρυκα προσέφη μένος <sup>c</sup> Ἀλκινόοιο· |     |
| e η. 164 mar.<br>f ζ. 284.                            | “Ποντόνοε <sup>d</sup> , κρητῆρα κερασσάμενος μέθῃ νειμὼν<br>πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ <sup>e</sup> τερπικεραύνῳ            | 180 |
| g γ. 340 mar., σ.<br>425.                             | σπείσομεν, ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.”                                                                                |     |
| h γ. 342 mar.<br>i η. 136 mar.                        | ὣς φάτο, Ποντόνοος δὲ μελίφρονα <sup>f</sup> οἶνον ἐκίονα·<br>νώμησεν <sup>g</sup> δ' ἄρα πᾶσιν, ἐπαρξάμενος δεπάσσειν.          |     |
| k I. 456, H. 68,<br>349, 369.                         | αὐτὰρ <sup>h</sup> ἐπεὶ σπείσαν τ' ἐπιὼν θ' ὅσον ἤθελε θυμὸς,<br>τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν                      | 185 |
| l σ. 408, 418; cf.<br>α. 424 mar.                     | “κέκλυτε, Φαίηκων <sup>i</sup> ἡγήτορες ἡδὲ μέδοντες,<br>ὄφρ' εἴπω <sup>k</sup> τά με θυμὸς ἐνὶ στήθεσσι κελεύει.                |     |
| m cf. γ. 265.                                         | νῦν μὲν δαισάμενοι κατακείμετε <sup>l</sup> οἴκαδ' ἰόντες·<br>ἡῶθεν <sup>m</sup> δὲ γέροντας <sup>n</sup> ἐπὶ πλέονας καλέσαντες |     |
| n A. 344; cf. O.<br>303.                              | ξεῖνον <sup>o</sup> ἐνὶ μεγάροις ξεινίσσομεν, ἡδὲ θεοῖσιν                                                                        | 190 |
| o γ. 355.                                             | δέξομεν <sup>p</sup> ἱερὰ καλὰ· ἔπειτα δὲ καὶ περὶ πομπῆς <sup>q</sup><br>μνησόμεθ', ὥς χ' ὁ ξείνος ἄνευθε πόνον καὶ ἀνίης       |     |
| p δ. 473 mar.                                         | πομπῇ ὑφ' ἡμετέρῃ ἤν <sup>r</sup> πατρίδα γαῖαν ἵκηται,<br>χαίρων <sup>s</sup> καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστίν·            |     |
| q ε. 173, 233, ζ<br>290, η. 151, λ.<br>332, 352, 357. | μηδὲ τι μεσσηγνύς <sup>t</sup> γε κακὸν <sup>u</sup> καὶ πῆμα <sup>v</sup> πάθησιν,                                              | 195 |
| r ε. 26, δ. 474 mar.<br>s ζ. 312.                     |                                                                                                                                  |     |
| t cf. Y. 370.                                         |                                                                                                                                  |     |
| u cf. ε. 179, 187,<br>γ. 152 mar.                     |                                                                                                                                  |     |
| v α. 49, 190, ε. 33,<br>γ. 411.                       |                                                                                                                                  |     |

182. Φοῖνον. 185. μετέφειπεν. 187. ὥς φείπω. 188. Φοίκαδ'. 193. Φήν.

174. † h. p. q. t. 183. νόμησαν ... ἐπαρξάμενοι Vi. 5. 184. σπείδαντ'  
H. hic et 228, β hic tantum; mox ἐπιὼν δ' β, σπείσαντο πῖον θ' Vi. 5, ita  
228 inf. 188. δαινύμενοι Eu. Ro. St. in mar., δαισάμενοι p. Fl. St. et edd.  
recentt. 192. φράσσομεθ' var. l. ap. m., μνησόμεθ' Eu. et edd. omnes.  
193. ἔφ' pro ὑφ' Ro. 195. μεσσηγνύς τε Vi. 50 et post rasuram H.

174. This v. is condemned by four Scholl. It suits the context here as well as that in δ. 54.

176. This v. has a pertinence here which in α. 140 (see note there) it has not. Here it is in effect the execution of the king's order in 166 *sup.* the 'παρέοντα' being the same as ἔνδον ἔοντα there. The guest's arrival took them all by surprise and the banquet was over (see 137—8). To serve him with whatever was ready at the moment was therefore a natural thing to do. The εἶδατα are probably = ὄψα in

γ. 480, and to be understood as consisting of flesh.

182—206. The king gives notice of a banquet in honour of the guest for the morrow and states his intention of sending the wanderer home; but seems half to suspect he may be a deity in disguise.

188. See on γ. 340.

195—6. Alcinoüs speaks as if with a confidence derived from similar successful efforts on behalf of strangers; comp. v. 174—80.

πρίν γε τὸν ἧς γαίης<sup>a</sup> ἐπιβήμεναι· ἔνθα δ' ἔπειτα  
 πείσεται ἅσσα οἱ αἶσα<sup>b</sup> κατὰ κλωθέες τε βαρεῖαι  
 γεινομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.  
 εἰ<sup>c</sup> δέ τις ἀθανάτων γε κατ' οὐρανοῦ<sup>d</sup> εἰλήλουθεν,  
 200 ἄλλο<sup>e</sup> τι δὴ τόδ' ἔπειτα θεοὶ περιμυχανόωνται.<sup>f</sup>  
 αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς<sup>g</sup>  
 ἡμῖν, εὖθ' ἔρδωμεν<sup>h</sup> ἀγκαλειτᾶς<sup>i</sup> ἑκατόμβας,  
 δαίνυνται τε παρ'<sup>k</sup> ἄμμι καθήμενοι<sup>l</sup> ἔνθα περ ἡμεῖς.  
 εἰ δ' ἄρα τις καὶ μῦθος ἰὼν ξύμβληται<sup>m</sup> ὁδίτης,<sup>n</sup>  
 205 οὐ<sup>o</sup> τι κατακρύπτουσιν.<sup>p</sup> ἔπει σφισιν ἐγγύθεν<sup>q</sup> εἰμὲν,  
 ὥς περ Κύκλωπές<sup>r</sup> τε καὶ ἄγρια<sup>s</sup> φῦλα Πιγάντων."<sup>t</sup>  
 'τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-  
 σεύς·

Ἀλκίνο', ἄλλο<sup>u</sup> τί μοι μελέτω<sup>v</sup> φρεσίν· οὐ γὰρ ἐγὼ γε

196. πρίν γ' ἔτι *F*ῆς, cf. Z. 465.

197. ὅσσα Vi. 50. e., ἅσσα b. p. q. t. Eu. et edd. omn., ἅσσα α; mox κατα-  
 κλωθέες τε βαρεῖαι Vi. 56. e. Eu. Fl. Ro. St. Barn. Er. Wo., κατακλώθησι βαρεῖα  
 (omisso, ut vid., v. 198) St. in mar., κατακλώθησι Eu. var. l., κατὰ κλωθέες τε  
 βαρεῖαι b. h. p. q. t. et edd. recentt. 198. γεινομένῳ Bek. Fa., γεινομένῳ  
 Eu. Fl. et edd. reliquæ. 199. οὐρανόν Aristar., m. p., var. l. h., οὐρανοῦ  
 H. Eu. et edd. omn. 201. ἐναργεῖς V. 202. εὖθ' ἔρδωμεν Fl. Wo. Bek. Fa.,  
 εὖθ' ἔρδ. Vi. 56. α β. Eu. Ro. St. Barn. Er.; mox ἀγκαλιτᾶς Vi. 50, 133.  
 204. ξὼν α Vi. 133; mox ξύμβληται Vi. 5, 50 p. Eu. et edd. præter Bek. qui  
 ξυμβλήται, ξυμβλητο H. Vi. 56. 208. τοι M. Bek. Fa.

197—8. πείσεται κ. τ. λ., see on δ. 336—7, §. 187—90.—κατακλώθεες, Hes. *Theog.* 218—9. gives their names making them a triad Κλωθέ τε Λάχε-  
 σίν τε καὶ Ἀτροπον' αἵ τε βοροῖσιν γεινομένοισι διδοῦσιν ἔχειν ἀγαθόν τε κακόν τε. Löwe compares Ovid. *Heroid.* XV, 81—2. *Sive ita nascenti legem dicere sorores; Nec data sunt vitæ fila severa meae*, and Theocr. XXIV. 68—9. ὥς οὐκ ἔστιν ἀλύξαι ἀνθρώποις ὅ,τι μοῖρα κατακλωστῆρος ἐπέλγει; so Chaucer, *Knight's T.* 1092, "So stood the heaven when that we were born, We moste endure."

200. ἄλλο τι, "something else (than is their wont)": their wont being to appear to the Phæac. *not* in disguise. The ordinary Greek notion (Acts XIV, 11) was that the gods went about commonly, but in disguise; cf. ρ. 485—7, καὶ τε θεοὶ ξείνοισιν ἰοικότες ἀλλοδαποῖσιν, παντοῖοι τελέθοντες, ἐπιστρωφῶσι πολλὰς ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες.

201—6. ἐναργεῖς, see on γ. 420. The derivation is doubtless from the root *arg-*, see on β. 11, meaning "in clear light", undisguised, cf. οὐ τι κατακρύπτουσιν, 205.—κατακρ. here intrans. as in δ. 247, a suspected passage, however.—κύκλωπες, see on §. 5. these, like the Phæacians, dwell apart and have no intercourse with men; cf. ι. 125 foll. §. 204—5. All alike claim divine kin (ἀγχίθιοι ε. 35) through Poseidon; comp. Aeschyl. *Frag.* 146 Dind., οἱ θεῶν ἀγχίποροι, οἱ Ζη-  
 νὸς ἐγγύς; but the obvious kin is limited to the royal house η. 55 foll., and to Polyphemus, α. 71; see App. G. 1.

207—39. Odys. replies repudiating immortal pretensions, demanding supper, and entreating his return. The guests retire, and the queen, recognizing the garments given to Odys. by Nausicaa, inquires whence he is.



a ζ. 243 mar.  
 b α. 67 mar.  
 c ε. 212 mar.  
 d γ. 3, μ. 386.  
 e λ. 618—20. q  
 302; cf. α. 297.  
 f λ. 167, ζ. 415.  
 g γ. 114, λ. 376.  
 h ζ. 198.  
 i ρ. 119, λ. 341,  
 μ. 190, π. 232.  
 T. 9.  
 k X. 116.  
 l ρ. 308, 454, γ. 264.  
 m ρ. 286, σ. 2.  
 n λ. 427, υ. 18, θ.  
 483; cf. K. 503.  
 o α. 154, μ. 330,  
 π. 128.  
 p Z. 85, ε. 321.  
 q Ω. 105, ω. 423,  
 ζ. 73.  
 r cf. ζ. 133.  
 s α. 373, β. 305,  
 φ. 69.  
 t B. 600, O. 60,  
 γ. 224, γ. 444.  
 u ι. 296, X. 312,  
 504.  
 v μ. 24, I. 617, 682,  
 Ω. 600.  
 w η. 248, δ. 182,  
 X. 59.  
 x δ. 521, η. 156  
 mar.  
 y X. 220.  
 z E. 685, Π. 453

ἀθανάτοισιν<sup>a</sup> ἔοικα τοι<sup>b</sup> οὐρανὸν εὐρὺν ἔχουσιν,  
 οὐ<sup>c</sup> δέμας οὐδὲ φυὴν, ἀλλὰ θνητοῖσι<sup>d</sup> βροτοῖσιν· 210  
 οὓς τινὰς ὑμεῖς ἴστε μάλιστ' ὀχέοντας<sup>e</sup> οἰζὺν<sup>f</sup>  
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἰσώσαίμην.  
 καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθήσαίμην,<sup>g</sup>  
 ὅσσα<sup>h</sup> γε δὴ ξύμπαντα θεῶν<sup>i</sup> ἰότητι μόγησα.  
 ἀλλ' ἐμὲ μὲν δορπηῆσαι ἑάσατε<sup>k</sup> κηδόμενον περ. 215  
 οὐ γάρ τι στυγερῇ ἐπὶ<sup>l</sup> γαστέρι<sup>m</sup> κύντερον<sup>n</sup> ἄλλο  
 ἔπλετο, ἣ τ' ἐκέλευσεν ἕο μνησασθαι ἀνὰ κη<sup>o</sup>  
 καὶ μάλα τειρόμενον<sup>p</sup> καὶ ἐνὶ φρεσὶ πένθος<sup>q</sup> ἔχοντα,  
 ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἣ<sup>r</sup> δὲ μάλ' αἰεὶ  
 ἐσθθέμεναι<sup>s</sup> κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220  
 ληθάνει<sup>t</sup> ὅσος<sup>u</sup> ἔπαθον, καὶ ἐνιπλήσασθαι<sup>v</sup> ἀνώγει.  
 ὑμεῖς δ' ὀτρύνεσθε ἄμ' <sup>v</sup> ἡοῖ φαινομένην φιν,  
 ὥς κ' ἐμὲ τὸν<sup>w</sup> δύστηνον ἐμῆς ἐπιβήσετε<sup>x</sup> πάτρης,  
 καὶ περ πολλὰ<sup>y</sup> παθόντα· ἰδόντα με καὶ λίποι<sup>z</sup> αἰὼν

209. *ἑῷοικα.*211. *ῖσιντε.*217. *ῖεο.*224. *ῖιδόντα.*

213. μᾶλλον H., Eu. Wo. Di. Fa., πλεῖον α Vi. 50, πλείον' Vi. 133. Fl. Ro. St. Barn. Ox. Bek. 214. μόγησας Vi. 56, μόγησα Vi. 50, ἐμόγησα Vi. 133. 215. δειπνήσαι var. l. ap. H. et p., δορπηῆσαι Eu. et edd., utrumque p. 216. στυγεράς... γαστέρος var. l. ap. H. 217. ἕο Zenod., h. p. (pro vulg. ἔσθεν). 221. λανθάνει Vi. 50; mox ἐμπλησθῆναι Aristarch., h. p., ἐνιπλησθῆναι Athenaeus X. 1, ἐνιπλήσασθαι H. α β Eu. et edd. 222. ὀτρύνεσθε Zenod., h. p., ita Eu. m. v. edd. ad Wo. qui ὀτρύνεσθαι. 223. ὥς κε με Vi. 5. Eu. Ro. St. Barn. Er. Ox., ὥς κ' ἐμὲ h. p. Fl. Wo. et recentt.; mox ἐπιβήσεται Vi. 56 β, — σετε Vi. 5.

209. *ἑῷοικα*, i. e. "since the gods, even in human form, would appear with a grace and majesty the very opposite to what you see in me".

216. *ἐπὶ*, "Beside the abominable maw nothing else is more shameless": see mar. for this sense of *ἐπὶ*. Löwe, following Gunther, here renders "at the time of", i. e. at the moment of the belly's ravening there is nothing else more shameless; comp. Chaucer, *Par-donere's T.* 12537, "O wombe, O belly, .... How gret labour and cost is thee to find!" — *κύντερον*, a positive adj. *κύντος* occurs I. 373; cf. *σοί τε κυνῶπα*, A. 159. The following picture of the lowest animal wants asserting themselves over all others, shows how

thoroughly human is Homer's heroic. Coming, however, as it does close after the suspicion of his being an immortal in disguise, it seems half-comic to us.

221—5. *ληθάνει*, in tmesis with *ἐν*, is transit., as *ἐκέλεσθαι*, *λελάσθαι*, mar. and Hy. Ven. 40. comp. *ἐπὶ λήθον* δ. 221 and note. H. never has *λανθάνω* for pres. although several times its imperf., always *λήθω*. Buttm. *Irr. V.* s. v.; the Cod. Vi. 50, however, has *λανθάνει* here. — *ἐνιπλήσασθαι* seems better than Aristarchus' reading *ἐμπλησθῆναι*, as keeping the *καὶ* short. — *ἰδόντα* κ. τ. λ. the same sentiment is ascribed to him by Pallas in α. 58, *ἰέμενος καὶ καπνὸν ἀποθρόσκοντα νοῆσαι ἥς γαίης*; comp. also κ. 49 foll.,

- 225 κτῆσιν<sup>a</sup> ἐμὴν δμῶάς τε καὶ ὑψερφεῖς<sup>b</sup> μέγα δῶμα.”  
 “ὥς ἔφαθ’· οἱ δ’ ἄρα πάντες ἐπήνεον, ἣδ’ ἐκέλευον  
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ<sup>d</sup> μοῖραν ἔειπεν.  
 αὐτὰρ<sup>e</sup> ἐπεὶ σπείσαν τ’ ἐπιὸν θ’ ὅσον ἤθελε θυμὸς,  
 οἱ<sup>f</sup> μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος.  
 230 αὐτὰρ<sup>g</sup> ὃ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,  
 παρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος<sup>h</sup> θεοειδής  
 ἦσθην· ἀμφίπολοι<sup>i</sup> δ’ ἀπεκρόσμεον ἔντεα δαιτός.  
 τοῖσιν δ’ Ἀρήτη<sup>k</sup> λευκώλενος ἦρχετο<sup>l</sup> μύθων·  
 ἔγνω γὰρ φᾶρός<sup>m</sup> τε χιτῶνά τε εἵματ’ ἰδοῦσα  
 235 καλὰ, τὰ ῥ’ αὐτῇ τεῦξε σὺν<sup>n</sup> ἀμφιπόλοισι γυναιξίν·  
 καί<sup>o</sup> μιν φωνήσας<sup>p</sup> ἔπεα πτερόεντα προσηύδα·  
 “ἔεινε,<sup>p</sup> τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτῇ·  
 τίς<sup>q</sup> πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἵματ’<sup>r</sup> ἔδωκεν;  
 οὐ δὴ φῆς<sup>s</sup> ἐπὶ πόντον ἀλώμενος<sup>t</sup> ἐνθάδ’ ἰκέσθαι;”  
 240 τὴν<sup>u</sup> δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ἀογαλέον,<sup>v</sup> βασιλεια, διηνεκέως ἀγορευσα<sup>w</sup>  
 κήδε’, ἐπεὶ μοι πολλὰ<sup>x</sup> δόσαν θεοὶ<sup>y</sup> οὐρανίωνες·

a z. 526, T. 333;  
 cf. E. 213, Z.  
 365—6.  
 b δ. 15 mar., o. 241.  
 c δ. 673 mar., v.  
 47—8.  
 d δ. 266, γ. 397,  
 v. 389, σ. 170,  
 u. 37, φ. 278, γ.  
 486.  
 e η. 184 mar.  
 f α. 424 mar,  
 g τ. 1.  
 h cf. γ. 256.  
 i τ. 206.  
 k η. 335, λ. 335.  
 l o. 166, 502; cf.  
 ζ. 101.  
 m η. 296; cf. ζ. 214  
 mar.  
 n α. 362 mar., ζ.  
 52, 80.  
 o α. 122, β. 269 *et*  
*scapiss.*  
 p τ. 104, 509; cf.  
 δ. 61.  
 q α. 170 mar., η.  
 17 mar.  
 r ζ. 228 mar.; cf.  
 σ. 361.  
 s A. 351, Ξ. 265,  
 α. 391, ζ. 117,  
 E. 473, P. 174.  
 t ε. 377 mar.  
 u η. 207 mar.  
 v τ. 221, P. 252.  
 w J. 356.  
 x λ. 376, 542, ζ.  
 185.  
 y τ. 15, τ. 281.  
 y τ. 41, A. 570, P.  
 195.

227. ἔειπεν. 229. κακκέφοντες φοικόνδε ἕκαστος. 231. φοι θεοφειδής.  
 234. φείματα δοῦσα delete v. 235? 236. φωνήσασα φέπεα. 238. φείματ’.

225. δμῶάς et δμῶάς h. p., δμῶάς omnes malunt. 228. σπείσαν τ’ ἐπιὸν δ’  
 β vid. sup. ad 184. 232. ἐπεκρόσμεον β Vi. 56, ἀπεκ. Vi. 5. 239. φῆς β H.  
 a man. pri. Wo. et recentt., φῆς β Eu. Ro. Fl. St. Er, φῆς H. ex emend. et  
 Barn. Ox., φῆς (num φῆς, Pors.?) quasi pro ἔφης tradunt h. p.; mox ἀλώμεναι  
 Vi. 5. 242. θεοὶ δόσαν Vi. 5.

where, on being baffled almost within reach of home, his first impulse is to drown himself (App. E. 1 (10)).

227. κατὰ μοῖραν, “happily” (μοῖρα being the hap or lot) in respect to the occasion, circumstances, persons, etc. It probably includes his speech in 146—52 as well as 208—25.

228. This v. recurring denotes perhaps the completion of the libation of 137—8, interrupted by the apparition of Odys., and the libation of 183—4 in his honour as a guest. With 228—9 cf. Chaucer *Cant. Tales* Prol., “We, dronken and to reste wenten eche on.”

238—9. τίς, cf. Soph. *Phil.* 59, ὅταν

σ’ ἐρωτᾷ τίς τε καὶ πόθεν πάρεαι. — φῆς, for the various accentuation and spelling see in the middle margin. — ἐπὶ πόντον, “over the sea”, like ἐφ’ ὕγρην ἣδ’ ἐπ’ ἀπείρονα γαῖαν α. 97—8. Odys. had not stated to the speaker what he had to Nausicaa in ζ. 170: but the inference is obvious from his request to be sent home. The conclusion from all the facts taken together is that Nausicaa had said nothing about him, but discreetly left him to tell his own story.

240—97. Odys. gives a summary of his wanderings to and from Ogygië, and how on landing he met Nausicaa.

a T. 177, o. 402, τ. 171.  
 b α. 231 mar.  
 c App. D 2 mar.  
 d δ. 354 mar.  
 e ζ. 218 mar.  
 f ι. 25.  
 g α. 52; cf. ι. 29 seqq.  
 h α. 448.  
 i ζ. 136, λ. 8, μ. 150, 449, Σ. 394.  
 k ζ. 205.  
 l ε. 32 mar., ω. 64, E. 442.  
 m η. 223 mar.  
 n γ. 234 mar.  
 o A. 480, ζ. 386, π. 370, ρ. 243, 446, σ. 146—7.  
 p ε. 131—3 mar.  
 q ε. 128 mar.  
 r ε. 110 mar.  
 s ε. 130 mar.  
 t E. 371, Σ. 277, Ψ. 346, 353, Φ. 711.  
 u x. 156, μ. 368, ο. 283, φ. 390.  
 v M. 447—50, ι. 82, ζ. 314; cf. x. 28.  
 w η. 244 mar.  
 x η. 246 mar.  
 y τ. 390.  
 z x. 450, ξ. 62, ο. 305, 543, ρ. 56, 111, τ. 195.  
 aa ε. 135—6 mar.  
 bb ι. 33, ψ. 337, I. 587, Z. 51.

τοῦτο<sup>a</sup> δέ τοι ἐρέω ὃ μ' ἀνείρεαι<sup>b</sup> ἥδ' ἐ μεταλλάξ.  
 Ὀγυγίη<sup>c</sup> τις<sup>d</sup> νῆσος ἀπόπροθεν<sup>e</sup> εἰν<sup>f</sup> ἀλλ' κεῖται,  
 ἔνθα μὲν Ἄτλαντος<sup>g</sup> θυγάτηρ δολόεσσα Καλυψώ 245  
 ναίει εὐπλόκαμος,<sup>h</sup> δεινὴ θεός·<sup>i</sup> οὐδέ τις αὐτῇ  
 μίσγεται<sup>k</sup> οὔτε θεῶν<sup>l</sup> οὔτε θνητῶν ἀνθρώπων.  
 ἀλλ' ἐμὲ τὸν<sup>m</sup> δύστηνον ἐφέστιον<sup>n</sup> ἤγαγε<sup>o</sup> δαίμων  
 οἶον,<sup>p</sup> ἐπεὶ μοι νῆα θοὴν ἀργῆτι<sup>q</sup> κεραυνῷ  
 Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250  
 ἔνθ' ῥ' ἄλλοι μὲν πάντες ἀπέφθιθον ἐσθλοὶ ἑταῖροι·  
 αὐτὰρ ἐγὼ τρόπιν<sup>s</sup> ἀγκᾶς<sup>t</sup> ἐλὼν νεὸς<sup>u</sup> ἀμφιελίσσης  
 ἐννῆμαρ<sup>v</sup> φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ  
 νῆσον<sup>w</sup> ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψώ  
 [ναῖεν εὐπλόκαμος,<sup>x</sup> δεινὴ θεός· ἥ με<sup>y</sup> λαβοῦσα] 255  
 ἐνδυνκέως<sup>z</sup> ἐφίλει τε καὶ ἔτρεφεν, ἥδ' ἐφάσκειν<sup>aa</sup>  
 θήσειν ἀθάνατον καὶ ἀγήραον ἥματα πάντα·  
 ἀλλ' ἐμὸν οὐ ποτε<sup>bb</sup> θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.

243. Φερέω.

250. Ἐέλσας ἐκέασσε Φοῖνοπι.

252. ἀμφιφελίσσης.

250. ἐλάσας H. Vi. 50, 133, ἔλσας Vi. 56, ἔλσας α, utrumque agnoscunt h. p., cf. ad ε. 132. 251—8. † M. h. p. 251. ἀπέφθιθον H. (non sine vestigio τοῦ ἀπέφθιθον) ita fere omnes, ἀπέφθιθεν Vi. 50 Bek. Di. Fa. vid. Etym. Mag. quod (p. 532, 42, p. 119, 56, p. 456, 18) utrumque agnoscit, cf. ad ε. 110, ἐπέφθιθον Vi. 56. 253. δέ με H. Eu. et edd. omn., δ' ἐν var. l. ap. H. 255. ναίει Vi. 56, ναῖεν H. ex emend. ejusd. man. et α. 257. ἀγήραον α β et edd. praeter Di. Fa. qui ἀγήρων, Aristar. ἀγήραον, h. ad ε. 136.

244. Ὀγυγίη, see App. D. 2. — οὔτε θεῶν, see Calypso's words to Hermes, πάρος γε μὲν οὐ τι θαμίζεις, ε. 88.

251—8 are condemned by the Scholl. as containing facts repeated in μ. I follow Ni. in thinking that no objection to them, and some such summary proper here; in rejecting, however, 255 only, as repeating 246 in great part.

250—2. ἐκέασσε, comp. κείων in ξ. 425 partic. pr. of κείω only occurring in that form. Both should probably be viewed as digammated ἐκέφασσε κέεφφον. — τρόπιν, see App. F. 1 (2).

253—8. ἐννῆμαρ . . . δεκάτῃ, a favourite formula with H. in dating a sequence of events see, besides mar., A. 53, Z. 174—5, Ω. 610—2, 664. — On 257 see note on ε. 136. The Scholl. remark that she promised what she could not perform, or not without Zeus' consent; and that 258 means that Odys. did not believe in her ability. Cicero de Or. I. 44. says that he preferred his home to immortality, implying rather the contrary; and this probably represents the view popular in antiquity of the passage, besides being most consistent with his actual words in ε. 219 foll. ἀλλὰ καὶ ὥς κ. τ. λ.



- 260 ἔνθα μὲν ἐπτάετες μένον<sup>a</sup> ἔμπεδον, εἵματα δ' αἰεὶ  
 δάκρυσι<sup>b</sup> δεύεσκον, <sup>c</sup> τά<sup>d</sup> μοι ἄμβροτα<sup>e</sup> δῶκε Καλυψώ.  
 ἄλλ' ὅτε δὴ<sup>f</sup> ὄρδοόν μοι ἐπιπλόμενον<sup>h</sup> ἔτος ἦλθεν,  
 καὶ τότε δὴ με κέλευσεν<sup>i</sup> ἐποτρύνουσα<sup>k</sup> νέεσθαι  
 Ζηνὸς<sup>l</sup> ὑπ' ἀγγελίης, ἣ καὶ νόος<sup>m</sup> ἐτραπέτ' αὐτῆς.  
 πέμπε δ' ἐπὶ σχεδίνης<sup>n</sup> πολυδέσμον, πολλὰ δ' ἔδωκεν,  
 265 σίτον<sup>o</sup> καὶ μέθν ἡδύ, καὶ ἄμβροτα<sup>p</sup> εἵματα ἔσσειν.  
 οὔρου<sup>q</sup> δὲ προέηκεν ἀπήμονά τε λιαρόν τε.  
 ἐπτά<sup>r</sup> δὲ καὶ δέκα μὲν πλεόν ἡματα ποντοπορεύων,  
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα  
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον<sup>s</sup> ἦτορ  
 270 δυσμόρῳ<sup>t</sup> ἧ<sup>u</sup> γὰρ ἔμελλον ἔτι ξυνέσεσθαι οἰζυῖ<sup>v</sup>  
 πολλῇ, τὴν μοι ἐπῶρσε<sup>w</sup> Ποσειδάων ἐνοσίχθων.  
 ὅς μοι ἐφορμήσας ἀνέμους κατέδησε<sup>x</sup> κέλευθους,  
 ὥρινεν<sup>y</sup> δὲ θάλασσαν ἀθέσφατον· οὐδέ τι κῦμα  
 εἶα ἐπὶ σχεδίνης ἀδινά<sup>z</sup> στενάχοντα φέρεσθαι.  
 275 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'<sup>aa</sup> αὐτὰρ ἐγὼ γε  
 νηχόμενος τόδε λαῖτμα<sup>bb</sup> διέτμαγον,<sup>cc</sup> ὄφρα με γαίῃ  
 ὑμετέρῃ ἐπέλασσε<sup>dd</sup> φέρων ἄνεμός τε καὶ ὕδωρ.  
 ἔνθα κέ μ' ἐκβαίνοντα<sup>ee</sup> βιήσατο κῦμα<sup>ff</sup> ἐπὶ χέρσου,

- a λ. 152, 628, E. 527, O. 406.  
 b cf. ε. 82—4, 151—3.  
 c I. 570, 9. 522.  
 d ε. 321.  
 e η. 265, ω. 59, Π. 670, 680.  
 f α. 16.  
 g ξ. 287; cf. 293, 301—3.  
 h cf. λ. 248, 295.  
 i β. 422, ι. 561, ο. 217.  
 k ο. 73.  
 l ε. 150.  
 m P. 546.  
 n ε. 33 mar.  
 o δ. 746 mar.  
 p η. 260 mar.; cf. ε. 347.  
 q ε. 268 mar.  
 r ε. 278—80 mar.  
 s α. 60, 114 et seq. p.  
 t II. 46.  
 u ε. 289.  
 v cf. ε. 109, 366, 385, μ. 313.  
 w ε. 282 seqq.  
 x ε. 383 mar.  
 y cf. B. 294.  
 z Ω. 123, Σ. 121, δ. 721, ζ. 413, ω. 317; cf. π. 216.  
 aa ε. 369—70.  
 bb ε. 409 mar.  
 cc γ. 291 mar.  
 dd γ. 291 mar.  
 ee ε. 415; cf. 425 seqq.  
 ff τ. 275; cf. ε. 402.

259. ἐπτάετες, num ἑπτα φέτεα μένον ἔμπεδα, φείματα? 261. φέτος.

265. ἤδη δὲ φείματα φέσειν.

262. ἐκέλευεν Ro. et in mar. St., ἐκέλευσεν α β Eu. et edd. pler., με κέλευσεν Vi. 56; mox ναίεσθαι β Vi. 56. 263. ἐτραπέτ' Vi. 5 β. 267. ἐπαναίδενα Vi. 133 α. 269. ὑμετέρης H. Vi. 133 α, var. l. ap. p., ita fere omnes, Φαίηκων β Vi. 56 p. 270. ξυνέσεσθαι Vi. 50, 133 β, —ἐσεσθαι α, —έσεσθαι Vi. 56. 272. κέλευθα<sup>99</sup> H., κέλευθον β Vi. 56 Fa., κέλευθα α Wo. Bek. Di., κέλευθους Eu. Fl. Ro. St. Barn. Er. Ox. 274. στονάχοντα Vi. 50. 278 om. Vi. 5. ἔνθα δὲ μ' H., ἔνθα με β, ἔνθα κέ μ' Vi. 50.

261. ὄρδοον, here and ξ. 287 is scanned as if ὄρδον.

263—4. The alternative implies that he knew not of the visit and errand of Hermes, whereas μ. 389—90 rather implies the contrary. But those lines have the air of a later insertion to account for the strangeness of Odys. knowing what went on in heaven—a difficulty which in the most primitive epic age would surely not be felt.—πολυδέσμον, see App. F. I (4).

266. οὔρου κ. τ. λ., see on ε. 268, and for 267—8 on ε. 279.

270—1. δυσμόρῳ, "luckless", explained by ἧ γὰρ κ. τ. λ., as thinking the end of his troubles was come.—ἐπῶρσε, used especially of the kind of calamity "roused" by Poseidon, viz. winds and waves (mar.). This speech consists largely of a summary of passages from ε. and γ.; the notes on the passages referred to in mar. may be consulted.

273—5. ἀθέσφατον, see Buttin. Lexil. 66.—ἀδινά see App. A. 6 (2).

|                                |                                                                                             |     |
|--------------------------------|---------------------------------------------------------------------------------------------|-----|
| a δ. 501; cf. ε. 405.          | πίτρησ <sup>a</sup> πρὸς μεγάλησι βαλὼν καὶ ἀτερεπέτ <sup>b</sup> χώρῳ·                     |     |
| b 2. 94; cf. z. 121.           | ἄλλ' ἀναχασσάμενος <sup>c</sup> νῆχον πάλιν εἰὸς ἐπῆλθον                                    | 280 |
| c H. 261. Φ. 103.              | ἐς ποταμὸν, <sup>d</sup> τῇ δὴ μοι εἰείσατο χῶρος ἄριστος,                                  |     |
| cf. Π. 819.                    | λεῖος πετρῶν, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.                                                    |     |
| d ε. 441—3 mar.                | ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίῃ <sup>e</sup> νύξ                                   |     |
| e δ. 429 mar.                  | ἤλυθ'· ἐγὼ δ' ἀπάνευθε διυπετέος <sup>f</sup> ποταμοῖο                                      |     |
| f δ. 477 mar.                  | ἐκβὰς ἐν θάμνοισι <sup>g</sup> κατέδραθον, ἀμφὶ δὲ φύλλα <sup>h</sup>                       | 285 |
| g ε. 471; cf. ζ. 127.          | ἡφυσάμην· ὕπνον <sup>i</sup> δὲ θεὸς κατ' ἀπείρουνα χεῦεν.                                  |     |
| h ε. 482—7.                    | ἔνθα μὲν ἐν φύλλοισι φίλον τετιημένος <sup>k</sup> ἦτορ                                     |     |
| i ε. 492 mar.; cf. Π. 164—5.   | εὖδον <sup>l</sup> παννύχιος καὶ ἐπ' ἡῶ <sup>m</sup> καὶ μέσον ἡμαρ·                        |     |
| k α. 114 mar.; β. 298. β. 303. | δύσετό <sup>n</sup> τ' ἥελιος, καὶ με <sup>o</sup> γλυκὺς ὕπνος ἀνῆκεν. <sup>v</sup>        |     |
| l B 2, 21, 61, Ω. 678. K. 2.   | ἀμφιπόλους <sup>q</sup> δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς                                    | 290 |
| m Φ. 111.                      | παιζούσας, ἐν δ' αὐτῇ <sup>r</sup> ἔην εἰκνύα <sup>s</sup> θεῆσιν.                          |     |
| n ε. 321, β. 288 mar.          | τὴν ἰκέτευσ'· <sup>t</sup> ἡ δ' οὐ τι νοήματος <sup>u</sup> ἡμβροτεν ἐσθλοῦ, <sup>v</sup>   |     |
| o ο. 199. B. 71.               | ὥς οὐκ ἂν ἔλποιο νεώτερον <sup>w</sup> ἀντιάσαντα                                           |     |
| p cf. ζ. 117.                  | ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι <sup>x</sup> ἀφραδέουσιν. <sup>y</sup>                        |     |
| q ζ. 100 seqq.                 | ἦ μοι σῖτον <sup>z</sup> ἔδωκεν <sup>aa</sup> ἄλγισ ἡδ' αἰδοπα <sup>bb</sup> οἶνον,         | 295 |
| r ζ. 102 seqq.                 | καὶ λουῖσ' <sup>cc</sup> ἐν ποταμῷ, καὶ μοι τάδε <sup>dd</sup> εἴματ' <sup>ee</sup> ἔδωκεν. |     |
| s Θ. 305. A. 638.              |                                                                                             |     |
| t cf. Ω. 630.                  |                                                                                             |     |
| u ζ. 144, 146, 149 seqq.       |                                                                                             |     |
| v cf. β. 121.                  |                                                                                             |     |
| w η. 73.                       |                                                                                             |     |
| x cf. γ. 125.                  |                                                                                             |     |
| y cf. I. 108.                  |                                                                                             |     |
| z I. 32.                       |                                                                                             |     |
| aa ζ. 248.                     |                                                                                             |     |
| bb β. 57 et scapiss.           |                                                                                             |     |
| cc ζ. 210, 216, 224—7.         |                                                                                             |     |
| dd η. 238.                     |                                                                                             |     |
| ee ζ. 214, 228.                |                                                                                             |     |

281. ἔφείσατο. 291. Φεικνύα. 293. Φέλποιο. 294. Φερξέμεν. 295. Φάλγς Φοῖνον. 296. Φείματ'.

279. ἀτραπέτ β. 283. ἀβροσίῃ Vi. 5. 286. φυσάμην β Vi. 56. 289. δειλετο Aristar., h. p., idem mavult e. En. Ro. Basil., plerique δύσετο. 291. αὐτῇ β; mox ἔβην β Vi. 56, ἔην Vi. 5, 50; mox θεοῖσιν omnes præter H. Wo. et recentt. qui θεῆσιν. 292. τὴν δ' Vi. 133. 293. ἔλποιο P. p. Vi. 56 K. A. ex em.

283. *θυμηγερέων*, comp. *ἄμπνυτο* καὶ εἰς φρένα θυμὸς ἀγέροθη, X. 475, which seems to describe the return of consciousness, and contrariwise *λειποψυχία*, Herod. I. 86, as also in Hippocrates *λιποθυμία*, the loss of it.

286. *ἡφυσάμην*, ἀφύσσω is most frequently used of liquids, as, πολλὸς δὲ πίθων ἡφύσσετο οἶνος ψ. 305; but also of solids, here and A. 171, *ἄφροτος καὶ πλοῦτον ἀφύζειν*. There is a by-form *ἀφῶ* found compounded ξ. 95. οἶνον . . . ἔξαφύοντες. A compound of this is *διαφύσσω*, τ. 450.

289. Aristar. read *δειλετο*, with a view to reconcile the passage with ζ. 321, where the sun is made to set after Odys. has parted from Nausicaa. Löwe would refer *δύσετό τ' ἥελιος* here to the sunset of the previous day, as taking place *while he slept*. But this

is very awkward after telling us that he woke up at noon. Besides we have *ἐπὶ δ' ἀμβροσίῃ νύξ ἤλυθε* in 283—4 *sup.* which makes the statement superfluous and indeed makes the sun set *before* he went to sleep. There seems no way of reconciling such discrepancies. See Vol. I. Pref., Part. I. IX.

293—4. *ἀντιάσαντα*, cf. ζ. 193, ὃν ἐπέοικ' ἰκέτην ταλαπείριον ἀντιάσαντα, and note there. The present passage tends to support Jelf's view there given. The notion of meeting *by chance* seems implied in both. Nausicaa, he means, was not surprised or taken aback at the chance-meeting but shewed presence of mind beyond her years. — With 294 comp. Γ. 108, αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται (Löwe).

ταυτά τοι ἀχνύμενός περ ἀληθεῖν<sup>a</sup> κατέλεξα.”  
 τὸν δ’ αὖτ’ Ἀλκίνοος ἀπαμείβετο<sup>b</sup> φώνησέν τε  
 “ξεῖν’, ἧ τοι μὲν τοῦτό<sup>c</sup> γ’ ἐναΐσιμον οὐκ ἐνόησεν  
 300 παῖς ἐμῇ, οὐνεκά σ’ οὗ τι σὺν ἀμφιπόλοισι γυναιξὶν  
 ἦγεν ἐς<sup>d</sup> ἡμέτερον· σὺ δ’ ἄρα πρώτην<sup>e</sup> ἐκέτευσας.”  
 τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ἦρως, μὴ μοι τοῦνεκ’<sup>f</sup> ἀμύμονα νείκεε κούρη·  
 ἧ μὲν γάρ μ’ ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι·  
 305 ἀλλ’ ἐγὼ οὐκ ἔθελον δαίσας<sup>g</sup> αἰσχυνόμενός τε,  
 μὴ πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο<sup>h</sup> ἰδόντι·  
 δύσζηλοι γάρ τ’ εἰμὲν ἐπὶ<sup>i</sup> χθονὶ φῦλ’<sup>k</sup> ἀνθρώπων.”  
 τὸν δ’ αὖτ’ Ἀλκίνοος ἀπαμείβετο<sup>l</sup> φώνησέν τε  
 “ξεῖν’, οὗ μοι τοιοῦτον ἐν<sup>m</sup> στήθεσσι φίλον κῆρ,  
 310 μαψιδίως<sup>n</sup> κεχολῶσθαι· ἀμείνω<sup>o</sup> δ’ αἶσιμα πάντα.  
 αἶ<sup>p</sup> γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,

a π. 226, q. 108,  
 122, φ. 212, Ω.  
 407.  
 b η. 308, θ. 400,  
 λ. 347, 362, ν. 3,  
 ρ. 445.  
 c β. 122 mar.  
 d β. 55, ρ. 534, θ.  
 39; cf. I. 619.  
 e ζ. 176 mar.  
 f ξ. 388.  
 g cf. q. 577—8.  
 h I. 370.  
 i cf. E. 441.  
 k o. 409, γ. 282,  
 Ξ. 361.  
 l η. 298 mar.  
 m α. 341 mar.  
 n cf. ξ. 365.  
 o o. 71, θ. 348.  
 p δ. 341 mar.

306. *φιδόντι.*

297. μοι Vi. 56 β, τοι Vi. 5 α. 298. προσαμείβετο β Vi. 56, ἀπαμείβετο Vi. 50. 300. παῖς ἧ μὴ H.; mox σὺν pro μετ’ α β Vi. 50. 301. ἡμέτερον H. sed in mar. ἡμετέρου (fortasse e scholio male intellecto). 303. νείκεο var. l. ap. p., νείκεε libri. 304. μ’ ἐκέλευσε A. I. St. Vr. Vi. omn. et Fl. 306. ἐπισκύζοιτο et —ύσαιτο Vi, 50 Eu. St., hoc Fl. Er. Ox., illud Ro. —ύσσαιτο V. 56 Barn. Wo. et recentt. 307. δυνσάηλοι β Vi. 56. 309 φίλον κῆρ H. et supraser. νόημα. 311—5. de his dubitabat Aristar., p.

297. ἀχνύμενός περ, the notion implied is that his sufferings had not induced him to depart from truth in order to gain favour by flattering Nausicaa.

298—347. The conversation between Odys. and Alcino. continues, the latter making the former an offer of his daughter's hand, but proceeding at once to fix the morrow for his return. Odys. passes the offer by unnoticed, but accepts the promise. All then retire to rest.

304—5. This is a misrepresentation; cf. Nausicaa's words directing Odys. in ξ. 262 and note there. That Odys. should have thought it worth while to make it, shows his estimate of the king as not over-wise, as likely to blame his daughter seriously for the praiseworthy discretion which she had shewn. The Schol. T remarks that Odys. in his δαίσας τ’ αἰσχυνόμενός τε keeps up a high moral tone, and thus improves his own character, whilst shielding that of the princess.

307. δύσζηλοι, for this, in synesis with φῦλ’ ἀνθρώπων, Ni. comp. Hes.

Theog. 591—3 φῦλα γυναικῶν . . . πενής οὐ σύφοροι. By using the first person Odys. politely removes the reflection on the king's temper which his words would otherwise imply, and by φῦλ’ ἀνθρ. fixes it on human nature at large.

310—5. αἶσιμα πάντα, “reason or moderation in all things”, so commonly κατ’ αἶσαν, οὐχ ὕπερ αἶσαν, and similar phrases; comp. also φ. 294 “wine hurts him who μηδ’ αἶσιμα πίνῃ, drinks immoderately”, and mar.; so αἶσα being originally “lot or share”, αἶσιμον ἥμαρ is the “day allotted” i. e. for the term of life. — αἶ γὰρ κ. τ. λ. see App. C. 6. The grammatical structure is incomplete, having no personal verb, through the abruptness natural to the expression of an ardent wish; but εἰ ἐθέλων γε μένοις, 315, shows what is implied. The offer of his daughter to the stranger by the king is probably not unsuited to the standard of heroic manners. So Nausicaa herself had said before ξ. 244—5 αἶ γὰρ ἐμοὶ τοῖος δὲ πόσις κε-



a α. 257 mar.  
 b δ. 569; cf. 9. 582.  
 c cf. I. 429.  
 d ζ. 110, α. 82; cf.  
 δ. 699, H. 387,  
 X. 41.  
 e z. 563, λ. 112,  
 μ. 139.  
 f λ. 442, A. 185.  
 Φ. 487.  
 g γ. 119, ο. 6, K.  
 2, ζ. 318.  
 h A. 541, Ψ. 548  
 cf. *suspiss.*; cf. ι.  
 211.  
 i γ. 174, B. 535  
 —6.  
 k A. 374, ζ. 42 mar.

τοῖος<sup>a</sup> ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγὼ περ,  
 παῖδά τ' ἱμὴν ἐχέμεν καὶ ἱμὸς γαμβρὸς<sup>b</sup> καλέεσθαι  
 αὐθι μένων· οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην,  
 εἴ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὐ τις ἐρύξει 315  
 Φαίηκων· μὴ τοῦτο φίλον<sup>d</sup> Διὶ πατρὶ γένοιτο.  
 πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι,<sup>e</sup> ὅφρ'<sup>f</sup> εὖ εἰδῆς,  
 αὐρίον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος<sup>g</sup> ὕπνω  
 λέξαι, οἷ δ' ἐλώσῃ γαλήνην, ὅφρ' ἂν ἱκῇαι  
 πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον<sup>h</sup> ἐστίν· 320  
 εἴ περ καὶ μάλα πολλὸν ἐκατέρω ἔστ' Εὐβοίης·<sup>i</sup>  
 τὴν περ τηλοτάτῳ φάσ'<sup>k</sup> ἔμμεναι οἷ μιν ἴδοντο

314. Φοῖκον.

315. ἀέκοντα.

317. Φειδῆς.

322. Φε φίδοντο.

314. δὲ ἐγὼ Vi. 56 Eu. Fl. St. Barn. Er., δέ τ' ἐγὼ α β Vi. 5 H. Ro. Ox. St. Wo. et recentt. et in mar. 315. εἴ κ' H. Fl. Wo. Di. Bek. Fa., αἶ κ' Ro. St. Barn. Er. Ox., utrumque p. Distinguunt post αὐρίον omnes edd. ant. et ipse Wo., post ἐς recentt. 317. πομπὴν δ' ἐς τὸν β, ἐς τὸν Vi. 56, ἐς τὸτ' Vi. 50, ἐς τὸδ' α β. 319. ἐλώσῃ quidam, p., ita β. 321. ἐκατέρω H. α β Vi. 56, 50, 133; mox εὐβοίης Vi. 5. 322. περ β Vi. 56 Fl. Ox. Wo. et recentt., γὰρ Vi. 5 α Ro. St. Barn. Er., ἣν περ Scholl. ad v. 119; mox φάσιν Vi. 56.

κλημένος εἴη κ. τ. λ. where see note. Aristarchus consistently doubted the genuineness of both passages. Alcinoüs takes Odys. to be a man of princely lineage and high renown. Perhaps his simplicity in making the assumption on such defective evidence is to be noted as characteristic; but, the assumption made, the rest follows naturally. The most characteristic point is that Alcinoüs seems to assume that Odys. will not accept his offer, by passing on at once to promise his departure home. This shows the garrulity which allows the inconsiderate thought to escape.

318—9. αὐρίον ἔς·, the earlier edd. and Wolf punctuate αὐρίον· ἐς τῆμος δέ, but Homeric usage is in favour of viewing τῆμος as a separate adverb. ἥμος and τῆμος are from pronominal forms related as *quum* and *tum* in Latin: so Curtius who refers them to the Sansk. *jasmât*, *Fasmât*. Buttmann's view, referring them to ἡμαρ "day", may be rejected. If we take the sense of πομπή from v. 41, "preparations for despatch", (for so only is τετέλεσται there intelligible,) the king's promise is so far kept, for these are complete on the morrow, 31. 417 foll., where see

note. — οἷ δ', obviously the crew, although not expressed in the foregoing. — ἐλώσῃ (fut.), as a verb of motion intrans. is used of chariots and ships (Crusius); but all the passages seem to involve an ellipse of ἵππους or νῆα. Here "run along the calm sea" is the sense, arising of course from "drive their ship along"; comp. θέουσα θαλάσσης ἀλμυρὸν ὕδαρ, o. 294, *currimus aequor* Virg. *Aen.* III. 191. So our sailors speak of "running down the trades (winds)".

321—2. ἐκατέρω, the MSS. support this form, the τ. would be easily doubled in recitation by the voice. — Εὐβοίης τὴν περ κ. τ. λ., I agree with Mr. Gladstone in supposing the route to have been by some supposed sea opening into the Aegean north of Thrace. He says, vol. III, p. 283: "If we suppose a maritime passage from the Adriatic round Thrace to exist, then we keep the Phæacians entirely in their own element, as borderers between the world of Greek experience and the world of fable. They still when they carry Rhadamanthus, as in all other cases, hang upon the skirt as it were of actual humanity. And thus viewed Eubœa might fairly stand for a type of ex-

λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν<sup>a</sup>  
ἦγον ἐποψόμενον<sup>b</sup> Τιτυὸν<sup>c</sup> γαιήιον υἱόν·

325 καὶ μὲν οἱ ἔνθ' ἦλθον καὶ ἄτερ καμάτοιο τέλεσσαν  
ἡματι<sup>d</sup> τῷ αὐτῷ καὶ ἀπήνυσαν<sup>e</sup> οἰκάδ' ὀπίσσω.  
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν, ὅσσον ἄρισται  
νῆες ἐμαὶ καὶ κοῦροι ἀναρρίπτειν<sup>f</sup> ἄλα πηδῶν.<sup>g</sup>

ὥς φάτο, γήθησεν<sup>h</sup> δὲ πολύτλας<sup>i</sup> διὸς Ὀδυσσεύς,  
330 εὐχόμενος<sup>k</sup> δ' ἄρα εἶπεν ἔπος<sup>l</sup> τ' ἔφατ' ἔκ τ' ὀνόμαζεν.

“Ζεῦ πάτερ, αἰθ' ὅσα εἶπε τελεστήσειεν<sup>m</sup> ἅπαντα  
Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ<sup>n</sup> ζείδωρον ἄρουραν

a δ. 564, Ξ. 322.  
b τ. 260, 597, η. 19.  
c λ. 576.  
d cf. Φ. 5. I. 363.  
e cf. δ. 357, ο. 291.  
f τ. 78.  
g σ. 281, P. 567;  
cf. ε. 171.  
h ε. 486, υ. 104,  
φ. 411.  
i ε. 354, ζ. 1, 249,  
η. 1 mar.  
k cf. ε. 298, 464.  
l β. 302 mar.  
m φ. 200.  
n γ. 3 mar.

326. Φοίκαδ' (?) vide inf. inter annot.

327. Φειδήσεις.

330. Φεῖπε Φέπος.

331. Φεῖπε.

323. pro λαῶν ἡμετέρων Schol. ad ν. 119 citat ἡμετέρων προγόνων; mox ὅτε δὴ  
Vi. 50. 325. οἱ (dativ.) H. Vi. 56. Wo. Di., sed etiam οἱ h. Ro. Bek.  
326. ἀπήγαγον Vi. 56 et H. ex emend. cum ἀπήνυσαν var. l., ἀπήγ. β. et in  
mar. α. Pl. Ro. Eu. var. l., ita St. (sed in mar. ἀπήν.) Barn. Er. Ox., ἀπήν. α. Eu.

Wo. et recentt. 330. εὐχόμενος H.; mox post εἶπε H. ex emend. ej. man. et  
Vi. 50 πρὸς ὃν μεγαλήτορα θυμὸν, in text. α. Vi. 56 nostram sed in mar. α.  
εἶπεν ἰδὼν ἐς οὐρανὸν εὐρύν, utrumque, πρὸς ὃν ... et ἰδὼν ... e.

treme remoteness". No doubt, by making so highly central a place as Eubœa was to Greek experience, the standard of remoteness to the Phæacians, the poet means to express conversely their eccentric position, as regards his own circle of maritime experience.

323—4. Ῥαδάμανθυν, he was (Ξ. 321—2, a passage suspected however, by the Alexandrines) son of Zeus and brother of Minos. His mother there is Φοῖκινος κόρη. In δ. 564. Rhad. is said to be in the Elysian plain at the ends of Earth, and in λ. 567 foll. Tityos is suffering penal doom in the gloom of Hades, although that passage is viewed as spurious by Ni. Our passage makes them both to have been recently among living men, since 322—4 forbid us to suppose Alcino. as speaking from tradition. Tityos in Pind. *Pyth.* IV. 81, 160, was father of Europa and slain by Artemis. The sense of ἐπόψομενον or ἐφορώω in H. is to "visit or oversee for punishment", as in ν. 214—5, where Ζεὺς... ἀνθρώπους ἐφορᾷ καὶ τίννται ὅστις ἀμάρτη and in ρ. 485—7 cited at 200 *sup.*, also without any such moral element to "survey"; twice with a notion of choosing I, 167. τοὺς ἄν ἐγὼν

ἐπιόψομαι, and β. 294. τάων (γενῶν) ἐγὼν ἐπιόψομαι ἥτις ἀρίστη. If taken in connexion with his brotherhood to Minos, whom Odys. saw θεμιστερόντα νεκρούσιν, λ. 569, and with the doom of Tityos, as above, the meaning probably is that the visit of Rhad. was judicial; comp. the Spartan ἔφοροι. Tityos' offence was violence to Leto, and its scene Panopeus in Phocis. — γαιήιον υἱόν, so γαίης ἐρικυδέος υἱόν, λ. 576.

326—8. ἀπήνυσαν, see mar. for ἀνώω similarly used. The F dropped in Φοικάδ' throws suspicion upon this and perhaps 325. We might, however, in 325 read ὁ γ' ἔνθ' ἦλθεν .. τέλεσσαν .. ἀπήνυσεν. — πηδῶν, "the oar-blade", see App. F. I (14).

330—3. ἔπος τ' ἔφατ' α. τ. λ., see on γ. 374—5. — ὅσα εἶπε, "all that he has said he will do", gracefully dropping all notice of the king's offer of his daughter, and saying nothing to suggest that he had a wife at home, which in θ. 243 is, somewhat inconsistently with this passage. (see note there) assumed by Alcino. This offer was only a suggestion, the former related to Odysseus' return, and was positively fixed (τεκμαίρομαι, 317 *sup.*) for the

|                                          |                                                                           |     |
|------------------------------------------|---------------------------------------------------------------------------|-----|
| a δ. 584 mar.                            | ἄσβεστον <sup>a</sup> κλέος εἶη, ἐγὼ δέ κε πατρίδ' <sup>b</sup> ἱκοίμην.” |     |
| b δ. 471 mar.                            | ὥς <sup>c</sup> οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·                    |     |
| c δ. 620 mar.                            | κέκλετο <sup>d</sup> δ' Ἀργήτῃ <sup>e</sup> λευκώλενος ἀμφιπόλοισιν       | 335 |
| d X. 412, Z. 287,<br>ζ. 71, τ. 418.      | δέμνι' <sup>f</sup> ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ                    |     |
| e η. 233 mar.                            | πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφ' ὑπερθε τάπητας,                        |     |
| f δ. 297—300 mar.                        | χλαῖνας τ' ἐνθέμεναι οὐλας καθ' ὑπερθεν ἔσασθαι.                          |     |
| g γ. 497, ψ. 294,<br>Ω. 647; cf. α. 434. | αἷ <sup>g</sup> δ' ἴσαν ἐκ μεγάρουιο δάος μετὰ χερσὶν ἔχουσai·            |     |
| h ψ. 291, I. 659,<br>Ω. 648; cf. γ.      | αὐτὰρ ἐπεὶ στόρεσαν <sup>h</sup> πυκινὸν λέχος ἐργονέουσαι,               | 340 |
| i γ. 249.                                | ᾧτρυνον <sup>i</sup> Ὀδυσῆα παριστάμεναι ἐπέεσσιν·                        |     |
| k γ. 395, E. 109,<br>Ω. 88; cf. ζ. 255.  | “ὄρσο <sup>k</sup> κέων, <sup>l</sup> ᾧ ξεῖνε· πεποίηται δέ τοι εὐνή.”    |     |
| l cf. ζ. 532, σ. 428,<br>τ. 340.         | ὥς φάν, <sup>m</sup> τῷ δ' ἄσπαστὸν <sup>n</sup> εἰείσατο κοιμηθῆναι.     |     |
| m β. 337, Z. 108;<br>cf. σ. 341.         | ὥς <sup>o</sup> ὁ μὲν ἐνθα καθεῦθε πολύτλας <sup>p</sup> διὸς Ὀδυσσεὺς    |     |
| n θ. 295, ε. 398.                        | τρητοῖς <sup>q</sup> ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ.                   | 345 |
| o ζ. 1.                                  | Ἀλκίνοος δ' ἄρα λέκτο <sup>r</sup> μυχῶ δόμου ὑψηλοῖο,                    |     |
| p η. 1 mar.                              | παρ <sup>s</sup> δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.                |     |
| q γ. 399 mar., α.<br>440 mar.            |                                                                           |     |
| r γ. 402—3 mar.,<br>App. F. 2 (34) mar.  |                                                                           |     |
| s cf. A. 611.                            |                                                                           |     |

338. Φούλας φέσασθαι. 341. φεπέεσσιν. 342. κέφων. 343. εἰφείσατο.

335. ἀμφιπόλοισι H. et var. l. p., ἐν μεγάρουιο P. et var. l. h., ἐν μεγ. Vi. 56, ἀμφιπ. Vi. 5, 133. 338. ἔσεσθαι α, ἔσεσθαι Vi. 5, ἔσασθαι H. β Vin. 56, 133. 341. ᾧτρυνον H. Fl. et omnes edd. præt. Ro., ᾧτρυνον δ' Vi. 56 β, ᾧτρυναν Ro. et in mar. St. 342. ὄρσο κέων ξεῖνε α, ᾧρσο κείων Vi. 133, ὄρσο κέων Vi. 56 β, ὄρσο H.; μοx πεποίητο Vi. 5, —ται α β Vi. 56. 344. κάθενδε β Fl. St. Ox. Er., καθεῦθε α Ro. Wo. et recentt., H. κάθενδε sed —εῦθε ex emend. 347. πόρσαινε Aristar., p.

morrow. — κλέος εἶη, “renown” for such hospitable despatch, cf. σε κλείω κατ' ἀπείρουα γαῖαν, q. 418, where “for thy bounty in relieving want” is implied.

336—9. δέμνι' κ. τ. λ., see on δ. 297—300; for αἰθούσῃ see App. F. 2 (8) (9); for οὐλας App. A. 2 (3).

342. κέων, κέω and κείω (originally κέφω κέφω, cf. Lat. cubo) are epic fut. forms of κείμαι, cf. ξ. 432. βῆ δ' ἱμεναι κείων. This must be distinguished from the other κείων, see on 250—2 sup. — δέ here = γάρ; see on α. 433.

345. τρητοῖς. In the description of the bedstead fashioned by Odys., in ψ. 198, occurs τέτρηνα δὲ πάντα τε-

ρέτρω, where πάντα is the olive-stock (κόρμος). The word τέρετρον is prop. the wimble or augur for boring: with it Odys. bores the holes to receive the pegs which hold his raft. ε. 246. The bed was perhaps suspended from the posts by straps of leather ψ. 201, and these secured by being passed through holes pierced in the posts; cf. τρητοῖο λίθοιο ν. 77. Such straps seem intended in Herod. IX. 118: τοὺς τόνους τῶν κλινέων. This boring seems more likely to be here meant than the notion of carving as a decoration. The λέχεια were probably included in the δέμνια of 336. This is still the night of the 33<sup>rd</sup> day, the sunset of which is mentioned ζ. 321, η. 289.



Ο Δ Υ Σ Σ Ε Ι Α Σ Θ.

### SUMMARY OF BOOK VIII.

On the 34<sup>th</sup> day of the poem the Phæacians attend Alcinoüs' summons to the Assembly and the chiefs are invited to a banquet in honour of Odysseus; for whose return a ship is meanwhile made ready, and the scene changes to the palace (1—61). Alcinoüs, perceiving that the minstrel's song, touching an incident in the Trojan war, affects Odysseus to tears, proposes athletic games as a diversion (62—103). After various contests, Odysseus, at first declining, is roused by a taunt from Euryalus to hurl the quoit, easily surpasses all, and lets out that he is "an Achaean from Troy" (104—233).

Alcinoüs then calls for a dance, which is followed by the song of Demodocus concerning the illicit loves of Ares and Aphroditê (234—369), and this again by gymnastic ball-play and a further dance (370—86).

Alcinoüs orders an apology from Euryalus for his depreciation of Odysseus; Euryalus also presents Odysseus with a sword; other presents from the nobles follow (386—448). After a bath Odysseus makes his acknowledgments to Nausicaa momentarily appearing, and calls on Demodocus to sing the overthrow of Troy, on which Odysseus being affected as before, Alcinoüs is led to enquire his name and story (449—586).

ἦμος<sup>a</sup> δ' ἡοιγένηια φάνη ῥοδοδάκτυλος ἠώς,  
 ὦρνυτ'<sup>b</sup> ἄρ' ἐξ εὐνῆς ἱερὸν<sup>c</sup> μένος Ἀλκινόοιο,  
 ἂν δ' ἄρα διογενῆς ὦρτο πολίπορθος<sup>d</sup> Ὀδυσσεύς.  
 τοῖσιν<sup>e</sup> δ' ἡγεμόνεν<sup>f</sup> ἱερὸν μένος Ἀλκινόοιο  
 5 Φαιήκων ἀγορήνδ'<sup>g</sup>, ἣ σφιν παρὰ νηυσὶ τέτυκτο.  
 ἐλθόντες<sup>h</sup> δὲ καθίζον ἐπὶ ξεστοῖσι<sup>i</sup> λίθοισιν.  
 πλησίον. ἣ δ' ἀνὰ ἄστυ<sup>j</sup> μετώχετο Παλλὰς Ἀθήνη,  
 εἰδομένη<sup>k</sup> κήρυκι δαΐφρονος Ἀλκινόοιο,  
 νόστον<sup>l</sup> Ὀδυσσῆι μεγαλήτορι μητιόσῃα,  
 10 καὶ<sup>m</sup> ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον·  
 “δεῦτ' ἄγε, Φαιήκων<sup>n</sup> ἡγήτορες ἡδὲ μέδοντες  
 εἰς ἀγορὴν<sup>o</sup> ἵεναι, ὅφρα ξεινοιο πύθῃσθε<sup>p</sup>,  
 ὅς νέον Ἀλκίνοοιο δαΐφρονος<sup>q</sup> ἔκετο δῶμα,  
 πόντον<sup>r</sup> ἐπιπλαγχθεῖς, δέμας<sup>s</sup> ἀθανάτοισιν ὁμοῖος.”

a β. 1 mar.  
 b β. 2 mar.  
 c η. 167 mar.; cf.  
 β. 409 mar.  
 d cf. ι. 504, 530.  
 e 421.  
 f ζ. 266, η. 44, θ. 12.  
 g 422, π. 408. A.  
 623.  
 h γ. 406 mar.  
 i β. 383 mar.  
 k B. 280.  
 l α. 87, ε. 31, ψ. 68.  
 m β. 384 mar.  
 n η. 186 mar.  
 o θ. 5 mar.  
 p κ. 537; cf. λ. 494,  
 505, ρ. 510.  
 q α. 180 mar.  
 r η. 239, γ. 73 mar.  
 s γ. 468 mar.

7. *Φάστω.* 8. *Φειδομένη.* 10. *Φεκάστω.*

5. *Φαιήκων δ' ἀγορὴν* A. Vi. 5. 8. *κούρη γ.* 10. *pro hoc v. ἡ λαοὺς μὲν ἄνωγ' ἀγορήνδ' ἵεναι Φαιήκων* Vi. 56, sed 50, 5, 133 ut nos. 12. *πύθῃσθε* Eu. et sic in mar. St., *πύθῃσθε* rell. 14. *ἐπιπλαγχθεῖς* Vi. 5., *ἐπὶ πλαγχθεῖς* I Vi. 133.

1—14. The thirty fourth day. The Phæacian assembly is summoned. Pallas, taking the form of the officiating herald, prepares them to take an interest in Odys.

1. See on β. 1.

3—4. *πολίπορθος*, here first in the poem, but see on α. 2. Some wrote *πολίπορθος*, La Roche *Textk.* The form *πολιπόρθιος* also occurs (mar.). — *τοῖσιν*, Odys. accompanied, and so doubtless did the sons of Alcinoi, who are named 118—9 *inf.*, though not now. Hence the plur. *τοῖσιν*. — *ἱερὸν μένος* a term of dignity not implying sanctity or moral worth, as is shown by its being applied to Antinoüs (mar.); comp. note on *ἱερὴ* vs β. 409.

5—8. *ἀγορήνδ'* mentioned η. 43—4 in conjunction with the harbour, shipping etc., and described as being *καλὸν*

*Ποσιδίον ἀμφὶς* ζ. 266, where see note. Ni. denies that the place mentioned in ζ. is intended here, which seems to me unfounded. — *καθίζον* i. e. the same persons as *τοῖσιν* v. 4, but the king and Odys. seem specially in view in *πλησίον* following. Hence a mark of honour is implied. Aristar. accentuated *καθίζον καθεύδον* as the simple words: correct *κάθιζε* in ε. 326 to *καθίζε*. — *ξεστοῖσι λίθ.*, see on γ. 406. — *ἀνὰ ἄστυ*, she similarly acts β. 383 foll. and in B. 279 adopts the same guise of a herald. For this busy character of Pallas see App. E. 4 (12). — *δαΐφρονος*. see on α. 48.

10—14. *ἐκάστω*, limited apparently to the *ἡγήτορες ἡδὲ μέδοντες* of 11. — *ἄγε* see on β. 212. — *δῶμα* here after *ἔκετο*, as *δῶ* after *ἔσαν* α. 176, where see mar. — *δέμας κ. τ. λ.*, the effect



|                                                                                           |                                                                         |    |
|-------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|----|
| a <i>Γ</i> . 174, <i>X</i> . 346.                                                         | ὥς εἰποῦς ὥτρυνε μένος <sup>a</sup> καὶ θυμὸν ἐκάστων.                  | 15 |
| b <i>γ</i> . 7, 31.                                                                       | καρπαλίμως δ' ἐμπληντο βοροτῶν ἀγοραί τε καὶ ἔδραι <sup>b</sup>         |    |
| c <i>φ</i> . 58.                                                                          | ἀγρομένων <sup>c</sup> πολλοὶ δ' ἄρα θηήσαντο <sup>d</sup> ἰδόντες      |    |
| d <i>ε</i> . 74 mar.                                                                      | υἱὸν <sup>e</sup> Λαέρταο δαΐφρονα· τῷ δ' ἄρ' Ἀθήνη                     |    |
| e <i>δ</i> . 555.                                                                         | θεσπεσίην <sup>f</sup> κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,              |    |
| f <i>β</i> . 12 mar.                                                                      | καὶ μιν μακρότερον <sup>g</sup> καὶ πάσσονα θῆκε ἰδέσθαι,               | 20 |
| g <i>κ</i> . 395—6.                                                                       | ὥς κεν Φαίηκεσσι φίλος πάντεσσι γένοιτο                                 |    |
| h <i>ε</i> . 88, <i>ξ</i> . 234, <i>Γ</i> . 172, <i>Σ</i> . 386, 394; cf. <i>ρ</i> . 578. | δεινός τ' αἰδοῖός <sup>h</sup> τε, καὶ ἐκτελέσειεν <sup>i</sup> ἀέθλους |    |
| i <i>φ</i> . 135, 18 <sup>u</sup> , 268, <i>Ζ</i> . 5.                                    | πολλούς, τοὺς Φαίηκες ἐπειρήσαντ' <sup>k</sup> Ὀδυσῆος.                 |    |
| k <i>ν</i> . 336, <i>φ</i> . 180, 268, 410, <i>ω</i> . 216; cf. <i>δ</i> . 119.           | αὐτὰρ <sup>l</sup> ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,               |    |
| l <i>β</i> . 9 mar.                                                                       | τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν·                             | 25 |
| m <i>η</i> . 168 mar.                                                                     | “κέκλυτε, Φαίηκων <sup>m</sup> ἡγήτορες ἡδὲ μέδοντες,                   |    |
| n <i>η</i> . 187 mar.                                                                     | ὄφρ' <sup>n</sup> εἰπῶ τά με θυμὸς ἐνὶ στήθεσσι κελεύει.                |    |
| o <i>ζ</i> . 206 mar. <i>η</i> . 239.                                                     | ξεῖνος ὅδ', οὐκ οἶδ' ὅς τις, ἀλώμενος <sup>o</sup> ἵκετ' ἐμὸν δῶ,       |    |
| p cf. <i>M</i> . 239—40.                                                                  | ἢ ἐπρὸς ἡοίων <sup>p</sup> ἢ ἐσπερίων ἀνθρώπων·                         |    |
| q <i>η</i> . 151. <i>θ</i> . 31, <i>λ</i> . 357.                                          | πομπήν <sup>q</sup> δ' ὀτρύνει καὶ λίσσεται ἔμπεδον <sup>r</sup> εἶναι. | 30 |
| r cf. <i>θ</i> . 453, <i>Α</i> . 314.                                                     | ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.                         |    |
| s <i>κ</i> . 327, 551, <i>B</i> . 703, 726 et al.                                         | οὐδὲ <sup>s</sup> γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δώμαθ' ἵκηται,        |    |

15. *Φειποῦς* ἄνθρωπον τε *Φεκάστω*. 17. *Φιδόντες*. 20. *Φιδέσθαι*. 25. *μετέ-  
Φειπεν*. 27. *ὥς Φεῖπω*. 28. *Φοῖδ'*. 29. *Φεσπερίων*.

16. *ἐμπληντο* A. S. V. 5 Ro. Ald. Hesych. *ἐπληντο* Vi. 133; *mox* ἔδραι τε Vi. 5.. 17. *δ' ἄρ'* (sive δ' ἄρα) A. K. N. Vi. 5, 56, 133 H. Eu. Ro. et St. in mar. Wo. et recentt., γὰρ Fl. St. Ern. Barn. et v. l. Vi. 133. 18. *δαΐφρονος* Vi. 56, γ. 19. *καρπαλίην*... ὤμους Vi. 5, ὤμω α. 20. *μακρότατον* α. γ. 23. † Zenod., h. 4., οὗς I Vi. 5. St. Barn. Ern., τοὺς H. Eu. Ro. Wo. et recentt., ita Apollon. s. v. *ἀέθλους*. 27. om. I. Vi. 5, † La R., *κελεύσει* Vi. 133 a man. 2<sup>da</sup>. 29. *ἡώων* M. 31. *ἐποτρυνώμεθα* Vi. 50.

of the magic grace of person mentioned *ξ*. 235 foll., and renewed *inf.* 19—21, although perhaps *Odys.* was unconscious of it; *η*. 208—10.

15—45. The Phæacians, thronging to the Assembly, admire *Odys.* The king introduces him as a wanderer awaiting his return, for the prompt despatch of which he gives orders, and invites the nobles to a banquet in honour of the guest.

17—25. *θηήσαντο* implies admiration; see on *θηεῖτο* *θηήσατο*, *ε*. 75—6; for the *-ηη-* comp. *νηήσασθαι*, *κηήνον* (*κηάινω*). — *πάσσονα*, see *Student's Gr. Gr.* § 189 D., for this class of comparatives. — *ἀέθλους πολλούς*, bodily strength and prowess were to the

Greek mind implied by beauty; so *Pind. Ol.* VIII. 24 foll. *ἦν δ' εἰσορᾶν καλός· ξργῶ τ' οὐ κατὰ εἶδος ἐλέγχων*, comp. *Ol.* IX. 99, 141. The only contest in which he subsequently engages is that of the quoit, he gives however a general challenge (186 foll., 214—29). On the whole 22—3 are probably interpolated. — *τοὺς*, the dative is more common of the action in which the trial consists; so *πόδεσσιν inf.* 120, *ἐγχείη E.* 279; probably attraction may here account for the preference given to the accus.

28—30. *ὅς τις* i. e. *ὅστις ἐστί*. — *δῶ* see on 13 *sup.* — *ἡοίων ἢ ἐσπ.*, east and west, following the sun, are the most rudimentary conceptions of geographical direction; comp. *α*. 24 κ. 190, — *ἔμπεδον*, i. e. *πομπήν*.

ἐνθάδ' ὁδυνόμενος δηρὸν μένει εἵνεκα<sup>α</sup> πομπῆς.  
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν<sup>β</sup> εἰς ἄλλα δι᾿ αὐ  
 35 πρωτόπλοον,<sup>γ</sup> κούρω δὲ δύω καὶ πεντήκοντα<sup>δ</sup>  
 κρινάσθων κατὰ δῆμον, ὅσοι<sup>ε</sup> πάρος εἰδὼν ἄριστοι.  
 δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν<sup>ς</sup> ἔρετμά  
 ἔκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε<sup>ς</sup> δαῖτα,  
 ἡμέτερόνδ' <sup>h</sup> ἐλθόντες· ἐγὼ δ' εὖ πᾶσι<sup>ι</sup> παρέξω.  
 40 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι·<sup>κ</sup> αὐτὰρ οἱ ἄλλοι  
 σκηπτοῦχοι βασιλῆες<sup>λ</sup> ἐμὰ πρὸς δῶματα καλὰ  
 ἔρχεσθ', ὄφρα ξείνον<sup>μ</sup> ἐνὶ μεγάροισι φιλέωμεν·  
 μηδέ τις ἀρνεῖσθω· καλέσασθε δὲ θεῖον<sup>ν</sup> αἰοιδόν,  
 Δημόδοκον· τῷ γάρ ῥα θεὸς<sup>ο</sup> πέρι δῶκεν αἰοιδήν,  
 45 τέρπειν,<sup>ρ</sup> ὅππῃ θυμὸς<sup>q</sup> ἐποτρύνῃσιν<sup>ρ</sup> αἰεῖδεν.”

a cf. v. 180.  
 b π. 348, A 141,  
 E 76.  
 c cf. M. 26.  
 d cf. II. 170, B.  
 719; cf. 509-10.  
 e II. 23 cf. M. 103.  
 N. 117, 128.  
 f cf. β. 419 mar.,  
 δ 519, ε 103, 179,  
 563, μ. 146, ν. 76,  
 Π. 170.  
 g α. 374, β. 139, λ.  
 186, ν. 23.  
 h cf. β. 55 mar.,  
 ρ. 534.  
 i cf. σ. 316.  
 k I. 68; cf. L. 621.  
 l β. 231 mar.  
 m η. 190, ο. 54, 69;  
 cf. ι. 478, Z. 15,  
 Γ. 207.  
 n α. 336, ψ. 133.  
 143, φ 17, θ 87,  
 539, ν. 27, π 252,  
 ρ. 359, ω. 438.  
 o ρ. 385, χ. 346-8,  
 β. 116, η. 110,  
 N. 727.  
 p I. 186, 189.  
 q ι. 139, Z. 439,  
 O. 43.  
 r 91.

35. κούροι α γ S. A. Vi. 5, 56, κούρω Eu. et rell. 36. ἦσαν ἄριστοι A. G. M. Vi. 56. 39. πάντα Vi. 50 pro πᾶσι. 42. ἔρχεσθ' H. Eu. Fl. Wo. et recentt. ἔρχεσθ' Ro. St. Barn. Ern. Ox. 42. μεγάροισι Vi. 50 Wo. et recentt., μεγάροις α γ A. ex emend. I. K. S. V. Vi. 50 Eu. et edd. vet.; mox φιλείομεν Vi. 56, φιλέωμεν Vi. 5, 50, 133. 45. τέρπειν A. M. V. Vi. 5, 50, 133, H. Fl. Ald. Ro. et in mar. St. et recentt. coll. α. 347, τερπνῆν I. K. S. Vi. 56 St. Barn. Ern. Wo., utrumq. Eu. <sup>ρειν</sup> τέρπειν α., post 45. Vi. 5 reiterat v. 43 sed καλέσασθαι pro καλέσεσθε δὲ.

34-39. ἄγε see on β. 212. — πρωτόπλοον, Eust. on the accent says that, if parox. as some would have it, it would seem to belong to the words which denote number, ἀπλός διπλός etc. — δύω καὶ π. see App. F 1 (16) (17). — πάρος, of time, “heretofore”, as in 31 *sup.* — ἄριστοι, a picked crew, used perhaps to do such errands, comp. 31-2 *sup.* — δησάμενοι, see App. F. 1 (14) (17). — θοήν, comp. λῦσεν δ' ἀγορὴν αἰψηρήν β. 257 and note. — εὖ... παρέξω, perhaps including provisions for the voyage. — ἀλεγύνετε, used always of δαῖτα, as here; the kindred ἀλεγίζω is limited to Il., relates only to persons, and has always οὐ conjoined; ἀλέγω is used both with οὐ and without, and of things (but rarely, as νηῶν ὄπλ' ἀλέγουσιν, ζ. 268,) as well as of

persons, also absolutely, cf. κύνας οὐκ ἀλεγούσας, τ. 154. Doederlein would connect with this the Lat. *diligens, negligens, religio*, n. b. ἀλγύνω, “to cause pain”, is post-Homeric. The king’s bidding is, “get ready a feast at our palace”, implying probably that, though he provide, he will *not* share it; comp. the terms of the invite to the princes, ἐμὰ πρ. δῶματα ἔρχεσθ', ὄφρα... φιλ., implying his presence at *their* feast.

41-45. σκηπτοῦχοι. These were 12 in number, 390 *inf.*, and enjoyed entertainment at the royal table v. 8, 9. Such were the ἄριστοι or chief confederate Greek princes before Troy Δ. 259. — αἰοιδόν, he seems to have been minstrel in ordinary, v. 9. for the esteem paid to αἰοδοί see on γ. 268. — θεός, more specifically μούσα, 63 *inf.*

a 104.  
b β. 405 mar., 413.  
M. 251, N. 833,  
F. 144.  
c β. 231 mar., Ξ. 93.  
d 43 mar.  
e 36 mar.; cf. δ.  
778, N. 129.  
f A. 327, 621, ζ.  
94, π. 358.  
g β. 407 mar.  
h δ. 780—3 mar.  
i δ. 785 mar.  
k β. 10, γ. 109.  
l 13.  
m δ. 15.  
n App. F. 2 (8)  
mar.  
o π. 341, ρ. 604.  
v 164.  
p α. 395.  
q v. 250, Ψ. 147;  
cf. Z. 174.  
r γ. 476, ξ. 423,  
438, Ψ 32, K. 264.  
s O 547, α. 92 mar.

ὥς<sup>a</sup> ἄρα φωνήσας<sup>b</sup> ἡγήσατο, τοὶ δ' ἄμ' ἔποντο  
σκηπτούχοι·<sup>c</sup> κήρυξ δὲ μετῴχετο θεῖον<sup>d</sup> αἰδόν.  
κούρω δὲ κρινθέντε<sup>e</sup> δύω καὶ πεντήκοντα  
βήτην, ὥς ἐκέλευσ', ἐπὶ θιν' <sup>f</sup> ἀλὸς ἀτρυγέτοιο.  
αὐτὰρ<sup>g</sup> ἐπεὶ <sup>h</sup> ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν, 50  
νῆα<sup>h</sup> μὲν οἷ γε μέλαιναν ἄλως βένθοσδε ἔρυσσαν·  
ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,  
ἡρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισιν,  
πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν.  
ὕψου<sup>i</sup> δ' ἐν νοτίῳ τήν γ' ὤρμισαν· αὐτὰρ ἔπειτα 55  
βάν<sup>k</sup> <sup>l</sup> ἔμεν Ἀλινόοιο<sup>l</sup> δαΐφρονος ἔς μέγα<sup>m</sup> δῶμα.  
πλῆντο δ' ἄρ' αἶθουσάιν<sup>n</sup> τε καὶ ἔρκεα<sup>o</sup> καὶ δόμοι ἀνδρῶν  
[ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν νέοι<sup>p</sup> ἠδὲ παλαιοί].  
τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ'<sup>q</sup> ἰέρυσεν  
ὀκτώ δ' ἀργιόδοντας<sup>r</sup> ὕας δύο δ' εἰλίποδας βοῦς·<sup>s</sup> 60

51. *Ἔρυσσαν.*

47. κήρυξ Vi. 5, 50. 48. κοῦροι A. M. S. V. Vi. 50, 56 Fl., <sup>oi</sup> <sup>wo</sup> κούρω ποιροι Vi. 133, α. κούρω Vi. 50 rell.; *mox* κρινθέντε A. I. K. M. Vi. 5, 56 Eu. et edd. usque ad Barn., κρινθέντε S., κρινθέντε H. et h., κρινθέντες sed supra ες ser. ε Vi. 133. 49. ἐκέλευ· A. I., ἐκέλευσ' var. l. Bek.; *mox* ἰερόν μένος Ἀλκινόοιο v. l. M. 53. ἡρτύνοντο in text post. ras. H. sic Q. B. h., ἡρτύναντο Eu. b. h. q. et edd., <sup>ανά</sup> <sup>ανά</sup> ἡρτύνοντο A. H. ex ras. K. 54. *pro* ἀνα κατὰ B. Q. b. q. κατὰ α., ἀνά Vi. 50, 133, Eu. Wo. et recentt., παρὰ A. G. H. I. K. M. V. Vi. 5, 56; *mox* δ' B. Q. Eu. et edd. vett., θ' α. Wo. et recentt.; *mox* πέτασσαν (sive πέτασαν) Vi. 133 Eu. α. in mar. Fl. Ro. et edd., τάνυσσαν A. G. I. K. M. V. α. Vi. 5, 56. H. B. Q. h. b. q. 55. εἰνοδίῳ (ἐννοδίῳ La R.) Aristoph. h. vid. ad δ. 785, *mox* τήν δ' Vi. 50, 133. Eu. Ro. τήν γ' rell.; *mox* εἰρυσσαν Schol. ad Ξ. 77; *mox* *pro* αὐτὰρ ἔπειτα Vi. 50, 133 ἐκ δ' ἔβαν αὐτοί. 58. om. H. I. K. Vi. 56, 550. Eu., habent A. G. M. Vi. 133.

46—61. The herald summons the minstrel, the ship is launched and moored in readiness. The nobles and the crew (perhaps others also) then go with the king to the palace, where a sumptuous banquet is prepared.

50—55. For the details of launching etc. see App. F. 1 (10) (13) and note on δ. 784, for ἰστία App. F. 1 (7) and note \*\*, and for ἀνά . . πέτασσαν note \*\*. *ibid.* (7). The long delay there noticed after launching suggests the possibility of an enlargement of the plan of the poem, by inserting the narrative of Odysseus in books ι . . . μ. This, however, need not therefore have proceeded from a later poet; see Pref. Part I. ix, x.

57—61. For the structural parts αἶθουσαι κ. τ. λ. see App. F. 2 (5) — (9).

58. This verse probably belongs not here, it being irrelevant and frigid after the young men (κοῦροι) and the elders (βασιλῆες) have been specially mentioned as invited, to recite the fact here. It seems made up of 17 *sup.* and α. 395. The animals slaughtered constitute the *Suovetaurilia* of Livy I. 44. — ἀργιόδοντας, for the first component element see on β. 11 (end). — εἰλίποδας "shuffle-gaited"; Buttman *Lexil.* 44, 16, renders "stamping with their feet", i. e. so called as peculiarly fitted for treading out corn. This he founds on the remark of Hip-



τοὺς δέρον ἀμφὶ θ' ἔπον<sup>a</sup> τετύκοντό<sup>b</sup> τε δαῖτ'<sup>c</sup> ἐρατεινήν.

a τ. 421, H. 316, Σ. 559.

b π. 478, ω. 384, μ. 307, υ. 390, Δ. 467.

c υ. 117.

d 471, α. 346.

f δ. 237, 392.

g N. 340, τ. 18, φ. 290.

h η. 162 mar.

i 105, 254, χ. 332, 340.

k θ. 473; cf. ι. 7.

l α. 127 mar.

m 105, α. 440 mar., Ω. 268.

n 105, 254, 261, 537, χ. 332, ψ. 133.

o ζ. 111, K. 127, Δ. 795.

p π. 296.

q Δ. 629, I. 217.

κῆρυξ<sup>d</sup> δ' ἐγγύθεν ἦλθεν, ἄγων ἐρίηρον αἰοιδόν,

τὸν περὶ μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν<sup>f</sup> τε κακόν τε<sup>e</sup>

ὀφθαλμῶν μὲν ἄμερσε,<sup>g</sup> δίδου δ' ἡδεῖαν αἰοιδήν.

65 τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον<sup>h</sup> ἀργυρόηλον<sup>i</sup>

μέσσω<sup>k</sup> δαιτυμόνων, πρὸς κίονα<sup>l</sup> μακρόν ἐρείσας.

καδ' δ' ἐκ πασσάλου<sup>m</sup> κρέμασεν φόρμιγγα<sup>n</sup> λίγειαν

αὐτοῦ ὑπὲρ κεφαλῆς, καὶ ἐπέφραδε<sup>o</sup> χερσὶν<sup>p</sup> ἐλέσθαι

κῆρυξ· παρ' δ' ἐτίθει κάνεον<sup>q</sup> καλήν τε τράπεζαν,

62. ἐρίηρον. 64. δίδους φηδεῖαν.

62—3. inter hos vv. P. et Vi. 5, 56 habent Δημόδοκον λιγύφωνον ἔοντα θεῖον αἰοιδόν. 62. κῆρυξ Vi. 5, 50; ἦλθε φέρων H. A. G. M. cf. ad 171 inf., ἦλθεν ἄγων A. a man. rec. 63. μοῖρ' ἐφίλησε e., μοῦσ' ἐφίλησε H. ex emend. 64. ὀφθαλμῶν A. Vi. 50 ex emend., ὀφθαλμοῦ Schol. N. 340, ὀφθαλμῶν Aristonicus ad B. 599 Apoll. Soph. 24, 32. 67. πασσάλου A. H. I. K. M.

γ. V. Vi. 5, 50, 56, 133. Eu. et edd. vett., -όφι Q. q. Wo. et recentt.; δῆσεν Aristoph., κρέμασεν h. Arist.; sic ad v. 105 inf.; λιγείαν hic et 105, sed λίγειαν 254 Vi. 50, 56. H. St. Barn. Ern., λιγείαν semper Ox. Bek., λίγειαν b. q., sic semper Eu. Wo. Di. Fa., λιγείην Vi. 5. 69. κῆρυξ K. Vi. 5, 50.

pocrates that they have their joints loose (χαλαρά). But it is the peculiarity of the action as it meets the eye, not any mechanical result of it, which is the basis of the epith. Comp. ἵπποι ἀερίπποδες. The horse, as he lifts higher, so he sets down the foot with a more sudden impact than the ox, who has a rolling shuffle; so Shaksp. speaks of "heavy-gaited toads".

61. The minstrel is introduced and placed and joins the banquet, then Muse-inspired sings a lay of the Trojan war.

63—64. The αἰοιδός is the Muse's darling; she gave him, as Zeus gives mortals, ἀγαθόν τε κακόν τε (δ. 237); so Odys. to Eumæus, o. 488—9, σοὶ μὲν παρὰ καὶ κακῷ ἔσθλόν ἐθηκεν Ζεύς. Why she did so does not enter into the poet's thought, any more than why Zeus does so. The mystery of suffering was a puzzle to men of old, as now. Homer's own case has been supposed hinted at, comp. Hy. Apollo 172, τυφλὸς ἀνὴρ κ. τ. λ.; but without asserting the truth of the legend, some individual αἰοιδός thus gifted and sightless was probably that

on which the poet's conception of Demodocus was moulded. The case of Thamyris, maimed (πηρόν) by the Muses and deprived of song, for his audacity in challenging them is wholly different. B. 599 foll. With ἄμερσε cf. ὅσσε δ' ἄμερδε Hes. Theog. 698.

67. καδ' ... κρέμασεν we should probably say "hung it up", the strict sense is, "let it hang down", so as to be within easy reach. For similar uses of the πασσάλον see mar., also cf. Pind. Ol. I. 25—7, ἀλλὰ Λωρίαν ἀπὸ φόρμιγγα πασσάλου λάμβαν'. For ἐπέφραδε in sense of showed or pointed out how, see mar. The accentuation of λίγειαν fluctuates even in the same mss. (mid. mar.): similarly Aristar. wrote ταρφεῖαι θαμεῖαι, but Dion. Thrax ταρφεῖαι θαμεῖαι (La Roche, Textkritik p. 360—1). The κάνεον was used for other eatables besides bread v. 300. The material of one in Δ. 629 is χαλκός. A broad shallow dish may be conceived as meant. See Eurip. Iphig. in Aul. 1565, 1569, Electr. 810 foll. Placing the table last is of course a πρωθύστερον.

a 89, I. 224, Σ. 545.  
 b A. 263, Θ. 189,  
 π. 141.  
 c α. 149—50 mar.  
 d Y. 118, ξ. 465, Z.  
 256.  
 e I. 189, 524.  
 f cf. ψ. 74, λ. 122—3,  
 Z. 271, H. 187,  
 O. 177, K. 416,  
 Σ. 75, 371, II. 56.  
 g τ. 108, Θ. 192,  
 ι. 20, 264.  
 h M. 421.  
 i γ. 336, 420 mar.;  
 cf. A. 48.

πὰρ δὲ δέπας<sup>a</sup> οἴνοιο, πειῖν,<sup>b</sup> ὅτε θυμὸς ἀνώγοι. 70  
 οἷ δ'<sup>c</sup> ἐπ' ὀνεῖαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 μούσ' ἄρ' αἰοιδὸν ἀνῆκεν<sup>d</sup> ἀειδόμεναι<sup>e</sup> κλέα ἀνδρῶν,  
 οἴμης<sup>f</sup> τῆς τὸτ' ἄρα κλέος<sup>g</sup> οὐρανὸν εὐρὺν ἵκανε,  
 νεῖκος Ὀδυσσεύος καὶ Πηλεΐδew Ἀχιλλῆος, 75  
 ὣς ποτ' ἐδηρίσαντο<sup>h</sup> θεῶν<sup>i</sup> ἐν δαιτὶ θαλερῇ

## 70. Φοῖνοιο.

70. ἀνώγει G. H. I. K. M. Vi. 5, 50. Eu., ἀνώγοι Vi. 56. edd., ἀνώγει<sup>oi</sup> Vi. 133.  
 72. ἔντο A. I. Vi. 5, 56. 73. ἐνῆκεν var. l. e. 73—74. ἀνδρῶν οἴμης in  
 mar. St. var. l. Eu. 76. δηρίσαντο cum var. l. δηριόωντο et vice versâ in  
 78 codd. nonnulli, δηρησαντο I.

70. Comp. *Laudibus arguitur vini vinosus Homerus, Ennius ipse pater nunquam nisi potus ad arma Prosiluit dicenda.* Hor. Ep. I. xix. 6—8. The English reader will remember in Scott's *Lay*, II, 34.

How long, how deep, how zealously  
 The precious juice the minstrel quaffed.

74—75. ἀνῆκεν, common in this sense; see mar., ἐνῆκεν is more rare but is also a var. l. here. — κλέα ἀνδρῶν, thus ancient epic conveys a presumption in favour of its own foundation on fact, whatever exaggeration or admixture the fact might have undergone. See on α. 348—9; cf. our own ballads of Cheviot (Chevy Chace) and Otterburne. The early school of oral song in Greece probably yielded similar rhapsodies of which Homer availed himself (Pref. I. XL, n. 72). — οἴμης τῆς, the relative attracting the antecedent is not uncommon in H. (mar.) and occurs in later Greek as a recognized usage (Donalds. *Gr. Gr.* § 404). Comp. Virg. *Aen.* I. 573, *Urbem quam statuo vestra est. οἴμη*, akin to οἶμος "road or track", cf. οἶ-σω ducam, probably "line drawn", "strain", was the earliest meaning; thus in A. 24 the οἶμοι of Agamemnon's armour seem to be bands or stripes; akin is προ-οἶμιον, prelude.

76—82. This contest is referred by the Scholl. to the time after Hector's death, when Achilles was for direct onslaught and Odys. for stratagem.

Sophocles, in a lost play called the *Συνδεδίπνον* or the *Ἀχαιῶν Σύλλογος*, introduced a quarrel between these chiefs belonging to the earliest period of the war. Achilles was asked to a banquet too late to please his self-importance (Proclus, Epitome of Cypria), and threatened to decamp home at once. Odys. there says (*Fragm.* 152 Dind. ap. Plutarch. *Moral.* p. 74 a.):

ἔγῳδ' ὃ φεύγεις, οὐ τὸ μὴ κλύειν  
 κακῶς,  
 ἀλλ' ἐγγὺς ἔκτωρ ἐστίν· οὐ μένειν  
 καλόν,

whence it is clear that *then* Hector was living. This, however, was after his death, when, the oracle having foretold that such an event should shortly precede the capture of Troy (79 foll.), Agamemnon χαῖρε νόω, as at good omen. In no other way could such an episode have sufficient importance to be ranked as one which οὐρανὸν εὐρὺν ἵκανε, or so impress the mind of Agam. as to cause his exultation. V. 81—82 were not in some ancient copies, and the Harl. Schol. says are rejected (ἀθετοῦνται). Probably 81 is genuine and 82 added later. πῆματος ἀρχή means the "beginning of the end" — the final πῆμα or penal suffering of the city. We may suppose a solemn banquet on the resumption of war after the armistice with which the Iliad closes, as being the θεῶν δαῖς here intended. The gods were regarded as sharing by virtue of the sacrifice and libation.

- ἐκπάγλοις<sup>a</sup> ἐπέεσσιν, ἄναξ<sup>b</sup> δ' ἀνδρῶν Ἀγαμέμνων  
 χαῖρε νόω, ὅτ' ἄριστοι Ἀχαιῶν θηριόωντο.<sup>c</sup>  
 ὥς γὰρ οἱ χρεῖων μυθήσατο<sup>d</sup> Φοῖβος Ἀπόλλων  
 80 Πυθοῖ<sup>e</sup> ἐν ἡραθέρῃ, ὅθ' ὑπέρβη<sup>f</sup> λάϊνον<sup>g</sup> οὐδὸν  
 χρησόμενος.<sup>h</sup> τότε γὰρ ἦα κυλίνδετο<sup>i</sup> πῆματος ἀρχή  
 Τρωσὶ<sup>k</sup> τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ<sup>l</sup> βουλὰς.  
 ταῦτ' ἄρ' αἰοιδὸς<sup>m</sup> ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 πορφύρεον<sup>n</sup> μέγα φᾶρος ἑλὼν<sup>o</sup> χερσὶ στιβαρῇσιν  
 85 κακ<sup>p</sup> κεφαλῆς εἵρουσσε, κάλυψε δὲ καλὰ<sup>q</sup> πρόσωπα·  
 αἶδετο<sup>r</sup> γὰρ Φαίηκας ὑπ' ὀφρύσι<sup>s</sup> δάκρυα λείβων.  
 ἦ τοι ὅτε<sup>t</sup> λήξειεν αἰείδων θεῖος<sup>u</sup> αἰοιδὸς,  
 δάκρυ<sup>v</sup> ὁμορξάμενος κεφαλῆς ἄπο φᾶρος ἔλεσκεν,  
 καὶ δέπας<sup>w</sup> ἀμφικύπελλον ἑλὼν σπείσασκε<sup>x</sup> θεοῖσιν.  
 90 αὐτὰρ ὅτ' ἂψ ἄρχοιτο, καὶ ὀτρύνειαν<sup>y</sup> αἰεῖδεν

- a O. 198, q. 216; cf. x. 448.  
 b A. 172 *etsaepiss. in li.*  
 c 76 mar.; cf. Φ. 389—90.  
 d μ. 155, β. 159.  
 e λ. 581, B. 519, I. 405.  
 f π. 41, q. 30, ψ. 88.  
 g I. 404.  
 h x. 492, 565, λ. 165.  
 i β. 163 mar., P. 99.  
 k Θ. 431.  
 l O. 71, λ. 276, 437; cf. π. 403.  
 m α. 325 mar.  
 n Θ. 221, x. 230—1, δ. 115 mar.  
 o δ. 506 mar.  
 p ψ. 156, ω. 317, z. 24.  
 q o. 352, σ. 192, T. 285.  
 r ζ. 221, O. 563.  
 s N. 88, δ. 153 mar.  
 t I. 191.  
 u δ. 17 mar.  
 v z. 124, λ. 527, 530.  
 w I. 656, A. 584, Z. 220, Ψ. 656, 663, 699.  
 x II. 227, η. 137, 165.  
 y 45.

77. *ἑπέεσσιν*· *ἄναξ*. 79. *φοι*. 85. *φείρουσσε*.

81—2. † deerant apud quasdam ἐκδόσεις, h. 81 var. l. *χρεῖόμενος* Barn. 82. *μεγάλιοι* ἐκκητι Vi. 56 in mar. 84. *φᾶρος* A. Vi. 50, 56, 133, *χερσὶν ἑλὼν* φάρος G. 87. *διὸς* E., *θεῖος* var. l. e. 88. *ἀπό* Vi. omn. 90. *ὀτρυν-  
 νείεν* M.

77—81. *ἐκπάγλοις*, comp. *ἔπος* . . . *ἐκπαγλον* καὶ *αἰεῖς*, q. 215—6. The Herodotean *ἐκπαγλῆομαι* and the *ἐκ-  
 πληξίς* of Attic poetry and prose (L. and S.) vindicate the origin of this word from *πληγ-* *πλήσσω*, in sense of wondrous, shocking, harsh, against Doed., who, from its use in one pas-  
 sage as epith. of *χειμῶν*, ξ. 522, would derive it from *πάγος* "frost". — *θη-  
 ριόωντο*, see App. A. 2. — *χρεῖων*, epic form of Ion. *χρέων*, Att. *χράων* *oraculum edens*, comp. *χρησόμενος* 81 *inf.*, *oraculum scitaturus*. — *τότε*, omitting 82, refers to the time when the oracle was fulfilled by the quarrel, not when it was uttered. If 82 be read, then the *ἀρχὴ πῆματος* to both parties must mean the beginning of the war, and *τότε* refer to the time of delivering the oracle; but the whole clause to

the end of 82 then loses weight and seems to draw attention emphatically to a circumstance of no importance. For *λάϊνον οὐδὸν* see App. F. 2 (23).

82—103. *Odys.*, overcome by memory of the past, sheds tears at the lay. The Phæacians are delighted at it and stimulate the singer with applause; Alcinoüs, with more discernment, thinks they have had enough of it, and proposes athletic games.

85—95. *κακ κεφαλῆς*, "down over his head?" Ni. remarks on the group of the sacrifice of Iphigenia, in which Agamemnon is represented with covered head, as veiling his grief. — *λήξειεν*, on the sequence of optat. and aor. in *-σκον* see App. A. 9 (20). — *δέπας ἀμφικ.* see App. A. 8 (2). It is implied that there were at least several oral pauses in the song. —



a 108, ζ. 257.  
 b d. 597, ρ. 518—20.  
 c 532—5, A. 22.  
 γ. 86.  
 d ε. 158.  
 e E. 665.  
 f α. 157.  
 g cf. η. 274.  
 h ε. 386 mar.  
 i η. 186, θ. 26.  
 k η. 136, θ. 11.  
 l ξ. 456, T. 167.  
 m cf. ρ. 271, α. 152.  
 n θ. 145, 184, Ψ.  
 707, 753.  
 o 251—3.  
 p 241—3.  
 q 252, A. 103, 121.  
 Σ. 60, 90, μ. 43,  
 r cf. τ. 325—6.  
 s 206.  
 t Ψ. 701.  
 u 128.  
 v 46.  
 w 67 mar.  
 x γ. 37.  
 y δ. 301.  
 z ε. 237.  
 aa 11, 91 mar.  
 bb I. 124, 127, 266.  
 cc β. 10, ρ. 4, ω. 120.  
 dd ρ. 67, K. 517.

Φαιήκων<sup>a</sup> οἱ ἄριστοι, ἐπεὶ τέρονοντ'<sup>b</sup> ἐπέεσσιν,  
 ἄψ' Ὀδυσσεὺς κατὰ κροῖτα καλυψάμενος ροάασκεν.  
 ἐνθ'<sup>c</sup> ἄλλους μὲν πάντας ἐλάνθανε δάκρυα<sup>d</sup> λείβων,  
 Ἀλκίνοος δέ μιν οἶος ἐπεφρόσασα<sup>e</sup> ἡδ' ἐνόησεν,  
 ἦμενος ἄρχ'<sup>f</sup> αὐτοῦ, βαρὺ δὲ στενάχοντος<sup>g</sup> ἄκουσεν. 95  
 αἶψα δὲ Φαιήκεσσι<sup>h</sup> φιληρέτοιμοισι μετηῦδα  
 “κέκλυτε,<sup>i</sup> Φαιήκων<sup>k</sup> ἡγήτορες ἡδὲ μέδοντες·  
 ἦδη μὲν δαιτὸς κεκορημέθα<sup>l</sup> θυμὸν εἴσης.  
 φόρμιγγός θ', ἥ δαιτὶ<sup>m</sup> συνηόρος ἐστι θαλεῖη·  
 νῦν δ' ἐξέλθωμεν καὶ ἀέθλων<sup>n</sup> πειρηθῶμεν 100  
 πάντων, ὧς<sup>o</sup> χ' ὁ ξείνος ἐνίσπη<sup>p</sup> οἷσι φίλοισιν,  
 οἴκαδε<sup>q</sup> νοστήσας, ὅσσον περιγυγνόμεθ'<sup>r</sup> ἄλλων  
 πύξ<sup>s</sup> τε παλαιμοσύνη<sup>t</sup> τε καὶ ἄλμασιν<sup>u</sup> ἡδὲ πόδεσσιν”.  
 ὧς<sup>v</sup> ἄρα φωνήσας ἡγήσατο, τοὶ δ' αὖμ' ἔποντο.  
 καὶ δ' ἐκ πασσαλόφω<sup>w</sup> κρέμασεν φόρμιγγα<sup>w</sup> λίγειαν, 105  
 Δημοδόκου δ' ἔλε<sup>x</sup> χεῖρα καὶ ἔξαγεν ἐκ μεγάρου  
 κήρυξ<sup>y</sup>· ἦρχε δὲ τῷ αὐτὴν ὁδόν<sup>z</sup> ἦν περ οἱ ἄλλοι  
 Φαιήκων<sup>aa</sup> οἱ ἄριστοι, ἀέθλια<sup>bb</sup> θανυμανέοντες.  
 βὰν<sup>cc</sup> δ' ἵμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πούλυς<sup>dd</sup> ὄμιλος,

91. Ἰέπεσσιν. 98. ἔφισης. 101. Φοῖσι. 102. Φοίκαδε.

92. ἄψ δ' Stu. Vr. Fl. Ro. et in mar. St. αἶψ Aristoph., h. in mar.; mox εἶβων (quod δάκρυον postulare, cf. 531 inf.) I. et in mar. St. et var. l. Eu. 98. Aristar. ut nos, rell. θυμὸν κεκορημέθα δαιτὸς εἴσης, h., quod α. habet. 99. ἐστὶν ἐταίρη var. l. Eu. et St. 100. πειρηθῶμεν Schol. A. 389, πειρηθῶμεν Bek. 101. ἐνί-ποι Vi. 56. 103. παλαιμοσύνη Aristar. hic et Ψ. 701, Eu., sic Vi. 5. h. q. παλαιμοσύνη A. G. I. K. H. M. Stu. V. γ. Vi. 50, 56, 133. 105. v. sup. ad 67. 107. κήρυξ Vi. 5, 50, 56. I. 108. θάυμα νέοντες var. l. Eu., θάυμα νέοντες K., θανυμασέοντες cum v. l. θανυμανέοντες A. a man. rec. 109. pro ἅμα Vi. 50 ἐπί; mox ἔπετο πολὺς (nempe ππ, λλ, voce factis) H., πολὺς H. γ Vi. 50, 56, 133.

ἄρχ', the custom of the guests sitting next the host is natural. Questions could thus be addressed to his private ear (mar.).

99. Comp. Hy. Merc. 478, where the lyre is called εὐμολπον . . . λυγφωρον ἐταίρην with the var. l. ἐστὶν ἐταίρη here.

100. The members of this v. rhyme, as in α. 56, 266, see on ξ. 60—5.

101—4 ἐνίσπη, see App. A. i (1). — παλαιμοσύνη, Aristar. wrote it thus without the σ, following the analogy of the prop. name Παλαίμων, Eustath. other ancient authorities παλαιμοσύνη. — ἄλμασιν, unless this be meant to include dancing, there is no mention in this vaunt of the accomplishment in which the Phæacians

were most proficient. Living remote from the world, as they are represented, ξ. 8, η. 32, they may be supposed ignorant of the prowess of others, and the vaunt he viewed as savouring rather of simplicity than of arrogance.

105—119. The party at the palace breaks up for the Assembly, to share and witness the games. Thirteen principal champions, besides three sons of Alcinoüs, are enumerated by name.

105—8. See on 67 sup. ἔλε χεῖρα κ. τ. λ., i. e. as Demodocus was blind. — ἦρχε . . . ὁδόν, acc. as with ἡγεμονεύσω, elsewhere ἦρχεν ὁδοῖο (mar.). — ἀέθλια, H. uses this for the prize, or as here for the contest (mar.).

- 110 μυρίοι<sup>a</sup> ἂν δ' ἴσταντο νέοι πολλοί<sup>b</sup> τε καὶ ἑσθλοί.  
ὥρτο μὲν Ἀκρόνεως τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς<sup>c</sup>  
Ναντεὺς τε Πρηνμεὺς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς  
Ποντεὺς τε Πρωρεὺς τε, Θόων,<sup>d</sup> Ἀναβησίνεως τε  
Ἀμφιάλος θ' υἱὸς Πολυνήου Τεκτονίδαο.  
115 ἂν δὲ καὶ Εὐρύαλος<sup>e</sup> βροτολοιγῶ<sup>f</sup> ἴσος Ἄρηι,  
Ναυβολίδης, ὃς ἄριστος<sup>g</sup> ἔην εἰδός<sup>h</sup> τε δέμας τε  
πάντων Φαιήκων μέτ'<sup>i</sup> ἀμύμονα Λαοδάμαντα.<sup>k</sup>  
ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,  
Λαοδάμας θ' Ἄλιός<sup>l</sup> τε καὶ ἀντίθεος Κλυτόνηος.  
120 οἳ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσιν.<sup>m</sup>  
τοῖσι δ' ἀπὸ νύσσης<sup>n</sup> τέτατο<sup>o</sup> δρόμος· οἳ δ' ἅμα πάντες  
καρπαλίμως ἐπέτοντο<sup>p</sup> κονίοντες<sup>q</sup> πεδίοιο.

- a Ψ. 134.  
b ζ. 284 mar.  
c 129.  
d cf. E. 152, A. 422,  
M. 140, N. 545.  
e 127, 396: cf. B.  
565, Z. 20, Ψ.  
677.  
f A. 295, M. 130,  
N. 802, Y. 46  
cf. E. 518, 846.  
g cf. A. 522, 550, B.  
673, P. 279—80.  
h ε. 212 mar.  
i A. 551, B. 674.  
k cf. O. 516.  
l cf. E. 678.  
m 205—6.  
n Ψ. 758, 832, 338,  
344.  
o cf. M. 436, P.  
543.  
p Ψ. 372, 449.  
q N. 820, Ξ. 145.

## 110. νέφοι.

## 115. Εἶσος.

## 116. Φεῖδος.

111. Ἀγχίαλος καὶ Ἐλ. E. γ. 112. om. Stu. et α sed in mar. a man. alt. add.,  
ν ωτεὺς  
ναντεὺς τε πρωρεὺς τε I. K. 113. πομτεὺς τε πρηνμεὺς α, pro πρωρεὺς πρωτεὺς  
ποντονίου  
Stu. Fl. ποντεὺς τε πρηνμεὺς τε I. K., nostr. Eu. 114. πολυνήδου α, ποντονίου γ.  
116. Ναυβολίδης ὃς M., — θ' ὃς libri rell. 117. Λαομέδοντα G. Stu. 118. ἂν  
Vi. 56. ἀμύμονες St. Ern. Wo., ἀμύμονος H. Ro. et recentt. 120. οἳ δ' ἦτοι  
Vi. 56, οἳ δὴ τὸ Vi. 50. 121. οἳ δ' ἄρα Vi. 56. 122. κονιῶντες Vi. 56.

111—6. The following names are all, save Laodamas, derived from the sea, ships and building; with Θόων comp. Θόωσα, a sea-nymph, α. 71. In compounds of -άλος the rule stated by Herodian is, that in epithets inter-aspiration occurs, as ἀμφιάλος ἀγχίαλος, (but this, I believe, no modern editor has adopted) in proper names, as Εὐρύαλος, the aspirate was lost. — Τεκτονίδαο. Ni. cites Ἡπντίδης, P. 323, the patronymic of a herald, to which the epithet ἡπύτα is also applied in H. 384; we may comp. Shakspeare's name of "Abhorlus" for a hangman, *Measure for M.* IV. 11. — βροτολοιγῶ ἱ. A. an epithet bestowed elsewhere on sturdy warriors (mar.), and applied, perhaps, to Euryalus, as really the best champion among the Phæaciens and the victor of the παλαιμοσύνης ἀλεγεινῆς in 126; lacking however the modesty which is valour's ornament, 158 foll. — Ναυβολίδης, after this θ' was read, as though N. were a distinct name, but it seems better to take it with La Roche (note *ad loc.*),

Grashof (*das Schiff bei H. und Hes.* p. 3, note) and Bekker as a patronymic.

120—132. The principal contests are briefly dispatched in description, and the victors mentioned by name.

121—2. ἀπὸ νύσσης. In Il. (mar. one is described as consisting of a dry tree-stump with two massive, perhaps monumental stones, one on either side. Round this the chariots had to double; whereas the footmen appear to start from the νύσση and to run home to where Achilles was. Near home (πύματον δρόμον) Ajax slipped and fell. — κονιόντες πεδίοιο, this construction with gen. occurs thrice in Il., the acc. κονίσουσιν πεδίον once (mar.). For the gen. see on γ. 251 Ἀργεὺς ἦεν, and comp. πρήσσησιν ὁδοῖο γ. 476, and acc. διαπρήσσουσι κέλευθον ν. 81: so gen. of place in which action takes place follows ἔρχονται B. 801, θέουσαι A. 244, ἴων E. 597, ἐπεσσύμενον X. 26, ἐλκόμενα K. 353, ἀνυζόμενοι Z. 38, διωκόμεν E. 222; n. b. always κονίον, rarely κονίη, as in μιάνθησαν δὲ κονίη, Ψ. 732

a B. 761.  
b ι. 432, γ. 297, ο. 253,  
ω. 429, γ. 129 mar.,  
in *Il. jere decies*.  
c γ. 32, ε. 127, K.  
353, N. 703.  
d K. 351—2.  
e I. 506. Φ. 604;  
cf. ζ. 87, μ. 113.  
f Ψ. 701; cf. κ. 78.  
g 219.  
h H. 150, 285, K.  
273, 300, 560, N.  
740, 751.  
i 103.  
k 221, φ. 134.  
l cf. δ. 626 mar.  
m μ. 109, χ. 289, A.  
56, Z. 158, X. 40.  
n 143.  
o δ. 102 mar., A.  
474, I. 186.  
p β. 410.  
q γ. 69, 70.  
r 146.

τῶν<sup>a</sup> δὲ θέειν ὄχ<sup>b</sup> ἄριστος ἦν Κλυτόνηος ἀμύμων·  
ὄσσον τ' ἐν νειῶ<sup>c</sup> οὔρου<sup>d</sup> πέλει ἡμίονοιιν  
τόσσον ὑπεκπροθέων<sup>e</sup> λαοὺς ἴκεθ', οἱ δ' ἐλίποντο. 125  
οἱ δὲ παλαιμοσύνης ἀλεγρινῆς<sup>f</sup> πειορήσαντο·  
τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο<sup>g</sup> πάντας<sup>h</sup> ἀρίστους.  
ἄλματι<sup>i</sup> δ' Ἀμφιάλος πάντων προφερέστατος<sup>k</sup> ἦεν,  
δίσκῳ<sup>l</sup> δ' αὖ πάντων πολὺ<sup>m</sup> φέρτατος ἦεν Ἐλατρεὺς,  
πῦξ δ' αὖ Λαοδάμας, ἀγαθὸς<sup>n</sup> παῖς Ἀλκινόοιο. 130  
αὐτὰρ ἐπεὶ δὴ πάντες ἐτέρωφθησαν<sup>o</sup> φρέν' ἀέθλοισι,  
τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο  
“δεῦτε,<sup>p</sup> φίλοι, τὸν ξεῖνον ἐρώμεθα,<sup>q</sup> εἴ τιν' ἄεθλον<sup>r</sup>

## 124. ν.ε.φ.ω̄.

124. οὔρος Vi. 50. 126. παλαιμοσύνης Vi. 5, 133 L., παλαιμοσύνης A. G. H. I.  
M. Vr. Vi. 50, 56. 128. προφερέστατος γ Vi. 133. Stu. Fl. Ro. edd. vett., προ-  
φερέστατος Vi. rell. G. I. K. M. Vr. H. Eu. Wo. et recentt.; πολὺ φέρτατος A.  
129. προφερέστατος Stu. Vi. 133. γ Fl., -τατος A. H. Vi. rell. I., πολὺ φέρτατος  
G. H. ex em. K. ex em. man. pr. Eu. Wo. et recentt. 133. om. α sed in mar.  
adser., ἐρώμεσθ' Vi. 56., ἀέθλων α Stu. Q. edd. vett. præter Ro., ἄεθλον Vi. 56.  
Eu. H. Wo. et recentt.

124. ἐν νειῶ οὔρου π. ἡμ., taking  
ἐν νειῶ in its strict sense of ground  
unbroken before, and the mules as  
ploughing it, there would be some  
convenient length to which the furrow  
would be driven before the team turned.  
We are used to see ploughing always  
in fenced fields, where the fences them-  
selves supply the limits: imagine the  
ground unfenced and some such limit  
becomes necessary. The limit then  
stands for the distance which it mea-  
sures: comp. the ἐπιτακτὸν μέτρον  
which Iason had to plough in Pind.  
*Pyth.* IV. 420. The somewhat parallel  
simile (mar.) turns on the space by which  
mules at plough would outstrip oxen.  
With οὔρου comp. δίσκουρα distance  
of quoit-throw, Ψ. 523. — λαοὺς de-  
pends on ὑπεκπροθέων.

126—7. ἀλεγρινῆς, referring to the  
severity of the struggle, as described  
in Ψ. 710 foll. between Odys. and Ajax  
Telamon. Where the heroes' muscular  
backs creak beneath each other's grasp,  
the sweat pours down, and bloody weals  
start along their flanks and shoulders.  
Sir W. Scott *Lady of L.* V. 23 makes  
it equally severe:

“For life is Hugh of Larbert lame;  
Scarce better John of Alloa's fare,  
Whom senseless home his comrades bear.”

and Shaksp., *As You Like It*, I. 1, “To-  
morrow, Sir, I wrestle for my credit,  
and he that escapes me without some  
broken limb shall acquit him well.” —  
ἀπεκαίνυτο, see on ἐκαίνυτο γ. 282.

131—2. Five contests alone are here  
included. In Ψ. we have also chariot-  
racing, armed assault, and archery, the  
leap being omitted. The very brief,  
dry way in which the last four are here  
dispatched seems to recognize tacitly  
the fact that in the *Il.* the subject had  
been handled at length, and to indi-  
cate a conscious link of connexion  
between the poems. It is observable  
that here no prizes are mentioned,  
which form so conspicuous a feature  
in Ψ. ἀέθλια in 108 *sup.* means the  
“contests.” Also in respect to these  
games the αἰσυνῆται of 258 seem to  
have no function; but perhaps the  
meagreness of the whole description  
is the reason, the poet meaning that  
Phæacian athletics were at best poor  
things, not worth dwelling on.

133—151. Laodamas, commending  
the athletic form of Odys., suggests



- οἷδ' ἔτε καὶ δεδάηκε<sup>a</sup> φρὴν<sup>b</sup> γε μὲν οὐ κακός<sup>c</sup> ἔστιν,  
 135 μῆρούς<sup>d</sup> τε κνήμας<sup>e</sup> τε καὶ ἄμφω χεῖρας<sup>f</sup> ὑπερθεῖν  
 αὐχένα τε στιβαρόν<sup>g</sup> μέγα τε σθένος· οὐδέ τι ἥβης  
 δεύεται,<sup>h</sup> ἀλλὰ κακοῖσι<sup>i</sup> συνέρρηκται πολέεσσιν.  
 οὐ γὰρ ἐγὼ γε τι φημι κακώτερον<sup>k</sup> ἄλλο θαλάσσης  
 ἄνδρα γε συγγεῦναι,<sup>l</sup> εἰ καὶ μάλα καρτερός<sup>m</sup> εἴη.”  
 140 τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο<sup>n</sup> φώνησέν τε·  
 “Λαοδάμα, μάλα τοῦτο<sup>o</sup> ἔπος κατὰ<sup>p</sup> μοῖραν ἔειπες.  
 [αὐτὸς νῦν προκαλέσσαι<sup>q</sup> ἰὼν καὶ πέφραδε<sup>r</sup> μῦθον]”  
 αὐτὰρ<sup>s</sup> ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς<sup>t</sup> παῖς Ἀλκινόοιο,  
 στῆ<sup>u</sup> ῥ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπεν  
 145 “δεῦρ<sup>v</sup> ἄγε καὶ σὺ, ξεῖνε<sup>w</sup> πάτερ, πείρησαι<sup>x</sup> ἀέθλων,  
 εἰ τινά που δεδάηκας·<sup>y</sup> ἔοικε δέ σ' ἰδμεν<sup>z</sup> ἀέθλους.

a δ. 493, Φ. 61.  
 b α. 411.  
 c 214.  
 d σ. 67—9.  
 e Δ. 147, P. 386.  
 f E. 122, Ψ. 772.  
 g Σ. 415.  
 h ψ. 127—8, N. 786—7.  
 i cf. 182.  
 k ο. 343, T. 321.  
 l O. 364.  
 m E. 410, 645, N. 316.  
 n η. 298 mar.  
 o O. 364.  
 p η. 227 mar.; cf. 509, 9. 179.  
 q I. 432.  
 r α. 273; cf. ξ. 3.  
 s η. 167.  
 t 130.  
 u ρ. 447, H. 384, P. 507.  
 v 205, μ. 184, ι. 517, λ. 561.  
 w η. 28 mar.  
 x 100 mar.  
 y 193—4.  
 z 179, 214.

134. Φοῖδ'έ. 141. Ἔπος, ἔφειπες. 144. προσέφειπεν. 146. (cont. metr.)  
 ἔφειπες δε φίδμεν.

138. ἐγὼ γέ τι A. I. Vi. 5, 50, ἐγὼ γ' ἔτι Vi. 56 K. Stu. Fl. 139. ἄνδρα γε  
 A. I. K. M. Vi. 56, 133 α β (num ἀνὴρα legend. om. γε?) συγγεῦσας Vi. 56.  
 V. β; κράτερος εἴη Vi. 56, κάτερος ἔστιν Vi. 5, 50. 141, 153. Λαο-  
 δαμα Eu. et omn., Λαόδαμαν Bek.; pro κατὰ μοῖραν Vi. 56 νημερτές; ἔει-  
 πας Eu. 142. † Aristar. Aristoph. Zenod., h., προκαλέσσαι H.; μύθῳ codd.  
 pleriq. et edd., μῦθον Vi. omn. Wo. et recentt. 144. βῆ G. m.; ἐν μέσσω  
 Vi. 5.

that he be invited to take part in the games. Euryalus approves, and L. accordingly proposes it to him, at the same time bidding him cheer up, as his speedy return was now assured.

135—6. χεῖρας include the arms, as is clear from. Ψ. 000, where Nestor says οὐδ' ἔτι χεῖρες ὤμων ἀμφοτέρωθεν ἐπαῖσσονται ἐλαφραί. — σθένος, it seems strange in enumerating concrete parts to end with an abstract quality inherent avowedly in them all. Probably σθένος meant originally the trunk or torso of a man, Curtius views it (II. 85) as akin to ἵστημι. This sense it had all but lost in Homer's time, but we seem to have here a trace of it. This is confirmed by such names as Eratosthenes, Eurysthenes etc.; cf. Pind. Nem. VII. 106, ὃς ἐξέπεμψεν παλαισμάτων αὐχένα καὶ στένος ἀδίαντον. Ni. on the other hand suggests

a colon at στιβαρόν, so as to exclude μ. τε σθένος from the enumeration. — ἥβης κ.τ.λ., the words of Laodam. are as courteous, when speaking of Odys., as when speaking to him, and form a delicate contrast to the coarse disparagement of Euryalus.

139. Both γε and τε are read after ἄνδρα — both superfluous: the true reading was probably ἀνέρα. 142 has been pronounced spurious by the unanimous authority of Zenod., Aristoph., Aristar. — πέφραδε μῦθον could not, by Homeric usage, mean “utter a speech”, since φράζω is “to point out”, see on 67 sup., or “utter a formal proclamation” (mar.) The var. l. πέφ. μῦθῳ is probably a shift to escape this; but too harsh to be endured.

144—8. ἐς μέσσον, i. e. the midst of the royal party. Laod. was in the

a σ. 255, π. 241.  
 b δ 588, τ. 17, Z.  
 258.  
 c 181, O. 364, Y.  
 360.  
 d A. 302.  
 e cf. Y. 341.  
 f ξ. 197.  
 g cf. v. 155.  
 h ξ. 332, τ. 289.  
 i Y. 87.  
 k Σ. 430.  
 l N. 638, T. 200.  
 m ε 223 mar.; cf.  
 ρ. 284—5.  
 n ξ. 215.  
 o cf. η. 160.  
 p A. 15.  
 q 140.  
 r K. 158.  
 s γ. 120, O. 247.  
 t A. 719, P. 671.  
 u 179, δ. 247.

οὐ μὲν γὰρ μεῖζον<sup>a</sup> κλέος ἀνέρος ὄφρα<sup>b</sup> κεν ᾗσιν,  
 ἢ ὅ τι ποσσὶν τε ῥέξει καὶ χερσὶν<sup>c</sup> ἔησιν.  
 ἀλλ' ἄγε,<sup>d</sup> πείρησαι, σκέδασον<sup>e</sup> δ' ἀπὸ κήδεα<sup>f</sup> θυμοῦ.  
 σοὶ δ' ὁδὸς οὐκέτι δηρὸν<sup>g</sup> ἀπέσσεται, ἀλλὰ τοι ἤδη 150  
 νηῦς<sup>h</sup> τε κατεΐρυσται καὶ ἐπαρτέες εἰδὼν ἑταῖροι.  
 τὸν δ' ἀπαμειβόμενος προσέφη πολὺμητις Ὀδυσσεύς  
 “Λαοδάμα, τί με ταῦτα<sup>i</sup> κελεύετε κερτομέοντες;  
 κήδεα<sup>k</sup> μοι καὶ<sup>l</sup> μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,  
 ὃς πρὶν μὲν μάλα<sup>m</sup> πόλλ' ἐπαθον καὶ πόλλ' ἐμόγησα,<sup>n</sup> 155  
 νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων  
 ἦμαι,<sup>o</sup> λισσόμενος<sup>p</sup> βασιλῆά τε πάντα τε δῆμον.”  
 τὸν δ' ἄ<sup>q</sup> αὖτ' Εὐρύαλος ἀπαμειβετο νείκεσέ<sup>r</sup> τ' ἄντην.<sup>s</sup>  
 “οὐ γὰρ σ' οὐδὲ, ξεῖνε, δαήμονι<sup>t</sup> φωτὶ<sup>u</sup> ἔϊσκω

148. ἔφῃσιν. 159. φεφίσκω.

148. ῥέξει H., ῥέξει K. Vi. 5. Stu. γ Eu. Fl. St. Ro. Wo., ῥέξη Vi. 133. Barn. Ern.  
 et recentt., ποσσι τε ῥέξιεν Vi. 56. 149. ἄπο K. Vi. 56, 133. 151. κατεί-  
 ρνται Vi. 50. 154. pro ἐνὶ I. ἐπί. 158. ἀπαμειβετο φώνησέν τε var. l. m.

lists or arena, conceived of, probably, as spacious. — ᾗσιν is objected to by Ni. as a form of εἰμὶ but it occurs in Ti. 202, although ἔησιν is far more common: the proposal to read ὄφρα κ' ἔησιν or ὄφρ' ἂν ἔησιν seems therefore needless. ὄφρα κεν ᾗσιν means, “as long as he lives”, ὄφρα κεν elsewhere (mar.) means “while”, but the conversion of the idea of a space or duration to signify the limit to which the space or duration extends, is not uncommon; although its converse, as in σῶρα 124 *sup.*, is perhaps more common. Lines 147—8 rhyme as not unfrequently; see on ξ. 60—5. — ποσσὶν τε . . καὶ χερσὶν, this shows the simplest physical aspect of heroism, the feeling which lay at the root of Greek athletics. Such were no doubt the earliest contests, mere struggles of limb wind and muscle, the discus, javelin etc. being added later: comp. Pind. Ol. XI. 61—3 ἔλαχε στέφανον χεῖρεσσι ποσσὶν τε καὶ ἄρματι, Pylh. X. 34 foll., ἡμνητὸς οὗτος ἀνὴρ . . ὃς ἂν χερσὶν ἢ ποδῶν ἀρετὰ κρατήσας κ. τ.λ.

149. σκέδασον . . . θυμοῦ, some trace of the emotion, which had affected him 82—92 *sup.* was perhaps still apparent in his looks. Thus afterwards,

when roused by his own successful quoit, he κονφότερον μετεφώνεε, 201 *inf.*

151—164. Odys., receiving Laodamas' compliment as disguised satire, pleads with regretful bitterness that his sorrows have left him no heart for such contests. Euryalus on this presumes to disparage him as no hero, but a commercial sharper, whose soul is in his freights and bales.

154—57. These are expressive lines: they seem to say, “I have toiled enough — too much to care for such things. I have but one thing at heart — that is to get home. That is my business in the Assembly, all else is a πάρεργον to me.”

159—64. These, too, are remarkable, showing the lower view of commerce, as tending to shiftiness and greediness; that, however, this aspect did not necessarily present itself is clear from the words of the Pseudo-Mentes to Telem. α. 184, where he describes himself as going ἐς Τεμεσην μετὰ χαλκόν, ἄγω δ' αἰθῶνα σίδηρον. Comp. also the feigned adventures of ξ. 230 foll., where the expressions point to wealth and influence acquired by commerce. On the other hand as a specimen of unscrupulous craft, of which the Phœ-

- 160 ἄθλων, οἷά<sup>a</sup> τε πολλὰ μετ' ἀνθρώποισι<sup>b</sup> πέλονται,  
 ἀλλὰ τῷ, ὅς θ' ἅμα νηί<sup>c</sup> πολυκληίδι θαμίζων,<sup>d</sup>  
 ἀρχὸς ναυτῶν, οἳ τε προηκτῆρες<sup>e</sup> ἔασιν,  
 φόρτου<sup>f</sup> τε μνημῶν καὶ ἐπίσκοπος<sup>g</sup> ἦσιν ὁδαίων,<sup>h</sup>  
 κερδέων θ' ἑρπαλέων·<sup>i</sup> οὐδ' ἀθλητῆρι ἔοικας."  
 165 τὸν<sup>k</sup> δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς  
 "ξεῖν", οὐ καλὸν ἔειπες· ἀτασθάλῳ<sup>l</sup> ἀνδρὶ ἔοικας.  
 οὕτως οὐ πάντεσσι θεοῖς<sup>m</sup> χαρίζετα διδοῦσιν  
 ἀνδράσιν, οὔτε φυνήν<sup>n</sup> οὔτ' ὅ<sup>o</sup> ἄρ φρένας οὔτ' ἀγορητὺν.  
 ἄλλος μὲν γάρ εἶδος<sup>p</sup> ἀκιδνότερος πέλει ἀνὴρ,  
 170 ἀλλὰ θεὸς μορφὴν<sup>q</sup> ἔπεσι στέφει·<sup>r</sup> οἳ δέ τ' ἐς αὐτὸν

a s. 422.  
 b v. 60.  
 c v. 382, ψ. 321,  
 H. 88, Θ. 239.  
 d s. 88, 9. 451, Σ  
 386, 425.  
 e cf. I. 443.  
 f s. 296.  
 g K. 38, 342, X.  
 255.  
 h o. 445.  
 i cf. ζ. 250, ξ. 110.  
 k σ. 14, 337, τ. 70,  
 γ. 34, 60, 320, A.  
 349, Ξ. 82, B.  
 244—5.  
 l ω. 282, η. 60.  
 m cf. N. 729—34.  
 n δ. 264.  
 o A. 115.  
 p s. 217, σ. 130.  
 q cf. λ. 367 337.  
 r cf. 175.

164. *Ἑέφοικας.* 165. *Ἑιδών.* 166. *ἔειπες Ἑέφοικας.* 169. 174. 176. *Ἑεῖδος.*  
 170. *Ἑέπεισι.*

161. *θαμά* M. Vr. Ro. et var. l. h., cf. ad δ. 686. 162. *προηκτῆρες* Vi. 56.  
 163. *ἐπίσκοπος* Aristoph., e. q. (nisi mera interpretatio), Apollonii Lex. s. v.;  
*εἶσι* H. in mar., sic P. sed ex em. ἦσι, *εἶσιν* Vi. 56 et sup. 5, ἦσιν A. H.  
 I. K. M. Stu. Vr. Vi. 50, 133. Herodian., ἦσι rell.; *ὁδαίων* Vi. 5, *ὁδαίων* e. q.  
 K. supraser. sic Apoll. Lex. Schol. Arist. Nub. 623, α. ἦων ms. Barnes., *εἰαίρων*  
 Vi. 56 K. β et var. l. P. Herodian. 166. *ἔειπας* G. I. H. Vi. 5. 167. *θεοὶ* ....  
*διδούσιν* H. Q. Fl. Ald. in mar. St. Dind. Fa., *θεὸς δίδωσιν* Eu. St. Ern. Barn.  
 Ox. Bek., *θεοὶ δίδωσιν* Ro. Basil. (confuse). 168. *οὔτ' αὖ* Vi. 133; *ἀγο-*  
*ρητὴν* A. Vi. 56, sed -ν sup. -ην a man. rec.

nician trader was the popular type, comp. ξ. 288, *φοῖνιξ ἤλθεν ἀνὴρ ἀπατή-  
 λια εἰδὼς τρώατης* v. τ. λ., and Soph. *Fragm.* 756 Dind. *ὦνῃν ἔθον καὶ προῶ-  
 σιν, ὥς φοῖνιξ ἀνὴρ, Σιδώνιος κάπη-  
 λος.* — *ἄθλων* only here in the dis-  
 syll. form. — *προηκτῆρες*, comp. ἦ  
*τι κατὰ προῆξιν ἦ μαψιδίως ἀλάλησθε*  
*γ. 72.* — *φόρτου*, comp. ἵνα οἱ σὺν  
*φόρτον ἄγοιμι* ξ. 296. — *μνημῶν*, this  
 has been noticed as seeming to show  
 the absence of any written document,  
 like a bill of lading, which led the  
 Phœnicians, say the Scholl., to invent  
 letters. — *ὁδαίων*. The Scholl. explain  
 this of provisions for the voyage, as  
 if *ἐφοδίων*, but from o. 445, *ἐπείγετε*  
*δ' ὄνον ὁδαίων*, the return cargo, to  
 be obtained by sale of the freight,  
 seems more likely. Of *κερδέων ἑρπαλ.*  
 an instance occurs in Eumæus' tale,  
 o. 415 foll., see especially 427—9, where  
 kidnapping and decoying are the means  
 employed.

165—85. Odys. in a smart retort,  
 while [referring all such gifts to the

gods, exalts that of wise speech, and  
 disparages the external one of grace-  
 ful form when unattended by it. He  
 ends by asserting his own prowess,  
 and will prove it, though shattered  
 and reduced by toils.

166—7. *οὐ καλόν*, "reproachful or  
 insulting", comp. *αἰσχροῖς ἐπέεσσιν*,  
 Z. 325, the negative implying the as-  
 sertion of the opposite, as in *οὔ τι*  
*χέρειον*, and the like phrases. *οὕτως*  
 "so, we see!" marking the case be-  
 fore him as an example of the maxim  
 laid down.

168—70. With *ἀγορητὸν* comp. *ἀλα-  
 τὸν*, i. 503, also a word once occurring.  
 The general statement with regard to  
 the gifts of the gods is narrowed, to  
 suit the particular issue, to the question  
 of the gift of personal beauty and that  
 of winning address. Comp. Polydamas to  
 Hector (mar.), where warlike prowess  
 and sage counsel are similarly con-  
 trasted. Odys. here displays the *ἀγο-*  
*ρητὺς*, and by the gift of Pallas he  
 also enjoyed the *εἶδος* (18 foll.): the



a K. 180.  
b ζ. 109.  
c η. 40, 72.  
d M. 312, η. 71  
e η. 5 mar.  
f cf. Θ. 348.  
g cf. 170.  
h cf. ρ. 454.  
i 390, 424, ι. 22,  
9. 178.  
k ε. 182 mar.  
l δ. 366 mar., T.  
272, ο. 486; cf.  
A. 313.  
m ξ. 363, Θ. 12, B.  
214, E. 759; cf.  
9. 489, 166.  
n H. 198; cf. 9. 159.  
o ρ. 514.  
p Θ. 536; cf. A. 354.  
q E. 293, H. 624,  
M. 135.

τερπόμενοι λεύσσουν· ὃ δ' ἀσφαλῶς ἀγορεύει  
αἰδοῖ μειλιχίῃ, μετὰ<sup>a</sup> δὲ πρόπει ἀγορομένοισιν·<sup>b</sup>  
ἐρχόμενον<sup>c</sup> δ' ἀνὰ ἄστν θεόν<sup>d</sup> ὥς εἰσορώσιν.  
ἄλλος δ' αὖτ' εἶδος μὲν ἀλίγκιος<sup>e</sup> ἀθανάτοισιν·  
ἀλλ' οὐ οἱ χάρις ἀμφιπεριστεφέτα<sup>f</sup> ἐπέεσσιν.<sup>g</sup> 175  
ὥς καὶ σοὶ εἶδος<sup>h</sup> μὲν ἀριπρεπὲς,<sup>i</sup> οὐδέ κεν ἄλλως  
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός<sup>k</sup> ἔσσι.  
ᾧρινάς<sup>l</sup> μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν,  
εἰπὼν οὐ<sup>m</sup> κατὰ κόσμον· ἐγὼ δ' οὐ νῆϊς<sup>n</sup> ἀέθλων,  
ὥς σύ γε μυθεῖται,<sup>o</sup> ἀλλ'<sup>p</sup> ἐν πρώτοισιν ὄτω 180  
ἔμμεναι, ὄφρ' ἥβῃ τε πεποίθεα<sup>q</sup> χερσὶ τ' ἐμῇσιν.

173. *Ἄστν.* 175. *Φοι* *Ἐπέεσσιν.* 179. 185. *Ἐειπὼν νῆϊς.*

171. ὃ (δ' om.) I. K. M. Vi. 5, 50 Eu.; ἀσφαλῶς γ. 175. ἀμφιπεριστεφέ-  
ται Eu. Ro. St. et recentt. ἀμφιπεριστεφέτα H. K. Vi. 133. Fl. Ald. et edd. vett.,  
περιστεφέτα separatim V. 176. ἄλλος Vi. 5. 178. ᾧρινάς I. 181. πέποιθε γ.

poet does not dwell on the fact, but leaves the superiority of Odys. and the bounty of the gods to him, as compared with the cavilling Euryalus, to be tacitly recognized.

170—2. οἱ δέ τ', the hearers are of course implied, as shown by ἀγορομένοισι following. — ἀσφαλῶς κ.τ.λ., a fine passage in Hes. *Theogon.* 80 foll. describing the gifts of Calliope and the Muses, especially the conjunction of persuasiveness with justice, should be compared.

ὄντινα τιμήσωσι Διὸς κοῦραι μεγά-  
λοιο,  
γινόμενον τ' εἰδῶσι διοτρεφέων  
βασιλῶν,  
τῷ μὲν ἐπὶ γλώσση γλυκκερὴν χεῖου-  
σιν ἔεσσην,  
τοῦ δ' ἔπε' ἐν στόματος ῥεῖ μείλιχα·  
οἱ δέ νν λαοὶ  
πάντες ἔς αὐτὸν ὀρώσι διακρί-  
νοντα θέμιστας  
ἰθείησι δίκησιν· ὃ δ' ἀσφαλῶς  
ἀγορεύων  
αἰψά τε καὶ μέγα νεῖκος ἐπισταμέ-  
ως κατέπανσε·  
αἰδοῖ μειλιχίῃ, μετὰ δὲ πρό-  
πει ἀγορομένοισιν·

\* \* \* \*

οἷά τε Μουσάων ἱερῇ δόσις ἀνθρώ-  
ποισιν.

In this a large portion of the language is identical with that of H. here. — αἰδοῖ in both is "influence" exercised by the speaker, or "respect" shown to him by the hearers, which are reciprocal, and, for our present purpose, indistinguishable. — ἀσφαλῶς in its primary sense, "without stumbling" in his speech.

176—9. εἶδος, comp. ρ. 308, where the disguised Odys. asks Eumæus concerning Argus the dog εἰ δὴ καὶ ταχὺς ἔσκε θέειν ἐπὶ εἰδέϊ τῷδε, "besides this goodly shape". So also Hesiod *Theog.*, of the giants, ἰσχύς τ' ἀπλητος κρατερὴ μεγάλη ἐπὶ εἰδέει. — νόον is viewed as the inward essence of which the ἀγορητὴς is the outward exponent. — οὐδέ κεν .. τεύξειε, nor would a god frame a man (referring to bodily frame only) otherwise". — οὐ κατὰ κ., see above 166—7. — ἀποφώλιος Doed. thinks akin to ἀπάφη, but H. has ἀπατήλιος for this; better ἀπ-ὄφελος, comp. ἀποθύμιος. — νῆϊς, i. e. νῆϊς, contains the old English verb-stem "I wis" and the German *wiss-en* elsewhere found to involve δ as in ἀφιδρεύησι, φοῖδα, and video.

181. πεποίθεα, as πέποιθα the 2<sup>nd</sup> perf. has a strictly present force, so has this its pluperf. one simply past.

|                                                                                            |                               |
|--------------------------------------------------------------------------------------------|-------------------------------|
| νῦν δ' ἔχομαι <sup>a</sup> κακότητι καὶ ἄλγεσι· <sup>b</sup> πολλὰ γὰρ ἔτλην, <sup>c</sup> | a ρ. 318.                     |
| ἀνδρῶν <sup>d</sup> τε πτολέμους ἄλγεινά τε κύματα πείρων.                                 | b ι. 75, κ. 143.              |
| ἀλλὰ <sup>e</sup> καὶ ὧς, κακὰ <sup>f</sup> πολλὰ παθὼν πειρήσοιμ' εἰς ἀέθλων·             | c cf. υ. 18                   |
| 185 θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας <sup>h</sup> δέ με εἰπών·"                              | d ν. 91, 264, Ω. 8.           |
| ἧ ῥα καὶ αὐτῷ <sup>i</sup> φάροι ἀναΐξας <sup>k</sup> λάβε δίσκον                          | e ε. 219.                     |
| μείζονα καὶ πάχετον, <sup>l</sup> στιβαρώτερον <sup>m</sup> οὐκ <sup>n</sup> ὀλίγον περ,   | f ε. 377 mar.                 |
| ἧ οἶω Φαίηκες ἐδίσκεον ἀλλήλοισιν.                                                         | g 100 mar.                    |
| τόν ῥα περιστρέψας <sup>o</sup> ἦκε στιβαρῆς <sup>p</sup> ἀπὸ χειρός·                      | h cf. 178.                    |
| 190 βόμβησεν <sup>q</sup> δὲ λίθος· κατὰ δ' ἔπτηξαν <sup>r</sup> ποτὶ γαίην                | i ν. 219, Θ. 24, 290, I. 542. |
|                                                                                            | k α. 410, ι. 288, ρ. 361.     |
|                                                                                            | l ψ. 191.                     |
|                                                                                            | m cf. Ψ. 826.                 |
|                                                                                            | n T. 217, ρ. 517, κ. 24.      |
|                                                                                            | o cf. Ψ. 431.                 |
|                                                                                            | p N. 505, Ξ. 455.             |
|                                                                                            | q μ. 204, σ. 397, II. 118.    |
|                                                                                            | r cf. Ξ. 40.                  |

182. ἔπλην A. 183. πολέμους Vi. 5, 50, 133, M. γ; πειρῶν Vi. 5. 184. ὧς  
 Aristar., Cramer, An. Ox. II, 473, lib. ὧς. 185. ἐπώτρυνας Vi. 50. 186. ἧ  
 ῥὰ A. I. Vi. omn.; pro λάβε A. ἔλε. 187. περ A. G. M. Vi. 56 Eu. Fl., τε  
 H. Stu. Vr. Vi. 5, 50, 133, γε γ I. K.

Of this we have in *ἐπέπιθμεν*, B. 341, a syncopated form retaining the augment. The repetitions of similar phrases οὐ καλὸν ἔειπες ... εἰπὼν οὐ κατὰ κόσμον (166—179) and ὠρινάς μοι θυμὸν εἰπὼν ... ἐπώτρυνας δέ με εἰπών (178—185), show the vehemence of indignation roused by the insult. — *θυμοδακῆς*, we find *δηξίδθυμος* in Æsch. *Agam.* 744 and *δανέθυμος* in a fragment of Simonides.

186—232. Odys. flings the quoit far beyond the rest. Athenê, seeming a man in the crowd, marks the distance and expresses approval. Odys. encouraged launches out into a challenge to all champions present except Laodamas, and declares himself an Achæan from Troy. — *αὐτῷ φάροι* comp. Shaksp. *Jul. Cæsar* I. ii., "Accoutred as I was, I plunged in". See *mar.* for similar use of *αὐτός*, also *ἵπποι αὐτοῖσιν ὄχεσθιν*, A. 699, (comp. Ψ. 81) *αὐτῇ πῆληκι κάρη*, T. 482 and the compound *αὐτοχόωνος*, "exactly as cast" or "pig-iron" (of the lump thrown in Ψ. 826). The retention of the *φάρος*, which was large and cumbrous, marks the masterly ease of the throw, such upper garments being cast off on such occasions; so Thoas, ξ. 500—1, casts off his *χλαῖναν*, to run to the ships. — *δίσκον*, apparently unlike the *σόλος*

*αὐτοχ.* just referred to, which would rather resemble our modern athletic sport of pitching the cannon-ball, said however (Smith's Dict. Antiq. *Discus*) to be thrown by the aid of a strap, of which H. has no mention. — *παχετόν*, a Schol. regards this as an adj. compar. shortened from *παχύτερον*; some incline [cf. the analogy of *ὄχος ὄχετός* (*ὄχετηγός*)] to regard it as a noun formed from *πάχος*, and as still a noun, but of neut. form, in *παχετός* δ' ἦν ἥτε κίων, ψ. 191. I take it as an adj., like *περιμήκετος* from *περιμηκής*, so Faesi. — *περιστρέψας*, see the action of the Discobolus in the well known statue; comp. *ἔδινε πέτρῳ χέρα κυκλώσας ὑπὲρ πάντων* Pind. *Ol.* XI. 72. In later times the discus and javelin-throwing were not distinct contests but departments of the pentathlon. Then, as here, the material was stone (*λίθος* 190), comp. *οἶά τε χερσὶν ἀκοντίζοντες αἰχμαῖς, καὶ λιθίνοις ὁπότην ἐν δίσκοις ἔεν· οὐ γὰρ ἦν πένταθλον*. Pind. *Isthm.* I. 24—6. It should be remembered that, like the javelin, the big stone is a weapon of combat in H.

190. *βόμβησεν*, verb formed from the sound; so a "bomb" from the bursting noise of the missile. — *ἔπτηξαν*, "each in fright for his own head", says Eustath.

a 369, v. 166.

b η. 39, o. 415, π.  
227.c M. 462, O. 171,  
T. 358.d Ψ. 843, χ. 280,  
N. 408.

e K. 54, v. 88.

f Ψ. 333.

g v. 222, Θ. 305.  
X. 227.

h η. 330 mar.

i 215, δ. 277 mar.

k cf. K. 365.

l η. 329 mar.

m P. 204, Φ. 96.

n cf. ι. 351.

Φαίηκες δολιχέρετμοι,<sup>a</sup> ναυσίκλυτοι<sup>b</sup> ἄνδρες,  
λαὸς ὑπὸ ριπῆς.<sup>c</sup> ὃ δ' ὑπέριπτατο<sup>d</sup> σήματα πάντα,  
ρίμφα<sup>e</sup> θέων ἀπὸ χειρός· ἔθηκε<sup>f</sup> δὲ τέρματ' Ἀθήνη,  
ἄνδρῳ δέμας<sup>g</sup> εἰκνῖα, ἔπος<sup>h</sup> τ' ἔφατ' ἐκ τ' ὀνόμαζεν·

“καὶ κ' ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα  
ἄμφαφῶν·<sup>i</sup> ἐπεὶ οὐ τι μεμιγμένον<sup>k</sup> ἔστιν ὁμίλῳ,  
ἀλλὰ πολὺν πρῶτον· σὺ δὲ θάρσει τόνδε γ' ἄεθλον·  
οὐ τις Φαίηκων τόδε γ' ἵζεται, οὐδ' ὑπερήσει.”

ὥς φάτο,<sup>l</sup> γῆθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,  
χαίρων, οὐνεχ' ἑταῖρον ἐννέα<sup>m</sup> λεῦσσε<sup>n</sup> ἐν ἁγῶνι.

καὶ τότε κουφότερον μετεφώνεε Φαίηκεσδιν

“τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ' ὕστερον<sup>n</sup> ἄλλον  
ἦσιν ἢ τοσσοῦτον ὀδομαι, ἢ ἔτι μᾶσσον.

194. *Φεικνῖα* *Ἔπος*.

192. ὑπὸ H. M.; ὑπαὶ A. I. K. et a man. pr. M. Vi. 5, 133, 56 Vr.; erant  
qui βήματα pro σήματα v., ita G.; πάντα H. K. Vi. 50 et a man. pr. 56.  
Eu. Wo. et recentt. παντων A. Vi. 133 et a man. pr. 56, I. K. M. Vr., conf.

Ψ. 843, ubi Eu. πάντα ἢ πάντων, πάντα<sup>ων</sup> Vi. 5. 193. ὑπὸ V. γ.; τέρμα  
Vi. 5. 197. τόνδ' τ' I. K. Vr. τῶνδ' τ' Stu. 198. τόδε γ' Vi. 56. Aristar. m.,  
v. ὦν

τὸ δ' H., τὸδ' Eu., τῶ γ' Vi. 5, τόν γ' Vi. 133, τόνδ' Fl. 200. λεῦσσε<sup>ων</sup> Vi. 133.  
201. μετεφώνει G. I. K. M. Stu. Vr. 202. τοῦτο Vi. 5; mox ἐφίκεσθε (quod ma-  
vult e.) Vr. Vi. 56 et var. l. Eu. et in mar. St. 203. ἢ τοσσοῦτον Vr. Vi. 5;  
ἢ τι μᾶσσον Vi. 5. 204. ὄντινα Vi. omn. H. I. K. Stu. Vr. α, quod probat  
Alter, εἴτινα A.

191—2. It seems to me very likely  
that line 191 has been inserted: the  
subject to ἔπιηξαν may easily enough  
be understood from 188 *sup.* σήματα  
are the marks of the distances, τέρματ',  
reached by the previous throwers; these  
words would in fact be more strictly  
in their places if transposed; comp.  
Eurip. *Helen*. 1472, τροχῷ τέρμονα  
δίσκων, and Sir W. Scott, *Lady of*  
*L. V.* 23,

“When each his utmost strength had shown,  
The Douglas rent an earth-fast stone  
From its deep bed, then heaved it high,  
And sent the fragment through the sky,  
A road beyond the farthest mark.”

194. ἄνδρῳ, for the disguises of  
Pallas see App. E. 4 (10) (21) mid.  
θάρσει .. ἁγῶνι, comp. θαρσεῖ  
γέροντος χεῖρα Eurip. *Androm.* 993,  
θαρήσειν μάχην Xen. *Anab.* III, 2, 20.

200—1. ἐννέα, epith. often used of  
ἑταῖρον, this accus. and the gen. ἐννέος  
are the only cases that occur; comp.

φιλόττος ἐννέος, Hes. *Theog.* 651,  
and ἐννεΐης “mildness”, ascribed to  
Patroclus P. 670. The opposite qua-  
lity is expressed by ἀπηνής, τ. 329,  
ὃς μὲν ἀπ. αὐτὸς ἐη καὶ ἀπηνέα  
εἰδῆ, but find also προσηνής Pind. *Pyth.*  
X. 99, Thuc. VI. 77. Doed. illustrates  
the loss of the ν in ἐννέα by μείων  
(μενίων) minus μινύθειν, and οἶος  
“alone”, compared with Lat. *unus*, an-  
ciently *anus*. — κουφότερον, Bek.  
*Hom. Blatt.* p. 312—3, says “rather”  
gaily, but “more gaily” seems intended,  
see on 149 *sup.*

202—3. τάχα, the lexicons all agree  
that H. knew not of the sense “per-  
haps”, and that here as elsewhere  
“quickly” is the meaning. — ὕστερον,  
Ni. notices that, as in E. 17 ὃδ' ὕστε-  
ρος ἄρηντο χαλκῷ it here is = δεύ-  
τερον, and τοσσοῦτον adverbial, as  
in φ. 250, οὐ τι γάμον τοσσοῦτον  
ὀδοῖμαι.



τῶν δ' ἄλλων ὅτινα κραδίῃ<sup>a</sup> θυμός τε κελεύει,  
 205 δεῦρ' <sup>b</sup> ἄγε, πειρηθήτω, ἐπεὶ μ' ἐχολώσατε<sup>c</sup> λίην,  
 ἣ πῦξ<sup>d</sup> ἢ ἐπ' ἀλήῃ ἢ καὶ ποσὶν, οὗ τι<sup>e</sup> μεγαίρω,  
 πάντων<sup>f</sup> Φαιήκων πλὴν γ' αὐτοῦ Λαοδάμαντος.  
 ξεινός<sup>g</sup> γὰρ μοι ὅδ' ἐστὶ· τίς ἂν φιλέοντι μάχοιτο;  
 ἄφρων δὴ κεῖνός γε καὶ οὐτιδανός<sup>h</sup> πέλει ἀνὴρ,  
 210 ὅς τις ξεινοδόκῳ<sup>i</sup> ἔριδα προφέρηται<sup>k</sup> ἀέθλων  
 δῆμῳ ἐν ἀλλοδαπῷ,<sup>l</sup> ἔο δ' αὐτοῦ πάντα κολούει.  
 τῶν δ' ἄλλων οὗ πέρ τιν' ἀναίνομαι, οὐδ' <sup>m</sup> ἀθερίζω,  
 ἀλλ' ἐθέλω ἰδμεν<sup>n</sup> καὶ πειρηθήμεναι ἄντην.  
 πάντα<sup>o</sup> γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν ὅσσοι<sup>p</sup> ἄεθλοι.  
 215 εὖ μὲν τόξον οἶδα εὖξουν<sup>q</sup> ἀμφοφάσθαι·<sup>r</sup>  
 πρωτὸς κ' ἄνδρα βάλοιμι δίστευσας ἐν ὀμίλῳ  
 ἀνδρῶν<sup>s</sup> δυσμενέων, εἰ καὶ μάλα πολλοὶ ἑταῖροι<sup>t</sup>  
 ἄρχι<sup>u</sup> παρασταῖεν καὶ τοξάζοιτο<sup>v</sup> φρωτῶν.  
 οἷος δὴ με Φιλοκτῆτης<sup>w</sup> ἀπεκαίνυτο<sup>x</sup> τόξῳ

a o. 395, ζ. 517, o. 339, π. 81, φ. 342, N. 784.  
 b 145 mar.  
 c ζ. 282, π. 425.  
 d 103 mar.  
 e β. 235 mar.  
 f 117.  
 g α. 176, 417, Z. 215.  
 h ι. 460, 515.  
 i o. 55, 70.  
 k Γ. 7; cf. K. 479.  
 l T. 324, ι. 36.  
 m ψ. 174.  
 n 146, φ. 159.  
 o cf. γ. 209, σ. 167.  
 p δ. 241.  
 q τ. 586, φ. *sarpies*, ζ. 71, N. 594.  
 r 196 mar.  
 s δ. 246 mar.  
 t λ. 412; cf. ψ. 695.  
 u O. 442, Π. 114.  
 v cf. γ. 27.  
 w γ. 190 mar.  
 x 127.

211. *Ἔεο.*213. *Ἰίδμεν.*215. *Φοῖδα.*

207. γ' om. Vi. 5, 56, τ' G. M. V. 209. ἀνδρῶν pro ἀνὴρ Bek, annot., var. l. ἀνὴρ A. a man, rec. 211. τ' A. I. M. E. Fl. et edd. vett., δ' H. Eu. Wo. et recentt. 214. οἷσιν ἄεθλοι A. 215. τόξων Vi. 5. 216. πρωτὸς ἂν Eu. 218. περισταῖεν V., παρισταῖεν Vi. 56; τοξάζοιαν γ. 219. τόξων Vi. 5

205. δεῦρ' ἄγε, this phrase had become so purely adverbial as to be used here with the 3<sup>d</sup> person.

206. Ni. regards this v. as interpolated. I incline to agree with him.

207. πλὴν γ', he only excepts the eldest son of the king; the feeling of ξενία gained strength by being thus limited. It is implied that there is in the ξῖς ἀέθλων, 210, sufficient antagonism, though but temporary, to emperil it. This tends to enhance the closeness and sacredness of the tie. It is however only δῆμῳ ἐν ἀλλοδαπῷ, which appears to be limited, by the feeling implied rather than stated, to the country of the ξένος himself.

215. For Odysseus as an archer comp. α. 261, where he is said to have used poisoned arrows, also the bow-trial of the suitors in φ. commencing with an elaborate description of the bow as fetched from its repository. Odys. therefore had left it at home. Accordingly when he takes a bow in the Doloneia, it is the gift of Meriones for the occasion, and then

only used to whip the captured horses of Rhesus, K. 260, 514. He never uses it in battle, as deeming it unworthy of heroic combat, save against game and in γ. against the suitors. The inferior character of those who used such weapons is alluded to by Sophocles in the Ajax ὁ τοξότης ξοικεν οὐ σμικρὸν φρονεῖν; and the same feeling is manifest in the word ἄτρακτος, "spindle", contemptuously used for "arrow" by a Spartan in Thucyd. III, 20.

219. Φιλοκτῆτης, mentioned in B. 718 as left behind wounded by the bite of a hydra, and in γ. 190. as reaching Greece in safety after the war. The mention in B. as well as the present one, implies that he reached Troy subsequently to the time at which the II. closes. On the means used to bring him thither Æschyl. and Sophocles founded their dramas. In a fragment of the former (235 Dind.) the line occurs κρημάσασα τόξον πίτνος ἐν μελανδρόνῳ.

a γ. 100, 220, δ. 330.  
 b H. 198, N. 269.  
 c Φ. 128 mar.  
 d E. 304, M. 383,  
 449, Y. 287.  
 e ζ. 153, η. 67, 307,  
 π. 440, A. 38.  
 f ι. 89, Z. 142;  
 cf. N. 322.  
 g cf. A. 261.  
 h λ. 629, Δ. 308,  
 E. 636.  
 i E. 172, O. 320.

δήμῳ<sup>a</sup> ἐνὶ Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί·

τῶν δ' ἄλλων ἐμέ<sup>b</sup> φημι πολὺ προφερέστερον<sup>c</sup> εἶναι,

ὅσσοι νῦν βροτοί<sup>d</sup> εἰσιν ἐπὶ<sup>e</sup> χθονὶ σῖτον<sup>f</sup> ἔδοντες.

ἀνδράσι<sup>g</sup> δὲ προτέροισιν<sup>h</sup> ἐριζέμεν<sup>i</sup> οὐκ ἐθέλῃσω,

220. ἐνὶ A. I. K. M. Vi. 5, 50, 56; ὅθι A. Vi. 5. 221. προφερέστατον A. Stu.  
 α β Eu., πολὺ φέρτερον Vi. 133 a man, pr. 223. οὔτι θελήσω Vi. 50, 133.

220. *Ἀχαιοί*, it is remarkable that this avowal that he was an Achæan, draws no direct remark from the king. The lines 241—3 *ὄφρα καὶ ἄλλω εἶπης ἡρώων κ. τ. λ.* may seem tacitly to recognize it; nevertheless, the significant disclosure does not awaken the interest which might have been expected, and is plainly inconsistent with the enquiry with which the book closes (544—6), since it must have been obvious that he must have lost many *ἑταῖροι* among the slain. I therefore suspect these lines (219—20) as an interpolation by some one who remembered the legendary fame of Philoctetes as an archer. They can well be spared. Soph. *Phil.* 1058—9 are in favour of their having been in the text when that play was written.

223—4. The poetical belief in the degeneracy of human powers peeps out here: note also that Herakles is not in Homer's view an immortal, but one of those mortal men (*ἀνδράσι = βροτοῖς* ... *ἐπὶ χθονὶ σῖτον ἔδονσιν*) who contended with the Gods. He belongs to the generation immediately before the Trojan war. Thus Tlepolemus his son by Astyocheia fights there (B. 658 foll.) He slew the eleven elder sons of Neleus, brothers of Nestor (A. 690 foll.), and Iphitus, son of Eurytus, who gave Odysseus his father's famous bow (φ. 22 foll.). This murder, mentioned with abhorrence, as a violation of the laws of hospitality, was even subsequent to that gift; *i. e.* Herakles was yet alive in Odysseus' boyhood (*παιδνὸς ἐὼν ibid.*). Agreeably with this view, he sacked Troy in the time of Laomedon, father of Priam, and through the wrath of Herê was shipwrecked on his return (Ξ. 251 foll.). The words which describe

Odysseus' recognition by him, *ἔγω δ' αὐτίκα κείνος κ. τ. λ.* and his addressing him by name, suit moreover the fact of his having somewhere encountered him in life (cf. 154, 390). In T. 145 foll. an escape of his at Troy from the sea-monster, and a mound raised for his protection, supposed to be still standing at the time of the siege, are mentioned. His birth and subservience to Eurystheus, through the mechanism of Herê, and the labours imposed on him by Eurystheus, are noticed in T. 98, Ξ. 324, O. 639, λ. 622—3. He is *Διὸς γόνος*, but so far from being therefore immortal that his death is distinctly recorded (E. 635—8; Σ. 117), and apparently regarded as a necessary retribution, *i. e.* by having been premature, for his presumption in assailing the deities Herê and Aïdes with his arrows (E. 392—409). Finally in λ. 601 foll. we have the unique passage, which makes him appear in the region of the dead as an *εἰδωλον*, *i. e.* one of the *ψυχὰι εἰδωλα καμόντων*, whilst his proper personality (*αὐτός*) is not there but among the immortal gods, with Hebê for his wife, who from Δ. 2 and E. 905 (cf. γ. 464) according to heroic manners is proby. unmarried. This double form of existence in shadow and in substance seems a refinement inconsistent with primitive simplicity, and I am disposed to regard λ. 602—4 as considerably later than the bulk of the Homeric Text. Yet there (omitting 602—4) he is still armed with bow and arrows, as in E. 392 foll., not with the club, as in Pind. *Ol.* IX. 45, which Pisander of Rhodes *circ.* B. C. 600 is said to have first assigned to him, and which in λ. 575 is given to Orion (*δόπαλον παγχάλκειον αἰὲν ἀγὰρ*). H. then

- οὐδ' Ἡρακλῆϊ, <sup>a</sup> οὐτ' Εὐρύτῳ <sup>b</sup> Οἰχαλιῇ,  
 225 οἷ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον <sup>c</sup> περὶ τόξων·  
 τῷ ῥα καὶ αἰψ' ἔθανεν μέγας <sup>d</sup> Εὐρυτος, οὐδ' ἐπὶ γῆρας <sup>e</sup>  
 ἵκει· ἐνὶ μεγάροισιν· χολωσάμενος γάρ Ἀπόλλων <sup>f</sup>  
 ἔκτανεν, οὐνεκά μιν προκαλίζετο <sup>g</sup> τοξάζεσθαι.  
 δουρὶ <sup>h</sup> δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις οὔστῳ.  
 230 οἰοῖσιν δαίδοικα ποσὶν μή τις με παρέλθῃ <sup>i</sup>  
 Φαίηκων· λίην γάρ ἀεικέλιώς <sup>k</sup> ἔδαμάσθην  
 κύμασιν <sup>l</sup> ἐν πολλοῖς· ἐπεὶ οὐ κομιδῇ <sup>m</sup> κατὰ νῆα  
 ἦεν ἐπηετανός· <sup>n</sup> τῷ μοι φίλα γυνῆ <sup>o</sup> λέλυνται."  
 ὣς ἔφαθ', οἷ δ' ἄρα πάντες ἀκὴν <sup>p</sup> ἐρένοντο σιωπῇ·  
 235 Ἀλκίνοος δέ μιν <sup>q</sup> οἷος ἀμειβόμενος προσέειπεν·  
 “ξεῖν', ἐπεὶ οὐκ ἀχάριστα <sup>r</sup> μεθ' ἡμῖν ταῦτ' ἀγορεύεις,

- a E. 392, 395, λ 606.  
 b B. 596, 730; cf. φ. 13 seqq.  
 c cf. O. 284.  
 d φ. 32.  
 e cf. λ. 195, ν. 59.  
 f γ. 279 mar.  
 g A. 389, σ. 20.  
 h A. 496, E. 533, 611.  
 i ν. 291, ψ. 345.  
 k δ. 244.  
 l cf. ε. 224.  
 m 453, ξ. 124.  
 n η. 99, ζ. 86 mar.  
 o σ. 241, 237, H. 6, N. 85.  
 p η. 154 mar.  
 q φ. 84.  
 r υ. 392.

231. ἀφεικέλιος. 233. ἐπηφέτανος. 235. προσέειπεν.

224. οὐδ' Ἡρακλῆ οὐτ' Εὐρύτῳ γ. 226. αἰψ'... οὐδέ τι K. 228. προ-  
 καλίσσατο Vi. 56. 230. οἰοῖσιν δὲ δαίδοικα Vi. 5; παρέλθοι Vi. 133 Eu.,  
 παρῆλθῃ H. 232. νῆος α. 233. γούνα cum var. l. γυνῆ A.; λέλυντο A.  
 236. pro μεθ' Apoll. Soph. παρ'.

knew nothing of Herakles' Apotheosis, which is found distinctly stated in Hes. *Theog.* 950 foll. (where also λ. 604 is found) and in Pind. *Nem.* I end, *Isth.* III. 95—101. This is a mark of Homeric antiquity.

224. Εὐρύτῳ, Ni. remarks that in φ. 14 foll. he is misplaced from Oechaliê to Messenê; but that is not so. Odys. merely meets his son Iphitus in Messenê, who had gone thither in quest of certain horses.

225—9. περὶ τόξων, “in archery”. — δουρὶ κ. τ. λ., in the middle ages in English archery three bow-shots to a mile was reckoned good shooting. This statement is probably to be measured by a less powerful standard of archery, yet still strikes one as a huge exaggeration unsuited to Odysseus' character, and the line is open to suspicion.

230—3. ποσὶν, this involves a retraction of part of the challenge in 206. — λίην, see on α. 46. — κομιδῇ, not “conveyance”, but, as interpreted by 453, κομιδῇ γε θεῶ ὡς ξυμπεδος ἦεν, “care” of the body and its pow-

ers, all that the Latin expressed by *curare corpora*, κομίζω and κομέω both mean “care for”, “attend to”; cf. α. 356 τὰ σ' αὐτῆς ἔργα κόμιζε, also cf. ἦδη μοι ὄλεσσεν ἄλῃ τ' ἀκομιστίη τε, φ. 284. This “care” was not ἐπηετανός (see on δ. 89), i. e. it was much interrupted.

234—65. Alcinoüs soothes Odys. for the disparagement he had undergone, renounces his people's claim to eminence in manly contests — they prefer enjoyment to toil — and thus disposes of the hero's challenge, but upholds their excellence in navigation, dancing and singing. Demodocus' lyre is at his bidding fetched from the palace, umpires are appointed, and the ground prepared for the dancers, a company of whom perform, so deftly that Odys. marvels.

234. ἀκὴν, see App. A. 16. The silence here is that of embarrassment, the challenge of Odys. being general, and all probably feeling compromised by the rudeness shown to him.

236—9. ἐπεὶ κ. τ. λ. This has no strictly corresponding apodosis, but the sentence is left suspended, and ἀλλ'



|                              |                                                                            |     |
|------------------------------|----------------------------------------------------------------------------|-----|
| a I. 411, Θ. 535.            | ἀλλ' ἐθέλεις ἀρετὴν <sup>a</sup> σὴν φαινέμεν, ἣ τοι ὀπηδεῖ,               |     |
| b λ. 102.                    | χωόμενος, <sup>b</sup> ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστάς <sup>c</sup>    |     |
| c ε. 345, π. 338, υ.<br>190. | νείκεσεν, ὥς <sup>d</sup> ἂν σὴν ἀρετὴν βροτὸς οὐ τις ὄνοιτο, <sup>e</sup> | 240 |
| d Ξ. 91.                     | ὅς τις <sup>f</sup> ἐπίσταται ἧσι φρεσὶν ἄρτια βάξιν·                      |     |
| e A. 539.                    | ἀλλ' ἄγε, νῦν ἐμέθεν <sup>g</sup> ξυνίει ἔπος, ὄφρα καὶ ἄλλω               |     |
| f Ξ. 92.                     | εἵπης <sup>h</sup> ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισιν                       |     |
| g δ. 289 mar.                | δαινύη <sup>i</sup> παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι <sup>k</sup> τέκεσιν,       |     |
| h 101, 251.                  | ἡμετέρης ἀρετῆς μεμνημένος, οἶα καὶ ἡμῖν                                   |     |
| i κ. 61.                     | Ζεὺς ἐπὶ <sup>l</sup> ἔργα τίθησι διαμπερὲς <sup>m</sup> ἐξέτι πατρῶν.     | 245 |
| k β. 178 mar.                | οὐ γὰρ πυγμαῖοι εἰμὲν ἀνύμονες οὐδὲ παλαισταί,                             |     |
| l μ. 399, ο. 476.            | ἀλλὰ ποσὶ κραιπνῶς <sup>n</sup> θέομεν καὶ νηυσὶν ἄριστοι·                 |     |
| m δ. 209, Π. 499.            | αἰεὶ δ' ἡμῖν δαῖς τε φίλη κιθαρίς <sup>o</sup> τε χοροὶ τε,                |     |
| n Ξ. 292.                    |                                                                            |     |
| o cf. N. 731, α. 152.        |                                                                            |     |

240. *ῥῆσι.* 241. *ῥέπος.* 242. *ῥείπης.* 245. *ῥέργα.*

238. *ὅτι οὗτος* Vi. 50. 240. *ἐπίσταται* K. Stu. γ, *ἐπισταίη* v. et var. l. M.; *φρεσὶν ἧσιν* G. Vi. 5; *ἐπ' ἄρτια* Vi. 5. 241. *ἄλλοις* K. Vi. 5 et var. l. p., *οἷς* ἄλλω H. 242. *οἷς* Vr. 245. *ἐξέτι* A. Vi. 56. 246. *ἐσμέν* A. Eu. 248. *pro φίλῃ h. q. ad v. 119 μέλει et pro χοροὶ τε καὶ ὦδαί.*

*ἄγε* in 241 resumes with a new commencement. — *ἀχάριστα*, “offensively”. — *νείκεσεν, ὥς . . . ὄνοιτο ὅστις*, “has disparaged thee by such reflections as no one would venture to cast on thy merit, who etc.”: on *ὄνοιτο* see note at ε. 379.

241—2. *ὄφρα καὶ ἄλλω κ. τ. λ.*, the words here distinctly contradict the previous boast of 101 foll. — *σοῖς*, the Cod. Vratisl. here has *οἷς*. Bek. *Homer. Bl.* 77 has omitted this from his enumeration of passages where the pron. *ὁς suus* appears for *σὸς tuus*, he gives α. 402 (where see note) *δώμασι σοῖσιν ἀνάσσοις*, where the cod. Augsb. has *οἷσιν*, δ. 597 *ἔπεσσι τε σοῖσιν ἀκούων* where the reading of Apollon. Soph. 14, 17. was *οἷσιν*, and ε. 168 *σὴν πατρίδα γαῖαν ἔκηαι*, where one Vi. has *ῥῆν*, and *φρεσὶ σῆσιν* in ζ. 180, v. 362, ω. 357, in all which three places one Vi. and the Augsb. have *ῥῆσιν*. These coincidences of reading in certain mss. are too numerous and too uniform to be the result of change, and point to a traditional use of one primitive possessive for the 2<sup>d</sup> and the 3<sup>d</sup> person; cf. the dual forms *σφῶι*, *σφῶε*, and the use of *sie* in German;

so in the Hebrew verb the same form expresses “you” and “they” fut. fem.

243—5. *ἀλόχῳ*, the inconsistency of this assumption that Odys. has a wife at home — for so we must understand it, cf. 410, not that he would thereafter marry — with the proposal of η. 312—3, is glaring. The Scholl. do not notice it, nor Ni. Some would regard it as a reason for giving book θ., or this part of it, to a later hand. But Alcín. is garrulous enough for any amount of inconsistency; see on η. 310—5 end; comp. also 240 with 101—3 in which he distinctly “eats his words”. — *ἐπὶ . . . τίθησι διαμπερὲς ἐξέτι*, “which from our sires Zeus perpetuates still in us”; the *ῥῆτι* of *ἐξέτι* belonging rather to *καὶ ἡμῖν*, cf. I 105—6, *ἡμὲν πάλαι ἡδ' ῥῆτι καὶ νῦν, ἐξέτι τοῦ ὅτε κ. τ. λ.*

247—8. *κραιπνῶς θέομεν*. Odys. having previously, 230—3, excused himself from competing in this exercise, the king lays a safe stress upon Phæacian proficiency in it. — *δαῖς τε κ. τ. λ.*, comp. Priam's description of his worthless sons *ψεῦσταί τ' ὀρχησται τε χοροὶ τυπύρην αἰριστοί*. Q. 261. Every reader of Horace will remember the sym-

εἵματα τ' ἐξημοιβὰ<sup>a</sup> λοετρά<sup>b</sup> τε θερμὰ καὶ εὐναί.  
 250 ἄλλ' ἄγε, Φαίηκων βητάρμονες,<sup>c</sup> ὅσσοι ἄριστοι,  
 παῖσατε.<sup>d</sup> ὥς χ' ὁ ξεῖνος ἐνίσπη<sup>e</sup> οἷσι φίλοισιν,  
 οἰκαδε<sup>f</sup> νοστήσας, ὅσσον περιγυγνόμεθ' ἄλλων  
 ναυτιλίῃ καὶ ποσσὶ<sup>g</sup> καὶ ὀρχηστῇ<sup>h</sup> καὶ αἰοιδῇ.  
 Δημοδόκῳ δέ τις αἶψα κίων φόρμιγγα<sup>i</sup> λίγειαν  
 255 οἰσέτω, ἣ που κεῖται ἐν<sup>k</sup> ἡμετέροισι δόμοισιν."  
 ὥς ἔφατ' Ἀλκίνοος θεοεἰκελος· ὦρτο δὲ κῆρυξ,  
 οἷσων φόρμιγγα<sup>l</sup> γλαφυρὴν δόμον ἐκ βασιλῆος.  
 αἰσυννῆται<sup>m</sup> δὲ κριτοὶ<sup>n</sup> ἐννέα<sup>o</sup> πάντες ἀνέστησαν<sup>p</sup>  
 δῆμιοι,<sup>q</sup> οἳ κατ' ἀγῶνας εὖ πρήσσεσκον ἕκαστα·

a ξ. 513—4, 521.  
 b 451, Ξ. 6, X. 444.  
 c 383.  
 d ζ. 100, 106, η. 291.  
 e 101, 242.  
 f 102 mar.  
 g 230.  
 h ρ. 605, α. 152, 421; cf. N. 731.  
 i 67 mar.  
 k σ. 223, 247.  
 l ρ. 262, 270, ψ. 144.  
 m Ω. 347.  
 n H. 434.  
 o H. 161.  
 p A. 533, Ψ. 886.  
 q γ. 82, P. 250.

249. *Φεῖματα.*251. *Φοῖσι.*252. *Φοῖκαδε.*256. *θεοφεῖκελος.*

251. *παῖσαν* Zenod. h. q., *παῖσατε* E. (cum var. l. *παῖσατε*) et Vi. 133, Schol. Vi. 56, *παῖσατε* E. v. 253. *ὀρχηστῇ* H. edd. pler. vett. *ὀρχηστῇ* v. Wo. et recentt., cf. η. 270. 254. *λίγειαν* γ (sed *λιγεῖαν* 67 et 261) *λιγεῖαν* Vr. Vi. 50. 56. 256. *κῆρυξ* Vi. 5, 50. 257. *λιγυρὴν* H. St. Barn. Ern. Ox., *γλαφυρὴν* H. v. Eu. et var. l. St., Ro. Wo. et recentt. 258. δ' *ἐκκριτοὶ* Schol. Ven. B ad K. 68 e Porph. 259. *ἀγῶνα* γ I. K. Stu.; *μοχ ἐνπρήσσεσκον* Vi. 5. Hesych. Eu. Fl. Ro. St. Barn. Ern. Ox. Wo., *ἐνπρήσσεσ.* I. Vi. 56, 133, *ἐν πρήσσεσ.* v. et recentt.

pathetic relish with which he enlarges on the Phæacian ethics, as if bent, if possible, on improving upon the example which he applauds. Ni. quotes with approbation a criticism of Schütz that 249 is an interpolation by a later hand. I think it coheres very naturally, especially remembering ξ. 64—5 *ἐθέλουσι νεόπλυντα εἵματ' ἔχοντες ἐς χορὸν ἔρχεσθαι*, and the whole incident of the laundry errand of Nausicaa there. It is likely that *εὐναί*, as interpreted by λ. 249, has a sensual meaning, in which it leads up to the following lay of Demodocus concerning Ares and Aphrodite.

251—4. *παῖσατε*, fr. *παῖξω*, mar. — *ἐνίσπη*, the simple vanity of the Phæacian king is highly characteristic; see mar. He is much delighted at the praise given to the dancing by Odys., whose discernment he at once proclaims. He had before expressed his confidence in the superiority of his ships, η. 327—8. With similar racy simplicity he recommends Odys. to secure his chest tightly, lest

HOM. OD. II.

some one of the oarsmen, picked from the prime of the Phæacian youth, should rob him on his way home, *inf.* 443—5. — *λίγειαν*, see on 67 *sup.*

258. *αἰσυννῆται*, (cf. mar. *αἰσυννῆται*) these were not mentioned in the previous more manly contests: their reservation till now clearly indicates the superior importance of the trial of skill in dancing. The number "nine" doubtless refers to some division of the people, as in γ. 7 *ἐννέα δ' ἔδραι ἕσαν*; see note there and App. G. 1. The function of preparing the ground is the only one directly ascribed to the *αἰσυν.* here; but we are probably to recognize the superiority assigned to Laodamas and Halios in 370—1 as their award. The title is mentioned by Aristotle *Pol.* III, IX, as the third kind of *μοναρχία*, absolute but elective. Theocr. XXV. 48 uses it of a bailiff or steward. In Eurip. *Med.* 19 the verb *αἰσυννάω* occurs.

258—60 are suspected by Ni. II. XLVII.

259—60. *πρήσσεσκον*, the form denotes that they held habitually this

a 264, Σ. 590.

b cf. Ψ. 258.

c 62.

d 67 mar.

e Ψ. 507.

f α. 431 mar.

g 159.

h Ψ. 363, ν. 198.

i 260 mar.

k α. 75, η. 183.

l α. 323.

m α. 155 mar.

n Ξ. 295.

λείησαν δὲ χορόν,<sup>a</sup> καλὸν δ' εὖρυναν<sup>b</sup> ἀγῶνα. 260  
 κῆρυξ<sup>c</sup> δ' ἐγγύθεν ἤλθε, φέρων φόρμιγγα<sup>d</sup> λίγειαν  
 Δημοδόκῳ· ὃ δ' ἔπειτα κί' ἐς<sup>e</sup> μέσον· ἀμφὶ δὲ κοῦροι  
 πρῶτ' ἡβαί<sup>f</sup> ἴσταντο, δαήμονες<sup>g</sup> ὀρχηθμοῖο·  
 πέπληγον<sup>h</sup> δὲ χορόν<sup>i</sup> θεῖον ποσίν· αὐτὰρ Ὀδυσσεὺς  
 μαρμαρυγὰς θηεῖτο<sup>k</sup> ποδῶν, θαύμαζε<sup>l</sup> δὲ θυμῷ. 265  
 αὐτὰρ ὁ φορμίζων<sup>m</sup> ἀνεβάλλετο καλὸν αἰεῖδεν  
 ἄμφ' Ἀρεὸς φιλότῃτος ἐϋστεφάνου τ' Ἀφροδίτης·  
 ὥς τὰ πρῶτα μίγησαν<sup>n</sup> ἐν Ἠφαιστοῖο δόμοισιν

260. λείησαν Vi. 56; εὖρυνον Vi. 56, 133, εὖρυναν Schol. Ven. A. Σ. 376.

Apoll. Soph. 79, 18, Hesych. II. 231 et var. l. P. 261. κῆρυξ Vi. 5, 50;

λίγειαν γ Vi. 50, 56, λίγειαν Vi. 5. 262. κίε μέσον γ. 265. μαρμαρυγὴν

Schol. α. 44; θηῆτο Cramer An. Ox. I, p. 386, 10. 267. φιλότῃτα α, -τος β.

268. ἐν Ἠφαιστοῖο ἀνακτος h. q.

function; contrasted with it is that of the aor. before and after it. — **κ. εὖρυναν ἀγῶνα** “made it wide enough for a noble trial of skill”: *ἀγ.* means here *τόπον ἐν ᾧ ἡγωνίζοντο*, Schol., — adding thus to the notion of *χορόν*, which is a mere “place of dancing”; cf. *Τρεβορέων ἀγῶνα*, Pind. *Pyth.* X. 47 and Donaldson's note.

261—6. *λίγειαν*, see on 67 *sup.* — *ἐς μέσον* cf. Σ. 604 *μετὰ δέ σπιν ἐμίλετο θεῖος αἰοῖδος*, repeated in δ. 17. In Σ. 593 foll. the *χορός* consists of youths and maidens dancing in a ring which whirls like the wheel of a potter, and then advancing towards each other in opposite ranks. — *πέπληγον*, cf. Virg. *Aen.* VI. 644, *pedibus plaudunt choreas*. — *μαρμαρυγὰς*, cf. Hy. *Ap. Pyth.* 24—25, *αἶγλη δέ μιν (Φοῖβον) ἀμφιφαίνει μαρμαρυγῆς τε ποδῶν καὶ ἐνκλωστοῖο χιτῶνος*; so Byron, “Muse of the many-twinkling feet”, and Moore, *Lalla Rookh* I, 665, “Dancing feet, that gleam and shoot. Rapid and white, like seabirds o'er the deep”. Athen. I, 15, D, says that we have here a *ὑπόρχημα*, or dance of a mimetic character, accompanying the song of Demodocus. Pausanias III. 18, describes such an one as forming part of the worship of the Amyclean Apollo, and that such dances were part of the ritual of Apollo is undoubted. It is uncertain whether in Σ. 559 foll., a song is to be understood as accompanying the dance, in Σ. 603 it certainly is. In a lay in honour of Hephaestus, the lame god, the

dance would have been less proper: further the introduction by the fixed phrase, *φορμίζων ἀνεβάλλετο*, in 266, suggests that an ordinary lay is intended as in α. 155 (see note), q. 262.

266—305. The minstrel sings how Ares loved Aphrodite, and dishonoured Hephaestus, who, informed by the Sun-god, entrapped the unwary lovers, and exposed them in their shame to the gaze of the assembled gods. As regards the ethical tone of the lay, setting aside for the moment the colloquy of Hermes and Apollo, the rest of it amounts to a dissuasive from licentiousness; even although, like the maxims of Horace on the same subject (*Sat.* I. iii. 134.), it only turns on the awkwardness of detection. As regards that colloquy, if it be genuine, Poseidon's bearing should be set off against it. He evidently represents the better mind of Olympus, and although with some sympathy for the offender, does not propose that the offence be condoned. The song moreover is recited in the Assembly, where none but men were present. The poet has shielded matronly dignity and maiden purity, even when his standard is relaxed for men. The absence of the female deities from the imaginary scene only reflects that of the ladies of the palace from the circle of listeners.

266—7. *ἀνεβ.*, cf. Theocr. VI. 20. — *ἀμφὶ* with gen., occurs II. 825, *πίδακος ἀμφ' ὀλίγης*. — *ἐϋστεφ. Ἀφρ.*, comp. Sappho 9, *χρυσόστεφαν' Ἀφρόδιτα*.

268. Hephaestus in Σ. 382 and Hes.



λάθρη<sup>a</sup> πολλά δ' ἔδωκε, λέχος<sup>b</sup> δ' ἥσχυνε καὶ εὐνὴν  
 270 Ἥφαιστοιο<sup>c</sup> ἄνακτος· ἄφαρ δέ οἱ ἄγγελος<sup>d</sup> ἦλθεν  
 Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότῃ.<sup>e</sup>  
 Ἥφαιστος δ' ὥς οὖν θυμαλγέα<sup>f</sup> μῦθον ἄκουσεν,  
 βῆ<sup>g</sup> ῥ' ἵμεν ἐς χαλκεῶνα,<sup>h</sup> κακὰ φρεσὶ<sup>i</sup> βυσσο-  
 δομεύων·

a o. 430, x. 445, B. 515.  
 b γ. 403, η. 347.  
 c O. 214.  
 d μ. 374, A. 715, Σ. 167, Ω. 561.  
 e ε. 126 mar. I. 121.  
 f ψ. 64, ω. 326, I. 260, 387, 565.  
 g ε. 475.  
 h σ. 328.  
 i δ. 676 mar.

## 270. Φάνакτος Φοι.

271. ὅς σφ' M. S. Vi. 50. fort. leg. Ἥέλιος, μιγαζομένους φιλότῃ νοήσας.

*Theogon.* 945 has Charis (or one of the Charites, viz. *Ἀγλαΐη*, Hes. *Theog.* 945) for wife. This has been needlessly viewed by some as inconsistent with Aphroditē's conjugal relation here. But the lay here closes with a resolve of Hephæstus to return her to her father, and demand back the *ἔεδνα*, i. e. to dissolve the marriage. We have only to suppose this resolution acted upon, and room for Charis is made; nor is there any reason for thinking the supposed time of the facts of the lay later than that of Σ. in the *Iliad*. But the colloquy of v. 333—43 is suspicious: 1<sup>stly</sup> because the formula of transition ὥς οὐ μὲν .... ἀγόρευον only occurs in H. of a dialogue between distinct personages, while here it is introduced after the ὥδε δέ τις εἶπεσκεν κ. τ. λ.; 2<sup>ndly</sup> because of the feeble repetition of γέλως .... θεοῖσιν 343, from 326, ἐνῶρτο γέλως .... θεοῖσιν. But 3<sup>dly</sup> if Apollo and Hermes hold this colloquy, whom is the τις and ἄλλος of v. 328 to represent? According to Homeric usage it should be some unnamed persons in attendance on the principal ones. Even assuming Zeus could fill a position so undignified, yet Zeus is obviously *not* present; for he is first spoken of, and does not respond when spoken to in common with the rest; the goddesses are not present, there is positively no other Olympian deity left save Apollo, Hermes, and the purely functionary Παῖδον, the healer of Olympus, of whom we find a double mention with the same recurring phrases in E. 401, 899. The Sun-god indeed occurs in μ., but he is not an Olympian. He appears there (376) at the court of Zeus, to urge his appeal against the sacrilegious

slaughter of his cattle; but the mention of him in v. 270 excludes the notion of his presence here. If then Apollo and Hermes are also excluded from the τις, as they are, if 333—43 be genuine, both by the fact of their being named, and by the tenor of their conversation, so wholly antipathetic to the sentiments of the τις, there remains no *quorum* for τις to embody. Lastly, the licentious sentiment, if it be Homeric, occurs only here (the suggestion in Ω. 130 is animal, but not licentious); nor do Hesiod and the Hymns furnish a single parallel. Among the latter an illustration might be looked for in the amour of Aphroditē with Anchises (Hy. *Venus*). But there the description is veiled by a delicacy quite unlike the breadth of expression here; there are, moreover, none to look on in sportive banter. On these grounds I have no hesitation in rejecting 333—343. The Schol. H. has noted that in some copies they did not appear, alleging their immodest tenor. The context is complete without them; and, when they are removed, the lay, although bold and unrefined, is not vicious in tone.

269—71. πολλά δ' ἔδωκε, i. e. Ares to Aphroditē, as the price of her consent. A Schol. interprets it by μοιχ-ἀγρία i. e. compensation to Hephæstus for his wrong (332), but this seems out of place here. — Ἥλιος, elsewhere in H. always Ἥέλιος. The form occurs Hy. *Apollo*, 293, Hy. *Sol.* 1. It is remarkable that this god, who here detects and informs, is indebted to Lampetî, an attendant nymph, for detection and information concerning his own losses in μ. 374—5.

a Σ. 476; cf. 410.  
 b N. 37, O. 20.  
 c P. 434.  
 d 282, 2. 439.  
 e φ. 8, ζ. 15 mar.  
 f φ. 9, ζ. 101.  
 g φ. 198.  
 h cf. X. 468.  
 i cf. φ. 116.  
 k cf. ζ. 278.  
 l τ. 470, II. 259.  
 m π. 35.  
 n 159, ε. 212.  
 o ε. 276, A. 339.  
 p ε. 76.  
 q M. 118, ω. 524;  
 cf. ε. 281 mar.  
 r Φ. 40, 9. 294, 301,  
 A. 593.  
 s I. 586; cf. Z. 91.  
 t K. 515, N. 10,  
 Ξ. 135.  
 u Z. 205.  
 v A. 600.  
 w Σ. 143, 391, A.  
 571.  
 x A. 284, Ξ. 440.  
 y β. 394 mar.  
 z ω. 75.

ἐν δ' ἔθετ' ἀκμοθέτω<sup>a</sup> μέγαν ἄκμονα, κόπτε δὲ δεσμούς<sup>b</sup>  
 ἄρορήκτους<sup>b</sup> ἀλύτους, ὅφρ' ἔμπεδον<sup>c</sup> αὐθι μένοιεν. 275  
 αὐτὰρ ἐπεὶ δὴ τεῦξε δόλον,<sup>d</sup> κεχολωμένος Ἄρει,  
 βῆ<sup>e</sup> δ' ἵμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο.<sup>f</sup>  
 ἀμφὶ δ' ἄρ' ἐρμίσιν<sup>g</sup> χεε δέσματα<sup>h</sup> κύκλω ἀπάντη·  
 πολλὰ<sup>i</sup> δὲ καὶ καθύπερθε μελαθρόφιν<sup>k</sup> ἔξεκέχυντο,<sup>l</sup>  
 ἦντ' ἀράχνια<sup>m</sup> λεπτὰ, τὰ γ' οὐ κε τις οὐδὲ<sup>n</sup> ἴδοιτο, 280  
 οὐδὲ θεῶν<sup>o</sup> μακάρων· περὶ γὰρ δολόεντα τέτυκτο.  
 αὐτὰρ<sup>p</sup> ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν,  
 εἷσατ'<sup>q</sup> ἵμεν ἐς Αἴημον,<sup>r</sup> εὐκτίμενον πτολίεθρον,  
 ἧ οἱ γαιῶν πολὺ φιλιότης<sup>s</sup> ἐστὶν ἀπασέων.  
 οὐδ' ἀλαοσκοπὴν<sup>t</sup> εἶχε χρυσήνιος<sup>u</sup> Ἄρης, 285  
 ὥς<sup>v</sup> ἴδεν Ἥφαιστον,<sup>w</sup> κλυτοτέχνην νόσφι<sup>x</sup> κίοντα·  
 βῆ<sup>y</sup> δ' ἵμεναι πρὸς δῶμα περικλυτοῦ<sup>z</sup> Ἥφαιστοιο,

277. *Ῥοι.* 281. *Ῥίδοιτο.* 284. 290. *Ῥοι.* 286. *Ῥίδεν.*

274. δεσμά Vi. 50. 277. δέμνια κεῖτο α β Vi. omn. A. I. K. Eu. 278. πάντα  
 Vi. 50. 280. οὐ κε τις Vi. omn. A. H. K. Stu. γ Eu. 281. πέρι G. Vi. 56.  
 περὶ Vi. 5. 282. πέρι A. 284. ἔσκεν ἀπ. A. G. M. Vr. et cum var. l. ἔπλετο  
 πασέων p. q. πασάων h., ἔπλετο πασ. I. K. Vi. 5, ἐστὶν ἀπ. H. Vi. 50, 56,  
 133, cf. α. 70. 285. ἄλαος σκοπὴν Vi. 56. Aristar., ἀλαὸν σκοπὴν Zenod.,  
 Schol. γ Ven. K. 515. Ξ. 135, cf. N. 10, ἀλλασκοπὴν Vi. 133. 286. νόσφιν  
 ἔοντα Stu. γ. 287. ἵεναι A. Eu.

274—82. Obs. *κόπτε* imperf. of a continued action, but before and after, *ἔθετ'* and *τεῦξε*, aorists, of completed acts. — *δόλον* of the actual mechanism, as we say a "contrivance" for "thing contrived". — *ἐρμίσιν*, posts of the bed, connected with *ἔρμα*, that which supports. — *μελαθρόφιν*, the toils are to be conceived as drooping from the roof-beam about the posts, and as passable from without, but by some magic impassable from within. Comp. the lock on the chamber door of Herê, Ξ. 168, which no other god could open, also the animated statuery, η. 88, Σ. 417, for *μέλαθρον* see App. F. 2 (15). — *λεπτὰ*, cf. Theocr. XV. 79, XVI. 96—7. — *οὐ κε τις ... οὐδὲ ... οὐδὲ*, for this abundance of the negat. it is difficult to find a parallel, *οὐδὲ* twice is not uncommon e. g. 32, 176 *sup.* comp. Chaucer, *C. of the B. Knighte*, 622—3, "Whan Vulcanus fond, and

with a chaine unvisible you bond (to Venus)". — *θεῶν μακάρων*, cf. Alcman, *Fragm.*, 11 Bergk, ὥστε θεῶν μῆδεν, Ὀλυμπίων λύσαι ἄτερ φέθεν (or σέθεν) probably from a choral hymn to Hephæst., celebrating this scene.

283—7. *εἷσατ' ἵμεν*, he makes off as part of the plot, to tempt them with opportunity. — *Αἴημον*, Lemnos (Herod. VI, 138. 140) was peopled by Pelasgians expelled from Attica, and Miltiades when he captured Lemnos found Pelasgi there. A volcano now extinct is assigned by Buttm. (ap. Ni.) as explaining the connexion with Hephæstus. When, later, Aetna and the Liparæan islands became known, the fire-god's abode was transferred to them. — *δῶμα*, Heph. had made a *θάλαμος* for Zeus and Herê on Olympus and a palace for himself (E. 338—9, Σ. 369—71) near that of Zeus, this suits the nearness indicated in 289—90.

ἰσχανόνων<sup>a</sup> φιλότιτος ἐνστεφάνον<sup>b</sup> Κυθερείης.  
 ἥ δὲ νέον παρὰ πατρὸς<sup>c</sup> ἐρισθενέος Κρονίανος  
 290 ἐρχομένη κατ'<sup>d</sup> ἄρ' ἔξεθ'. ὃ δ' εἶσω δώματος ἦει,  
 ἐν<sup>e</sup> τ' ἄρα οἱ φῶ χειρί, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν.  
 “δεῦρο,<sup>f</sup> φίλη, λέκτρονδε<sup>h</sup> τραπείομεν<sup>i</sup> εὐνηθέντε.  
 οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος,<sup>k</sup> ἀλλὰ που ἦδη  
 οἴχεται ἐς Αἴημον<sup>l</sup> μετὰ Σίντιας ἀγριοφώνους.”<sup>m</sup>  
 295 ὧς<sup>n</sup> φάτο· τῇ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι.  
 τῷ δ' ἐς δέμνια<sup>o</sup> βάντε κατέδραθον.<sup>p</sup> ἀμφὶ δὲ δεσμοὶ  
 τεχνήεντες<sup>q</sup> ἔχυντο<sup>r</sup> πολύφρονος<sup>s</sup> Ἥφαιστοιο.  
 οὐδέ τι κινῆσαι μελέων ἦν,<sup>t</sup> οὐδ' <sup>u</sup> ἀναεῖραι.  
 καὶ<sup>v</sup> τότε δὴ γίννωσκον, ὅτ' οὐκέτι<sup>w</sup> φρυκτὰ πέλοντο.  
 300 ἀργίμολον<sup>x</sup> δέ σφ' ἦλθε περικλυτὸς<sup>y</sup> ἀμφιγυῖεις,  
 αὖτις<sup>z</sup> ὑποστρέψας, πρὶν Αἴημον γαῖαν<sup>aa</sup> ἰκέσθαι.  
 Ἥελιος γάρ οἱ σκοπιὴν<sup>bb</sup> ἔχεν εἰπέ<sup>cc</sup> τε μῦθον.

a *Ψ*. 300.  
 b *σ*. 193.  
 c *Τ*. 355. *Φ*. 184.  
 cf. *N*. 51.  
 d *τ*. 544, γ. 406, η.  
 153, φ. 139, 166,  
 ψ. 164.  
 e cf. *ι*. 524.  
 f *β*. 302 mar.  
 g 424.  
 h *ψ*. 254.  
 i *Τ*. 441, *Ξ*. 314.  
 k *ν*. 46.  
 l 283.  
 m cf. *B*. 867.  
 n *η*. 343 mar.  
 o 314.  
 p *η*. 285, *ψ*. 18.  
 q cf. *ε*. 270.  
 r 279.  
 s 327, *Φ*. 367.  
 t cf. *χ*. 460.  
 u cf. *Ψ*. 730.  
 v *ι*. 295.  
 w *Π*. 128.  
 x *ν*. 173, *Α*. 529,  
*Π*. 820, *Ω*. 283;  
 cf. *Ω*. 352.  
 y 349, 357, *Σ*. *quin-*  
*quies*.  
 z *Α*. 446.  
 aa *α*. 21 mar.  
 bb cf. *δ*. 524.  
 cc *ε*. 338 mar.

291. *ἔπος*.295. *εἰείσατο*.302. *φοι* *φείπε*.

288. *ἰσχανόνων* Cram. An. Ox. II. p. 386. Hesych. II. 378; Ἀφροδίτης K. et cum var. l. p. 289. ἐρισθενέως I. Vi. 56. 290. εἶη A., εἶη I. K. Vi. 5, 56, γ Fl. Ro. Basil. 292. γυνή Vi. 50, φίλη Vi. 5 et var. l. P. (mendi corr. suspiciatur Buttm., cf. 424 inf.); γύναι Vi. 56, 133 et var. l. a man. rec. A.; εὐνηθέντε K. Vi. 5, 56, Eu., -τες A. H. I. M. Vi. 50, 133, γ v. Fl. Ro. 293. καταδήμιος Et. Gud. 294. ὠχετο δ' Schol. Apoll. Rhod. I. 608; κατὰ Apoll. Soph. 121, 27; ἀκριτοφώνους ap. Apoll. Soph. et Hesych. huc pertin. Pors. judicabat. 296. βάντες γ Vi. 133 Ro. 297. τεχνήεντες γ.

299. φρυκτὰ v. Barn.; πέλοντο M. Vi. 133 h. Wo. et recentt., πέλοντο<sup>αι</sup> H. Ven., πέλονται α β γ A. G. I. K. Stu. Vr. Vi. 5, 50, 56, πέλοιτο Rhian., h. 301. Αἴημον M.

292—3. *λέκτρονδε*, belongs to *τραπείομεν*, cf. *δ*. 294 εἰς εὐνὴν τράπεθ' ἡμέας, not to *εὐνηθέντε*. — *μεταδήμιος* “at, home”: for *δήμιος* of locality see on *α*. 103; cf. also mar.

294. *Σίντιας*, explained by Schol. on *A*. 594 as if from *σίνομαι*, in ref. to their piratical habits, cf. the *Λέμνια ἔργα* recorded by Herod. *ub. inf.* The Schol. here, citing Hellanicus, says, “because they were smiths and made weapons of war”. But he also cites Anacreon as associating Cimmerian with Sintians. (The passage, however, is doubtful through corruption; see Bergk, Anacr. 130.) Now Herod. (IV. 28) mentions some Sindi and a Sindicē near the

Cimmerian Bosphorus. These Sinties then may have come from this continent and brought their name, Sindi, with them, which the Greeks probably changed to Sinties, and then gave an artificial account of the term, just as they changed Bosra to Byrsa and invented in explanation the legend mentioned by Virg. *Aen.* I. 367. Thus the Pelasgi, expelled from Attica, see on 283 *sup.*, doubtless resorted thither because they found their own race already there.

302—5. *Ἥελιος* . . . *σκοπιὴν*, not as a spy on the spot, or going to Lemnos with tidings, but the poet, feeling the ubiquitous character of the



a 287 mar.  
 b β. 298, η. 287,  
 α. 114 mar.  
 c 325, App. F. 2 (5)  
 mar.  
 d A. 23, Θ. 460.  
 e Θ. 92; cf. χ. 81,  
 φ. 542.  
 f α. 370, Ω. 703;  
 cf. ε. 400 mar.  
 g ε. 7 mar.  
 h α. 378 mar.  
 i τ. 493, E. 892,  
 Θ. 32.  
 k Σ. 397, θ. 332.  
 l Γ. 374, E. 131,  
 312, 820.  
 m π. 29, χ. 165.  
 n I. 505.  
 o Θ. 104.  
 p λ. 559, χ. 155,  
 A. 153, N. 222.

[βῆ<sup>a</sup> δ' ἵμεναι πρὸς δῶμα, φίλον τετιμημένος<sup>b</sup> ἦτορ·]  
 ἔστη<sup>c</sup> δ' ἐν προθύροισι, χόλος<sup>d</sup> δέ μιν ἄγριος ἦρει.  
 σμερδαλέον<sup>e</sup> δ' ἐβόησε, γέγωνέ<sup>f</sup> τε πᾶσι θεοῖσιν. 305  
 “Ζεῦ<sup>g</sup> πάτερ, ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν<sup>h</sup> ἐόντες,  
 δεῦθ' ἵνα ἔργα γελαστά<sup>i</sup> καὶ οὐκ ἐπιεικτὰ<sup>j</sup> ἴδῃσθε.  
 ὡς ἐμὲ χολῶν<sup>k</sup> ἐόντα Διὸς<sup>l</sup> θυγάτηρ Ἀφροδίτη  
 αἰὲν ἀτιμάζει, φιλέει δ' αἰδῆλον<sup>m</sup> Ἄρηα.  
 οὐνεχ' ὃ μὲν καλὸς τε καὶ ἀρτίπος,<sup>n</sup> αὐτὰρ ἐγὼ γε 310  
 ἡπεδανός<sup>o</sup> γενόμεν· ἀτὰρ οὐ τι μοι αἷτιος<sup>p</sup> ἄλλος,  
 ἀλλὰ τοκῆς δύω· τῷ μὴ γέινασθαι ὄφελλον.  
 ἀλλ' ὅψεσθ', ἵνα τῷ γε καθευδέτου ἐν φιλότῃ,

307. *ἔργα ἐπίφεικτα* *Ἰδῇσθε*. 309. *αἰδῆλον*.

303 om. A. H. I. K. M. Ro. Vi. 56, 5, 133, Eu., in mar. A. H. Vi. 133 pro spurio ascripsere, habet Vi. 50 [ ] St. Clark. Ern. Wo. et recentt. 304. *προθύροι* Vi. 5, 56, H. 307. *ἔργα γελαστά* Aristar. et Herodian., **h**, sic **v**. et edd., *ἀγέλαστα* H. Amb. 1, 2, Apoll. Lex. et var. l. Eu.; *ἴδῃσθε* A. Vi. 5, 50, 56 ex emend. 133, I. K. Fl. *ἴδῃσθε* Vi. 56 a man. pr. 310. *ἀρτίπους* Vi. 5, 50, 133, var. l. *ἀλκίμος* p., *ἀρτίπος* Apoll. Soph. 42, 22. 312. *γέινεσθαι*

<sup>εἰ α</sup>  
 Vr. Fl. *γένεσθαι α*. *γίνασθαι β*. *γίνεσθαι* Stu. γ.

luminary through his rays, transfers this attribute to the god. — *σμερδαλέον*, used mostly of sounds, e.g. with *κοναβίζειν*, *λάχειν*, *κτυπεῖν*, but once of sight with *δέδορκε*, X. 95, the shorter *σμερδνὸν* also occurs with *βοᾶν* O. 687, 732, and in Hy. *Sol.* 9 with *δέρεσθαι*. — *γέγωνε*, with past sense, elsewhere pres. 306—32. Hephaestus invokes the gods to witness his revenge and threatens to dismiss his wife. The gods, but not the goddesses, assemble, and deride the captives, taunting Ares, and exclaiming that he must pay damages.

306—12. *Ζεῦ*, the god invoked appears not in reply, as the third person used of him 318, 320 shows, as does also the leading part taken by Poseidon 321 foll. — *γελαστά*, some read *ἀγέλαστα*, but *γελαστά* properly leads up to *γέλως* in 326 *inf.*: he promises them a laugh and they get it. — *ἐπιεικτὰ*, “not to be given way to, or allowed”; cf. *impermissa gaudia*, Hor. *Carm.* III vi. 27—8; see mar. for active s., “not giving way, unyielding”: in both always in H. with. neg. *οὐκ*. The Germ. *weichen* suggests the *f* in *εἶλω*. — *αἰδῆλον*, “hellish”, a strong term of hate: so Sophoc. *Ajax* 608 *τὸν ἀπότροπον αἰδῆλον Αἰδαν*. Ares ap-

plies the term to Pallas as having caused the wound of Aphrodite in E. 880, so *μνηστῆρων αἰδῆλον ὄμιλον* ψ. 303, and *πῦρ αἰδῆλον* occurs B. 455. — *ἡπεδανός*, the opposite of *ἐμπεδος*, for the η comp. *ἥπειρος απέρας* and for the ending *οὔτιδ-ανός*. — *δύω*, in Hes. *Theog.* 927 *Herê* is his sole parent. — *γίνασθαι* see App. A. 20.

313—5. *ὅψεσθ'*, the feeling that the shame of the exposure redounded on himself does not enter the injured husband's mind; the disgrace of the wife's infidelity falling on her own kin. Hephaestus, is drawn in Il. (A. 571 foll., Σ. 394 foll.) as of a sensitive disposition, keenly conscious of his infirmity, affectionate to his mother, feeling hurt when she is ill-treated and cherishing a grateful remembrance of early kindness; and, as if privileged at once by his infirmity and his usefulness, expressing his feelings without reticence; as here to Zeus, since Zeus is one of the *τοκῆς* (312). In the serio-comic scene of A. 571 foll. the lighter element preponderates; and here his satisfaction at the culprits' detection seems to outweigh his indignation at the wrong, and his pain at having suffered it. The phrase *οὐ . . . ἔολπα*, “I rather



a τ. 114.  
 b ζ. 240 mar.  
 c 308 mar.  
 d Γ. 176, P. 404.  
 T. 213.  
 e cf. 462, Ξ. 509.  
 f η. 334 mar.  
 g Γ. 103.  
 h 314, H. 23, 37.  
 II. 804, P. 326.  
 i cf. ξ. 435.  
 k α. 84, ε. 43 mar.,  
 μ. 390, ο. 319.  
 l 325.  
 m E. 386.  
 n μ. 54, 161.  
 o υ. 141.  
 p 342, ρ. 37, τ. 54.  
 I. 389, T. 282,  
 Ω. 699.  
 q 335 mar.  
 r ο. 536, ρ. 163,  
 τ. 309, υ. 236,  
 Δ. 189.  
 s O. 231.  
 t cf. α. 54 mar.  
 u Θ. 5, 20, T. 101.  
 v 337 mar.  
 w 326.  
 x ε. 447 mar.  
 y η. 236 mar.  
 z ν. 387, Ω. 555.  
 aa Φ. 223, Ω. 669.

“οὐκ ἀρετᾶ<sup>a</sup> κακὰ ἔργα· κυχάνει τοι βραδὺς ὠκύν·  
 ὥς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἶλεν Ἄρῃα, 330  
 ὠκύτατόν περ ἑόντα θεῶν,<sup>b</sup> οἳ Ὀλυμπον ἔχουσιν,  
 χωλὸς<sup>c</sup> ἐὼν, τέχνησι· τὸ<sup>d</sup> καὶ μοιχάγρι<sup>e</sup> ὀφέλλει.”  
 [ὥς<sup>f</sup> οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.  
 Ἐρμῆν δὲ προσέειπεν ἄναξ,<sup>g</sup> Διὸς<sup>h</sup> υἱὸς, Ἀπόλλων  
 “Ἐρμεία, Διὸς<sup>i</sup> υἱέ, διάκτορε,<sup>k</sup> δῶτορ<sup>l</sup> ἑάων,<sup>1</sup> 335  
 ἧ ῥά κεν ἐν δεσμοῖς<sup>m</sup> ἐθέλοις κρατεροῖσι πιεσθῆις<sup>n</sup>  
 εὐδεν<sup>o</sup> ἐν λέκτροισι παρὰ χροσέῃ<sup>p</sup> Ἀφροδίτῃ;”  
 τὸν δ’ ἡμείβετ’ ἔπειτα διάκτορος<sup>q</sup> Ἀργεифόντης  
 “αἷ<sup>r</sup> γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ<sup>s</sup> Ἀπόλλων  
 δεσμοὶ μὲν τρεῖς τόσσοι ἀπείρονες ἀμφίς<sup>t</sup> ἔχουιν, 340  
 ὑμεῖς δ’ εἰσορόωτε θεοὶ, πᾶσαι<sup>u</sup> τε θάειναι·  
 αὐτὰρ ἐγὼν εὐδοίμῃ παρὰ χροσέῃ<sup>v</sup> Ἀφροδίτῃ.”  
 ὥς ἔφατ’, ἐν δὲ γέλως<sup>w</sup> ὦρτ’ ἀθανάτοισι<sup>x</sup> θεοῖσιν.]  
 οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσετο δ’ αἰεὶ  
 Ἥφαιστον κλυτοεργὸν, ὅπως λύσειεν Ἄρῃα· 345  
 καί<sup>y</sup> μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “λύσον·<sup>z</sup> ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὥς<sup>aa</sup> σὺ  
 κελεύεις,

329. *ἔργα.*334. *προσέφειπε φάναξ.*  
*κλυτόεργον.*339. *φάναξ φεκατήβολ’.*

345.

346. *ῥέπεα.*

329. *κυχάνοι* Vi. 56. 332. *τέχνη* τῷ Athen., τῷ H., τε α, τῷ β, τῷ γ A. I. M.  
 333—42 † nonnulli, h. Schol. Vi. 56. 335. *δῶτορ ἑάων* Vi. 50, 133, *δωτηρ*  
*ἑάων* (dissyll.?) Vi. 5, *ἀργεϊφόντῃ* Vi. 56. 336. *ἐθέλεις* K. Vi. 50 a man. pr.,  
*δεσμοῖσι θελοῖς* Fl. Ald. Ro. et var. l. St. 337. 342. *χροσέῃ* A. I. K. M. γ Stu.  
 Vr. Vi. 56, 133, α β Eu. h. q. Fl. Ro. St. Ern. Ox. G. Vi. 50, Fl., *χροσέῃ*  
 Barn. Wo. et recentt. 338. *διάκτορ* v. 340. *τρεις γ* Vi. 5, 50; *ἐντος*  
*ἔχουιν* h. q. Vi. 5, 50, 133, Amb. 1, 3, *ἀμφίς ἔχ.* Apoll. Soph. 29, 19; 341.  
*εἰσορόοιτε* A. G. M. Vi. 50, *ορόωντες* (lemma) v var. l. M. 343. *ωρτο μα-*  
*κάρεσσι* K. var. l. h. 344. *ἔσχε* l., *εἶχε* Vi. 50, *ἔλε* var. l. m. 347. *αὐτός*  
 Bek. annot., cf. 356 inf.; *ὑπόσχομαι α β.*

329—32. *ἀρετᾶ*, “prosper”, comp.  
*ἀρετώσι* δὲ λαοὶ ὑπ’ αὐτοῦ mar. —  
*εἶλεν Ἄρῃα*, so Chaucer *Knight’s T.*  
 2391, “When Vulcanus had caught thee  
 (Mars) in his las (*i. e.* lasso).” For τὸ  
 = δι’ ὃ see mar. and Sophoc. *Philoct.*  
 142. The repetition in effect of ἐὼν  
 βραδὺς γὰρ χωλὸς ἐὼν makes v. 332  
 suspected.

333—43. Reasons for rejecting these  
 lines as a latter addition have been  
 given above on 268. — *δῶτορ ἑάων*,  
 Hermes is so addressed in the Hy.

*Vesta* 8, ἄγγελε τῶν μακάρων, χρο-  
*σόρακι*, δῶτορ ἑάων. — *εἰσορόωτε*,  
 see App. A. 2.

344—66. Poseidon becomes bail for  
 the repayment of the wedding-gifts to  
 Hephæstus, on which the captives are  
 released.

344 should be read continuously with  
 332 or perhaps with 331. — *αὐτόν*,  
 subj. of *τίσειν* in 348, refers probably  
 to Zeus, the *πατὴρ* of 318. (If 332  
 be genuine, it might equally refer to  
 Ares.) Hephæstus had threatened to



- τίσειν αἵσιμα<sup>a</sup> πάντα μετ' ἀθανάτοισι<sup>b</sup> θεοῖσιν.”  
 τὸν δ' αὖτε προσέειπε περικλυτὸς<sup>c</sup> ἀμφιγυήεις  
 350 “μή με, Ποσειδάων<sup>d</sup> γαλήοχε, ταῦτα κέλενε·  
 δειλαί<sup>e</sup> τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι.  
 πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι<sup>c</sup> θεοῖσιν,  
 εἴ κεν Ἄρης οἴχοιτο, χρεός<sup>f</sup> καὶ δεσμὸν ἀλύξας;”  
 τὸν<sup>g</sup> δ' αὖτε προσέειπε Ποσειδάων<sup>h</sup> ἐνοσίχθων  
 355 “Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας  
 οἴχηται<sup>i</sup> φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω.”<sup>k</sup>  
 τὸν<sup>l</sup> δ' ἡμέμβετ' ἔπειτα περικλυτὸς<sup>m</sup> ἀμφιγυήεις  
 “οὐκ<sup>n</sup> ἔστ', οὐδὲ<sup>o</sup> εἴοικε, τὸν ἔπος ἀρνήσασθαι.”  
 ὥς εἰπὼν δεσμῶν ἀντίει μένος<sup>p</sup> Ἥφαιστοιο.  
 360 τὼ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ<sup>q</sup> περ ἐόντος,  
 αὐτίκ' ἀναΐξαντε, ὃ μὲν<sup>r</sup> Θρήκηνδε βεβήκειν,  
 ἣ δ' ἄρα Κύπρον<sup>s</sup> ἴκανε φιλομειδῆς<sup>t</sup> Ἀφροδίτη,  
 εἰς Πάφον· ἔνθα<sup>u</sup> δέ οἱ τέμενος βωμός τε θυήεις·

a η. 310 mar.  
 b ε. 447 mar.  
 c 300 mar.  
 d ι. 528, γ. 55.  
 e ε. 447 mar.  
 f 355.  
 g O. 205.  
 h α. 74 mar.  
 i υ. 64, B. 71.  
 k cf. μ. 382.  
 l Σ. 462.  
 m 300 mar.  
 n Ξ. 212.  
 o ε. 212.  
 p η. 167 mar.  
 q E. 386.  
 r γ. 410.  
 s δ. 83 mar.  
 t Γ. 424, Δ. 10, E. 375, Ξ. 211, Υ. 40.  
 u Θ. 48, Ψ. 148.

349. προσέφειπε.

358. ἔειπεν εἰπός.

359. φειπών.

363. φοι.

348. post hunc v. H. 553 in mar. interseruit qui tamen suo loco non deest.  
 348. post h. v. G. H. Vi. 56 inser. 353. 348—9. om. Vi. 50, 133. 350. Πο-  
 σεϊδάων I. K. Vi. 50. 352. πῶς ἂν (σ') εὐθύνοιμι Aristar. (num glossa?)  
 h. m. q. t. v., πῶς ἂν ἐγὼ σε, φέριστε, μετ' ἀθανάτοισι δέοιμι Amb. 3, ἐγὼ  
 σε δέοιμι Etym. Mag. v. b. h. 353. χρεῖος α, χρεῖος γ Stu. Vr. Vi. 56,  
 Eu., χρεῖος et χρεῖος h., χρεῖος Vi. 5; δεσμὸν Aristar., h. 354—5 om.  
 K. 355. χρεῖος H., -ως α, χρεῖος Vi. 5; 56, 133, β Eu. Ro., χρεῖος Vi.  
 50. 359. δεσμὸν St. Ern. Bek. Fa., δεσμῶν H., δεσμῶν A. I. γ Vi. 5, 50,  
 56, Eu. Fl. Ald. Ro. Basil. Lov. Wo. Dind. 361. ἀναΐξαντες Vi. 50, 133,  
 M. Eu. Barn., -ξαντες e rasura H., ἀναΐξας et sup. ὃ ἄρης Vi. 56. 362. κυ-  
 προνδ' ἴκε V.; φιλομειδῆς A. I. M. Vi. 133, -ομειδῆς, -ομηδῆς, -ομηδεῖς, varii  
 codd., -ομμειδῆς Scholl. Ven. E. 422, Ξ. 283.

keep his captives bound until Zeus repaid him the wedding-gifts. It is to this threat that Poseidon replies. — ταῦτα, i. e. “to let him go on your promise that Zeus shall pay”. — δειλαί τοι κ. τ. λ., “even pledges given on behalf of the worthless are worthless to accept (to have given to one)”; meaning, “I hold him now in pledge; whilst I keep him so, I have surety for the repayment by Zeus; if I let him go, your promise on behalf of Zeus will be worthless, (it is implied that Zeus would only be moved to make it good by the hope of liberating him, and that the repayment (χρεῖος, 355)

should ultimately fall on Ares himself) and I cannot bind you in his stead.” — τάδε, the ἔεδνα of 318.

360—2. The sudden separation and abrupt departure are probably meant to indicate confusion and guilty shame, agreeably to the higher ethical view of the lay obtained by rejecting v. 333—43. With Κύπρον . . . Πάφον cf. Κυπρον ἡμερτὰν λιποῖσα καὶ Πάφον περιόρῳταν, Alcman. Frag. 23 Bergk, where Aphroditē is doubtless intended.

363—5. In Hy. Ven. 59—62 these lines reappear with θυήεις changed to θναδῆς, after which is inserted the line ἐνθ' ἣ γ' εἰσελθοῦσα θύρας ἐπέ-

a 454, *κ.* 364, 450,  
*ο.* 88, *δ.* 49 mar.  
b *E.* 338.  
c *ε.* 347.  
d *κ.* 322.  
e *B.* 219, *K.* 134.  
f *α.* 378 mar.  
g *δ.* 253 mar.  
h *ε.* 306 mar.  
i *α.* 325 mar.  
k *A.* 474.  
l *ε.* 74 mar.  
m 191 mar.  
n 119.  
o *λ.* 417.  
p *E.* 172, *δ.* 78, *τ.*  
286, *ψ.* 126.  
q *ζ.* 100, 115.  
r *A.* 4.  
s *δ.* 115, 154.  
t *χ.* 243.  
u *ψ.* 827, *O.* 23.  
v *λ.* 592, *E.* 525,  
*A.* 63, *M.* 157.  
w *M.* 205, *χ.* 85  
*var. l.*  
x *Υ.* 325.  
y *μ.* 432, *ι.* 383,  
*Φ.* 307, *Ψ.* 501.  
z *χ.* 467.  
aa *δ.* 434 mar.

ἐνθα δέ μιν<sup>a</sup> Χάριτες<sup>b</sup> λούσαν καὶ χοῖσαν ἐλαίῳ  
ἀμβρότῳ,<sup>c</sup> οἷα<sup>d</sup> θεοὺς ἐπενήνοθεν<sup>e</sup> αἶν<sup>f</sup> ἐόντας· 365  
ἀμφὶ<sup>g</sup> δὲ εἴματα ἔσσαν ἐπήρατα, θαῦμα<sup>h</sup> ἰδέσθαι.  
ταῦτ' ἄρ' αἰοδὸς<sup>i</sup> αἶεδε περικλυτός· ἀντάρ' Ὀδυσσεὺς  
τέρπετ'<sup>k</sup> ἐνὶ φρεσὶν<sup>l</sup> ἥσιν ἀκούων, ἡδὲ καὶ ἄλλοι  
Φαίηκες<sup>m</sup> δολιχέρετμοι, ναυσίκλυτοι ἄνδρες.  
Ἀλκίνοος δ' Ἄλιον<sup>n</sup> καὶ Λαοδάμαντα κέλευσεν 370  
μουναῖς<sup>o</sup> ὀρχήσασθαι, ἐπεὶ σφισιν οὐ τις<sup>p</sup> ἔριζεν.  
οἱ δ' ἐπεὶ οὖν σφαίραν<sup>q</sup> καλὴν μετὰ<sup>r</sup> χερσὶν ἔλοντο,  
πορφυρέην,<sup>s</sup> τὴν σφιν Πόλυβος<sup>t</sup> ποίησε δαΐφρων·  
τὴν ἔτερος ῥίπτασκε<sup>u</sup> ποτὶ νέφεα<sup>v</sup> σκίοεντα,  
ἰδνωθεὶς<sup>w</sup> ὀπίσω· ὃ δ' ἀπὸ<sup>x</sup> χθονὸς ὑψόσ'<sup>y</sup> ἀερθεὶς 375  
ῥηιδίως μεθέλεσκε, πάρος ποσὶν<sup>z</sup> οὐδας ἰκέσθαι.  
ἀντάρ' ἐπεὶ δὴ σφαίρῃ<sup>aa</sup> ἅν' ἰθὺν πειρήσαντο,

366. *Φαίματα* *Ἔσσαν* *Ἰδέσθαι*.367. *Ἡσιν*.364. *χοῖσαν* A. K. M. Vi. 50, 133.

Ptolem. Ascalt., Schol. Ven. A. E. 39 qui tamen, E. 683, "ἐπεκράτησε τὸ Ἄλιος", quod Herodiano ascribit m. ad θ. 119.

371. *μουναῖς* Vi. 5; *σφιν* Vr. 372. *ἔχοντες* K. S. Vr. γ. 373. *ἦν* M. Vr. Eu. 375. *ὑψος* Vi. 5, 50. 376. *ποτὶ νέφεα σκίοεντα* Vi. 56 sed in mar. nostr.369. *ναυσίκλυτοι* γ. 370. *ἄλιον* A.

Ptolem. Ascalt., Schol. Ven. A. E. 39 qui tamen, E. 683, "ἐπεκράτησε τὸ Ἄλιος", quod Herodiano ascribit m. ad θ. 119.

371. *μουναῖς* Vi. 5; *σφιν* Vr. 372. *ἔχοντες* K. S. Vr. γ. 373. *ἦν* M. Vr. Eu. 375. *ὑψος* Vi. 5, 50. 376. *ποτὶ νέφεα σκίοεντα* Vi. 56 sed in mar. nostr.

θηκε φαεινός. A fragm. of Sapphō, probably addressed to Aphroditē, has the words ἦ σε Κύπρος, ἦ Πάφος, ἦ Πάνορμος. — *φιλομμειδής*, in Hes. *Theog.* 200 *φιλομμηδής*, with a legend to explain it. — *θυνής*, cf. *O.* 153 *θύσεν νέφος*, of the cloud which encompassed Zeus on Mount Ida, and *ὀδυμὴ κέδρον τε θύου τε ἀνὰ νῆσον ὁδῶδε* *θυομένον*, *ε.* 60, so also *θύοσκοος* (*θύον καίω*) *Ω.* 221. *οἱ μάντιες εἰσι θυοσκοοὶ ἢ ἱερῆς*. — *Χάριτες*, (mar.) they wove for Aphroditē her robe, *πέπλος*, and in *Ξ.* 267, 275 Herē promises *Χαρίτων μίαν ὀπλοτεράων* to Hypnos as his wife in reward of his services. — *ἐπενήνοθεν* see Buttm. *Lexil.* 21.

367—86. The lay having amused the guests, Alcinoüs calls on a pair of distinguished dancers: they perform with a ball, afterwards merely dancing. Odysseus expresses hearty admiration, to the great delight of Alcinoüs.

371—6. *ἐπεὶ σφισιν* κ. τ. λ., see on 258 *sup.* — *σφαίραν*, the ball-play

here appears to be combined with a kind of gymnastic dance, and so far differs from that of the princess and her handmaids in *ζ.* 115 foll.; yet doubtless by making Laodamas, who in 130 is the pugilistic champion, here lead the dance, the poet meant to express the effeminate cast of the Phæacian character. — *Πόλυβος*, this name is that also of the father of Eurymachus the suitor, *α.* 399, of another suitor, *χ.* 243, 284, of the Ægyptian prince who gave hospitable presents to Menelaüs, *δ.* 126 foll., and of a Trojan prince, son of Antenor, *A.* 59. Of this Polybus, as often of such artists, nothing else is mentioned, and the mention of such an one merely to add dignity to the work, is a piece of Homeric mannerism. — *ὑψός* *ἀερθεὶς*, this (see mar.) seems to mean merely, "reaching up high", but *ἀπὸ* *χθονὸς* added, especially with *πάρος ποσὶν οὐδ.* *ι.* following, implies "leaping" from the ground.

377—81. *ἅν' ἰθὺν*, "with a determined or eager effort", as we say,

- ὠρχείσθην δὴ ἔπειτα ποτὶ χθονὶ<sup>a</sup> πούλυβοτείρη,  
 ταρφέ<sup>b</sup> ἀμειβομένω· κοῦροι δ' ἐπελήκειον ἄλλοι,  
 380 ἔσταότες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος<sup>c</sup> ὀρώρειν.  
 δὴ τότε ἄρ' Ἀλκίνοον προσηφώνεε διος Ὀδυσσεύς  
 “Ἀλκίνοε<sup>d</sup> κρείον, πάντων ἀριδείκτε λαῶν,  
 ἦ μὲν ἀπειλήσας, βητάρμονας<sup>e</sup> εἶναι ἀρίστους,  
 ἦ δ' ἄρ' ἔτοῖμα<sup>f</sup> τέτυκτο· σέβας<sup>g</sup> μ' ἔχει εἰσορόωντα.”  
 385 ὥς<sup>h</sup> φάτο, γήθησεν δ' ἱερὸν<sup>i</sup> μένος Ἀλκινόοιο,  
 αἰψά<sup>k</sup> δὲ Φαιήκεσσι φιληρέτοιμοισι μετηνύδα  
 “κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·  
 ὁ ξείνος μάλα μοι δοκεί πεπνυμένος<sup>l</sup> εἶναι.  
 ἀλλ' ἄγε οἱ δῶμεν ξεινήιον,<sup>m</sup> ὥς<sup>n</sup> ἐπιεικές.  
 390 δῶδεκα γὰρ κατὰ δῆμον ἀριπρεπέες<sup>o</sup> βασιλῆες<sup>p</sup>

- a μ. 191 in *Il. de-*  
*cies.*  
 b *A.* 69, *N.* 718.  
 c *M.* 149, 289.  
 d *ι.* 2, *λ.* 355, 378,  
*τ.* 38.  
 e 250.  
 f *Ξ.* 53.  
 g γ. 123 mar.  
 h 199 mar.  
 i 2 mar.  
 k 96—7 mar.  
 l γ. 328, α. 213 mar.  
 m *Ψ.* 537, ω. 273,  
*ι.* 267.  
 n v. cf. 293, *T.* 21,  
*Ψ.* 50.  
 o *I.* 441.  
 p α. 394, ζ. 54,  
 η. 49.

## 389. Φοι ἐπιφεικές.

378. ὠρχείσθην, ὠρχήσθην, ὠρχήσθην, varii codd., δ' ἔπειτα *A. I. K. M. Stu.*  
*Vr. Vi. omn.*, δὴ ἔπειτα *Eu.*; ἐπὶ *K.*; πολυβοτείρη *Vi.* 56. 379. ἐπιλή-  
 κειον *Schol. Ven. A.* 483. 380. ἔσταότες *A. Vi.* 56; ὑπό *Vi.* 133; δοῦπος *A. I.*  
*K. var. l. p.*, κόμπος ἢ δοῦπος *Eu.*, 381. τότε *om.* ἄρ *Vi.* 5. 382. κρείων  
*A. α. Vi.* 5. 383—4. ἦ μὲν ... ἦ δ' *A. I. Vi.* 5, 50, tres *Scholl.* ἦ μὲν *Vi.*  
 56, ἦ δ' *K.* ταῦτα δ' ἔτοῖμα *var. l. Barn.* 388. μοι μάλα *H. Ro. Basil.*  
 389. ξεινήια *K.*

“with a will”, comp. on δ. 434. —  
 ἀμειβομένω, “changing” their posi-  
 tions, attitudes, steps, etc.: those who  
 have seen the old fashioned court  
 minuet may form an illustrative notion  
 of what is probably meant. — ἐπελή-  
 κειον, only found here: the root λακ-  
 seems closely cognate with καλ-, of  
 which it is the metathesis; so κελάρυζω  
 in *H.*, comp. λακέρυζα κορώνη, *Hes.*  
*Opp.* 745, *Aristoph. Av.* 709. The  
 pres. is given as λάσκω, but nowhere  
 occurs, and the perf. λέλακα, ep. λέ-  
 ληκα, has its force. This root seems  
 to express mere noise; but the forma-  
 tions upon it express different sounds,  
 as our *crack*, *croak*, etc., so it is used  
 of various creatures’ cries, κύνες λελά-  
 κοντο, *Hy. Merc.* 135, Σκύλλη δεινὸν  
 λελακνύα, μ. 85, κίρκος ὀξὺν λεληκώς,  
*X.* 141, so we have λάκε δ’ ὅσ τεα,  
 λάκε δ’ ἄσπις, *N.* 616, *T.* 277; here  
 probably the stamping of the feet in  
 cadence seems intended, so that κόμπος  
 is the *pulsus pedum*, *Virg. Aen.* VII. 722,  
 cf. VI. 644. — ἔσταότες, *La Roche*  
*Textk.*, p. 262, says that *Aristar.* al-

ways in the first place of a γ, wrote  
 ἔσταῶτ’ by syniz. and ἔσταότ’ in the  
 second — the only places in which the  
 word occurs.

382—4. ἀπειλήσας, “boastedst”, so  
 ἀπειλαί, *T.* 83 seems to bear a similar  
 sense, and so ἐπηπειλήσεν *Ξ.* 45. —  
 ἔτοῖμα τέτυκτο, “was realized”,  
 comp. Nestor’s words, ἦ δὴ ταῦτά γ’  
 ἔτοῖμα τετεύχεται, mar. — σέβας  
 μ’ ἔχει, a formula of admiration, mar.

386—423. Alcinoüs directs the gifts  
 which he deems suitable, to be made  
 to Odys. by the nobles, and bids  
 Euryalus apologize for his taunt. The  
 apology is made and accompanied  
 by the gift of a sword. The 34<sup>th</sup> day  
 here closes. The presents are then  
 brought by heralds, and received at  
 the palace by the sons of Alcinoüs.

390. βασιλῆες, the term is suscep-  
 tible of the subordinate or the higher  
 sense, the latter being here reserved  
 to Alcinoüs. Curtius (*I.* 329) derives  
 it from βα- λαός = *herzog*, “the leader  
 of the people”, closely resembling οἱ



a δ. 496, 629.  
 b 425, 441, v. 67,  
 π. 173.  
 c ε. 202, ω. 274, Σ.  
 507, ι. 247, Ψ.  
 269; cf. Θ. 69,  
 X. 209, M. 433.  
 d λ. 327, Σ. 475.  
 e γ. 412 mar.  
 f α. 311 mar.  
 g 402, 415, ι. 112;  
 cf. γ. 55.  
 h η. 227 mar.  
 i η. 226, δ. 673  
 mar., v. 47—8.  
 k σ. 291, δ. 681,  
 π. 328.  
 l 140, η. 298 mar.  
 m 382 mar.  
 n 396 mar.  
 o 347 mar.

ἀρχοὶ<sup>a</sup> κραίνουσι, τρισκαδέκατος δ' ἐγὼ αὐτός·  
 τῶν οἱ φᾶρος<sup>b</sup> ἕκαστος εὐπλυνὲς ἡδὲ χιτῶνα  
 καὶ χρυσοῖο τάλαντον<sup>c</sup> ἐνείκατε τιμῆντος.<sup>d</sup>  
 αἶψα δὲ πάντα φέρωμεν ἀολλέα,<sup>e</sup> ὅφρ' ἐνὶ χερσὶν  
 ξεῖνος ἔχων ἐπὶ δόρπον ἵη,<sup>f</sup> χαίρων ἐνὶ θυμῷ.  
 Εὐρύαλος δὲ ἐ αὐτὸν ἀρεσσάσθω<sup>g</sup> ἐπέεσσιν  
 καὶ δώρῳ· ἐπεὶ οὐ τι ἔπος κατὰ<sup>h</sup> μοῖραν ἔειπεν.”

ὥς<sup>i</sup> ἔφαθ', οἱ δ' ἄρα πάντες ἐπῆνεον ἡδ' ἐκέλευον.  
 δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν<sup>k</sup> κήρυκα ἕκαστος.  
 τὸν<sup>l</sup> δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε·

“Ἀλκίνοε<sup>m</sup> κρεῖον, πάντων ἀριδείκετε λαῶν,  
 τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι,<sup>n</sup> ὥς<sup>o</sup> σὺ κελεύεις.

392. Φοί.

396. Fe Feπέεσσιν.

397. Fέπος Fέειπεν.

399. Fέκαστος.

391. τρισκαδέκατος Vi. 50. 392. ἕκαστος φᾶρος L. M. R. Eu. α β γ, ἕκ.  
 φάρ. A. I. K. Stu. Vi. 50, 133, φᾶρ. ἕκ. Fl., φάρ. ἕκ. Vi. 56. 393. ἐνείκατε  
 supra ser. H. ἐνήκατε. 394. ἀολλέα A. G. I. Vi. omn. Eu. α β v. 396.  
 δέ μιν αὐτὸν A. I., δὲ ἐαυτὸν H. Stu. Vi. 50 γ Fl. Ro. Ald. Lod. Basil. et  
 δέ  
 var. l. A., δὲ αὐτὸν Eu. St., δέ ἐ αὐτὸν Q. ita Aristar. et Herod., h., δ' ἐαν-  
 τὸν α. 397. ἔπος om γ. 398. ὥς ἐκέλευεν Vi. 5. 400. ἀμείβετο A.  
 401. κρείων A. K. Vi. 5.

κατὰ δῆμον ἀρχοὶ κραίνουσιν here. Each petty district would originally have its βασιλεὺς, and as their mutual needs led to political or military union, the necessity of supremacy being lodged in one (εἰς κοίρανος ἔστω, B. 204), would be soon apparent. Such large movements would tend to consolidate what was dispersed before; and subordinate much that was independent. Thus the imperial position of Agamemnon was probably exceptional, and arose from the emergency which united the Achæans; and the greater prominence of the subordinate βασιλῆες traceable in the Odys. (see on α. 394) is probably due to the crisis having passed away which called forth this supremacy, together with the prolonged absence of the superior βασιλεὺς at the war, and in some cases his death, which threw a long tenure of power into the hands of the inferior βασιλῆες. The βασιλῆες are also called βουλήφοροι and γέροντες (v. 12, 8). In η. 189 Alcinoüs states an intention of inviting γέροντας ἐπὶ πλέονας, which

seems to mean more than those then present when Odys. entered; cf. 136 εὖρε δὲ Φαι. ἡγήτορας κ. τ. λ. But only some of the 12 may have been present. The fact of all the 12 being now called upon to contribute shows a public character as designed to attach to the gifts. Twelve, or three subdivided by four, was a common number of tribes etc. among early Greek polities.

392—3. φᾶρος κ. τ. λ., see on γ. 466—7. — τάλαντον some definite weight is doubtless intended, but what is unknown, the word is always applied to express a weight of gold; but pl. τάλαντα for scales to weigh, mar. The gifts are brought *inf.* 417—20. The moving recital of his wanderings influences Aretê in λ. 339—52. to propose further gifts, which in v. 12—4 are definitely settled by Alcinoüs, at a tripod and basin ἀνδρακάς, i. e. from each of the 12 princes and himself; see, however, App. G. 1. Aretê then gives him a special suit from herself v. 67.

δώσω οἱ τόδ' ἄορ παγχάλκεον,<sup>a</sup> ᾧ ἔπι κώπη<sup>b</sup>  
 ἄργυρέη, κολεὸν δὲ νεοπρίστου<sup>c</sup> ἐλέφαντος  
 405 ἀμφιδεδίνηται.<sup>d</sup> πολέος<sup>e</sup> δέ οἱ ἄξιον ἔσται.”  
 ὧς<sup>f</sup> εἰπὼν ἐν χερσὶ τίθει ξίφος<sup>g</sup> ἄργυρόηλον,  
 καί<sup>h</sup> μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “χαῖρε, πάτερ<sup>i</sup> ὦ ξεῖνε, ἔπος δ' εἴ περ τι βέβηκται  
 δεινὸν,<sup>k</sup> ἄφαρ τὸ φέροιεν ἀναρπάξασαι<sup>l</sup> ἄελλα.  
 410 σοὶ δὲ θεοὶ<sup>m</sup> ἄλοχόν<sup>n</sup> τ' ἰδέειν καὶ<sup>o</sup> πατρίδ' ἱκέσθαι  
 δοῖεν· ἐπειδὴ δητὰ φίλων ἅπο πῆματα πάσχεις.”  
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
 “καὶ σὺ, φίλος,<sup>p</sup> μάλα χαῖρε,<sup>q</sup> θεοὶ δέ τοι ὄλβια<sup>r</sup> δοῖεν·  
 μηδέ τί τοι ξίφεός γε ποθῇ<sup>s</sup> μετόπισθε<sup>t</sup> γένοιτο  
 415 τούτου, ὃ<sup>u</sup> δὴ μοι δῶκας, ἀρεσσάμενος<sup>v</sup> ἐπέεσσιν.”  
 ἦ ῥα, καὶ ἀμφ' ὤμοισι<sup>w</sup> θέτο ξίφος<sup>x</sup> ἄργυρόηλον.  
 δύσετό<sup>y</sup> τ' ἥελιος, καὶ τῷ κλυτὰ<sup>z</sup> δῶρα παρῆεν·  
 καὶ τὰ γ' ἐς<sup>aa</sup> Ἀλκινόοιο φέρον κήρυκες<sup>aa</sup> ἀγανοί·

a τ. 241.  
 b A. 219; cf. φ. 7.  
 c. 189.  
 c σ. 196.  
 d Ψ. 562.  
 e α. 318.  
 f γ. 51.  
 g 416, x. 261, λ. 97.  
 h B. 4, T. 372.  
 i 346, η. 236 mar.  
 j 145, ρ. 553.  
 k cf. 185.  
 l δ. 515 mar.  
 m 413, A. 18.  
 n cf. ε. 210.  
 o η. 151—2 mar.,  
 δ. 474 mar.  
 p γ. 313, 375, ρ. 17,  
 415.  
 q ω. 402.  
 r η. 148 mar.  
 s Ξ. 368, P. 690,  
 704; cf. δ. 596.  
 t γ. 308, Ω. 436.  
 u 396 mar.  
 v O. 479, x. 261,  
 ξ. 528, K. 333.  
 w 406 mar.  
 x β. 388 mar., ζ.  
 321, η. 289.  
 y Ω. 458; cf. H.  
 299, I. 121.  
 z δ. 581, μ. 383,  
 Z. 379, Ω. 160.  
 aa Γ. 268.

403. 405. Φοι. 406. Φειπών. 407. Φέπεα. 408. Φέπος. 410. τε Φιδεῖν.

403. παγχρύσειον var. l. Barn.; ἐπὶ H. Q. Fl. 404. κολεὸς K. Vi. 5.,  
 κολεὸς V. et var. l. H.; νεοπρίτου Eu. 406. pro ξίφος ἄργυρόηλον Vi.  
 56 (fortasse e Ψ. 797) ὅδ' ἐδέξατο χαίρων. 407. om. Vr. 408. πατὴρ Barn.  
 cf. ad 464 inf. 409. Θύελλαι Schol. Apoll. I. 1334 et H. sed ἀελλαι ex emend.  
 man. pr. 412. τόνδ' ἡμέριβεν<sup>t</sup> ἐπειτα πολύτλας διὸς Ὀδ. I. K. 417. πα-  
 ρῆσαν Vi. 50 A. 418. τάγε (om. ἐς) Vi. 5.

403—15. παγχάλκεον, the παν-  
 prefixed enhancing the value, as in  
 παγχρύσειον, seems to imply that it  
 was often not wholly of metal, but per-  
 haps pointed or otherwise strengthened  
 with it. In Ψ. 561 we find χάλκεον  
 only, in describing a corslet which  
 was overlaid with a casting (χεῦμα)  
 of tin. — νεοπρίστου ἐλέφ., this  
 also occurs as a simile (mar.). The key  
 also with which Penelope opens the θά-  
 λαμος has a κώπη ἐλέφαντος mar.; cf.  
 ἐλέφαντίναν λάβαν τῷ ξίφεος χρυ-  
 σοδέταν ἔχων Aleman Frag. 83 Bergk.  
 — ἀμφιδεδίνηται = “wraps it about”,  
 the circular notion of δινέω being nearly  
 lost in that of covering merely. So in  
 τ. 55—6 the handmaids set a κλισίην  
 (chair) δινωτήν ἐλέφαντι καὶ ἀγνώφῳ  
 for Penel., where perhaps the notion

of rounded, by tool or lathe, is pre-  
 served. — φέροιεν . . . Θύελλαι,  
 comp. Apollon. Rhod. I. 1334. ἀλλ'  
 ἀνέμοισιν δάουεν ἀμπλακίην, Catull.  
 XXX. 9—10: Tua dicta omnia factaque  
 ventos inrita ferre et nebulas aërias si-  
 nis. and so Hor. Carm. I. 26, 1. — ἄλο-  
 χόν τ', see on η. 330—3. — ὄλβια,  
 see App. A. 3 (3). — ποθῇ, since the  
 gift was less the freewill offering of  
 friendship than to atone for an offence.

417. δύσετό τ' τ. κ. λ., the 34<sup>th</sup> day  
 of the poem's action is continued; the  
 time after sunset being devoted to a  
 banquet and the subsequent narrative  
 by Odys. — δῶρα παρῆεν, see note  
 on η. 318—9; in the promise there  
 given τῆμος should mean “then” viz.  
 on the day named, which day has now  
 elapsed; but see below at 444.

a 118.  
b π. 327, σ. 303.  
c 4.  
d 2 mar.  
e 6 mar.  
f η. 178.  
g η. 167 mar.; cf.  
β. 469 mar.  
h cf. β. 410.  
i cf. 438, v. 68.  
k α. 280, β. 494.  
l 392 mar.  
m cf. τ. 469.  
n 437.  
o α. 310 mar.  
p cf. A. 124.  
q cf. r. 120.  
r α. 26, v. 27.  
s A. 474.  
t App. A. 8(3) mar.  
u δ. 131, φ. 214,  
ω. 283.  
v δ. 592, ο. 54.  
w β. 55 *et saepiss.*  
x δ. 591.  
y δ. 472 mar., Z.  
475.  
z π. 336, ρ. 493,  
505.

δεξάμενοι δ' ἄρα παῖδες<sup>a</sup> ἀμύμονος Ἀλκινόοιο  
μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα<sup>b</sup> δῶρα.  
τοῖσιν<sup>c</sup> δ' ἡγεμόνεν<sup>d</sup> ἱερὸν<sup>e</sup> μένος Ἀλκινόοιο.  
ἐλθόντες<sup>e</sup> δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισιν.  
δὴ ῥα τότε Ἀρήτην προσέφη<sup>f</sup> μένος<sup>g</sup> Ἀλκινόοιο  
“δεῦρο,<sup>h</sup> γύναι, φέρε χηλὸν<sup>i</sup> ἀριπρεπέ', ἣ τις<sup>k</sup> ἀρίστη.  
ἐν δ' αὐτῇ θές φάρος<sup>l</sup> ἐνπλυνὲς ἥδ' ἐ χιτῶνα.  
ἀμφὶ δέ οἱ πυρὶ χαλκὸν<sup>m</sup> ἰήνατε, θέρεμετε<sup>n</sup> δ' ὕδωρ,  
ὄφρα<sup>o</sup> λοεσσάμενός τε ἰδὼν τ' εὖ κείμενα<sup>p</sup> πάντα  
δῶρα, τὰ οἱ Φαίηκες<sup>q</sup> ἀμύμονες ἐνθάδ' ἔνεικαν,  
δαιτί τε τέρεται<sup>r</sup> καὶ αἰδοῖς ὕμνον ἀκούων.<sup>s</sup>  
καὶ οἱ ἐγὼ τόδ' ἄλεισον<sup>t</sup> ἐμὸν περικαλλὲς ὀπάσσω,<sup>u</sup>  
χρῦσεον, ὄφρ' ἐμέθεν<sup>v</sup> μεμνημένος ἥματα<sup>w</sup> πάντα  
σπένδῃ<sup>x</sup> ἐνὶ μεγάρῳ Διὶ τ' ἄλλοισιν τε θεοῖσιν.”<sup>y</sup>  
ὥς ἔφατ', Ἀρήτη δὲ μετὰ<sup>z</sup> δμῳῇσιν ἔειπεν,

426. 428. 430. Φοι. 427. Φιδών. 433. ἔφειπεν.

419. ἀμύμονες Stu. Fl. 420. θέσαν I. 422. καθίζον A. K. M. Vi. tres.  
422—3. om. Vi. 5. 423. δὴ τότε Vi. 56. 425. αὐτῇ Bek. ex b. q. pro θές Vi. 5  
δὴ a man. 2<sup>da</sup>; φάρος A. K. Stu. Vi. 50, 133. 426. ἰήνατε Vi. 133 ex corr.  
ἰήλατε Vi. 56 a man. pr. et lemma, ἰήνατε θέρεματε γ. 427. λοεσσάμενός γε ἰδὼν  
(τ') H. sed τ' addito a man. rec. 432. ἐνὶ μεγάρῳ Vi. 56, ἐνὶ μεγάροις Vi. 5;  
ἄλλοισί τε A. a man. pr. K. Vr. Vi. 56. 433. δμῳῇσιν Aristar. et Herodian.

424—68. Alcinoüs orders a chest to store the presents, and after directing a bath for his guest's refreshment, adds to them a golden chalice as a keepsake from himself. His directions are executed. Odys. then secures the presents, enjoys the bath, and attracts the renewed admiration of Nausicaa, who claims the merit of having rescued him, which he gratefully acknowledges.

422. *Θρόνοισιν*, for the distinctive character of the *θρόνος* see on α. 131—2.

425—30. *αὐτῇ*, so Bek. Hom. Blatt. p. 273: this marks a contrast with the gifts of the nobles; cf. 441 *inf.*, whereas *αὐτῇ*, as meaning the chest, <sup>4</sup>is needless, cf. 436 *inf.*, where *ἐν* and *ὑπὸ* both appear without any such pronoun. Indeed the prep. and the adverb are not, Bek. remarks, sharply distinguished in H., any more than pron. and article. — *θές*, sing. as addressed to the queen, who herself sees to this: *ἰήνατε* plur.,

implying the assistance of the attendants, see 433—41 *inf.* — *φάρος* κ. τ. λ., these seem to have been for immediate wear; see 455 *inf.* Another similar change of garments is bestowed upon him at parting v. 67. — *ὕμνον*, the strain; Curtius I. 261 connects it with *ὕφάω*, as if “texture” or “fabric” were the primary meaning. He cites this passage. — *ἄλεισον*, see App. A. 8 (3).

433—35. It is a curious question whether the bath was prepared and taken in the *μέγαρον*, the chief and (in a sense) the public apartment of the palace. On comparing κ. 348—65 and τ. 386—91, but especially 476—81, there seems no doubt that it was. The only presumption at first sight to the contrary arises from *εἰσαγαγούσα* in κ. 466, but there seems no doubt that κ. 466—7 are there wrongly repeated from 314—5. The repugnance of this view to our habits, and indeed to those of historical Greece, is of very little weight. See further the remarks in



- ἀμφὶ<sup>a</sup> πυρὶ στήσαι τρίποδα μέγαν ὅτι τάχιστα.  
 435 αἶ<sup>b</sup> δὲ λοετροχόον<sup>c</sup> τρίποδ' ἴστασαν ἐν πυρὶ<sup>d</sup> κηλέω,  
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλουῦσαι.  
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρομετο<sup>e</sup> δ' ὕδωρ.  
 τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα<sup>f</sup> χηλὸν  
 ἐξέφερεν<sup>g</sup> θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα<sup>h</sup> δῶρα,  
 440 ἐσθῆτα<sup>i</sup> χρυσόν τε, τὰ οἱ Φαίηκες ἔδωκαν.  
 ἐν δ' αὐτῇ φᾶρος<sup>k</sup> θῆκεν καλόν<sup>l</sup> τε χιτῶνα,  
 καί<sup>m</sup> μιν φωνήσας<sup>n</sup> ἔπεα πτερόεντα προσηύδα.  
 “αὐτὸς νῦν ἰδε πῶμα,<sup>o</sup> θοῶς δ' ἐπὶ δεσμὸν<sup>p</sup> ἔηλον,  
 μή τις τοι καθ' ὁδὸν δηλήσεται,<sup>q</sup> ὅππότε<sup>r</sup> ἂν αὐτε  
 445 εὐδῆσθα γλυκὺν ὕπνον,<sup>s</sup> ἰὼν ἐν νηὶ μελαίνῃ.”  
 αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας<sup>t</sup> δῖος Ὀδυσσεὺς,  
 αὐτίκ' ἐπήρτυε<sup>u</sup> πῶμα, θοῶς δ' ἐπὶ δεσμὸν<sup>v</sup> ἔηλεν  
 ποικίλον, ὃν ποτέ μιν δέδαε<sup>w</sup> φρεσὶ πότνια<sup>x</sup> Κίρκη.

a Σ. 344.  
 b Σ. 346—8.  
 c v. 297.  
 d i. 328, O. 217, 235, X. 374, 512, O. 744.  
 e 426.  
 f 424 mar.  
 g E. 664, 669.  
 h δ. 130, o. 206;  
 cf. S. 420 mar.  
 i s. 38 mar., ψ. 341, cf. v. 368—9.  
 k 392 mar.  
 l B. 42; cf. τ. 242.  
 m 346 mar.  
 n II. 221, A. 116.  
 o 447, O. 19.  
 p χ. 368.  
 q cf. x. 548.  
 r η. 1 mar., tricies quinq. in Odys.  
 s cf. γ. 152.  
 t 443 mar.  
 u cf. ζ. 233, v. 72.  
 v x. 394, 549, μ. 302.

440. Φοι. 442. φωνήσασα φέπεα.

434. καὶ λέβητα var. l. H., voluit fortasse ἡδὲ λέβητα pro ὅτι τάχιστα. 435. om. Vi. 56, sed in mar. inser. ἔστασαν I. Vi. 5. Eu. Basil. Ald. I. Ern., ἔστασαν Ro. St. Barn., ἴστασαν Vi. 133, H. ex emend. man. pr. Fl. Ald. 2, 3, Lov. et var. l. St., στήσαν τρίποδα Vi. 50. 436. αἶ δ' H. ex emend. Vi. 56, ἐν δ' Vi. 5, 133; ἔχεαν K. M. S. Vr. Vi. 50, 56, ἔχεαν γ Vi. 133, ἔχεαν H. α Fl. Ro. St., χεύαν Eu., ἔχον β. 437. θέρομετο. 438. ἄρ' om. A. K. Vi. 56, 5; περικαλλέα δῶρα omisso 439. Vi. 56, sed Vi. 50, 133 ut nostr., περικ. δῶρα τε κηλὸν Vi. 5. 441. αὐτῇ Fl. sed αὐτῇ 425 sup.; φᾶρος A. K. Vi. 50, 56, 133; θῆκεν K. Vr. Vi. 56, 133, Eu. Fl. Ald. 443. ἐπι K. Vi. 56; ἔηλε Vi. 5. 444. μεθ' α, μεθ' I. M. Vr. β, καθ' var. l. M.; αὐτὸς G. M. 448. χερσὶ α suprascr. a man. alt.

App. F. 2 (12). On ἐν and ὑπὸ see on 425 sup. — κηλέω, κηλείω also occurs w. πυρὶ, mar. — γάστρην ... τρίποδος, the tripod in Σ. 375—8 has οὔρα = handles, cf. A. 633, and is on wheels. It is here spoken of as the actual receptacle of the water, which is sometimes a distinct vessel, the λέβης. Perhaps the two were sometimes fashioned in one. Such a threefooted kettle is spoken of Aesch., *Fragm.* I. Dind., τὸν μὲν τρίπους ἐδέξατο ὀλκείος λέβης, αἰεὶ φυλάσσων τὴν ὑπὲρ πυρὸς στάσιν.

435—45. The λέβης with its bubbling water and blazing fire is twice the subject of a simile; μ. 237 foll., Φ.

362 foll. — ἄμφεπε, the expression corresponds to ἀμφὶ πυρὶ 426 sup. — τόφρα, “the while”, so 453 inf. — ἴδε, “look to”, i. e. with a view to security. — πῶμα, elsewhere lid of a quiver, πῶμα φαρέτρης, mar. — δηλήσεται, on the character of this caution see on 251—4 sup. It may possibly also be a reflex of real life among Phœnicians; see App. G. i; Ni. remarks that the queen seems to expect that Odys. will depart that same night. It may suffice to answer that the supper, the song and its consequences are not foreseen; but the growth of the circumstances which lead on to the narrative of Odys. is highly natu-

a ζ. 216 mar.  
 b γ. 468, x. 361,  
 δ. 128; cf. θ.  
 456.  
 c δ. 523 mar., ψ. 233.  
 d 249 mar.  
 e 161 mar.  
 f δ. 13, φ. 25, ω.  
 482, X. 379, Ψ. 2.  
 g μ. 389.  
 h 232.  
 i cf. N. 141, X. 192.  
 k δ. 49 mar.  
 l δ 48; cf. 364 mar.  
 m x. 365, 542, ξ. 132,  
 480, o. 368, π. 79,  
 B. 262.  
 n 450 mar., γ. 468  
 mar.  
 o cf. v. 262.  
 p ζ. 18 mar.; cf.  
 Z. 156.  
 q App. F. 2 (16)  
 mar.  
 r cf. ζ. 237.  
 s Γ. 306, Υ. 344,  
 Δ. 587, Σ. 135,  
 δ. 226 mar.; cf.  
 z. 385.  
 t 246 mar.  
 u cf. 413.  
 v ω. 265, Γ. 244;  
 cf. v. 188.

ἀντόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει,<sup>a</sup>  
 ἔς θ' ἀσάμινθον<sup>b</sup> βάνθ'. ὃ δ' ἄρ' ἀσπασίως<sup>c</sup> ἶδε θυμῷ 450  
 θερμα<sup>d</sup> λοέτρ'. ἐπεὶ οὗ τι κομιζόμενός γε θάμιζεν<sup>e</sup>  
 ἐπεὶ<sup>f</sup> δὴ λίπε δῶμα Καλυψοῦς<sup>g</sup> ἠνυκόμοιο.  
 τόφρα δέ οἱ κομιδή<sup>h</sup> γε, θεῶ ὥς, ἔμπεδος<sup>i</sup> ἦεν.  
 τὸν<sup>k</sup> δ' ἐπεὶ οὖν θμῶραι λούσαν,<sup>l</sup> καὶ χοῖσαν ἐλαίῳ,  
 ἀμφὶ δέ μιν χλαῖναν<sup>m</sup> καλὴν βάλλον ἥδ' ἐ χιτῶνα, 455  
 ἔκ θ' ἀσάμινθον<sup>n</sup> βὰς ἀνδρας μέτα οἶνοποτηῆρας<sup>o</sup>  
 ἦε· Ναυσικάα δὲ θεῶν<sup>p</sup> ἄπο κάλλος ἔχονσα  
 στῆ<sup>q</sup> ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
 θαύμαζεν<sup>r</sup> δ' Ὀδυσῆα ἐν<sup>s</sup> ὀφθαλμοῖσιν ὀρῶσα,  
 καί<sup>t</sup> μιν φωνήσας<sup>u</sup> ἔπεα πτερόεντα προσηύδα· 460  
 “χαῖρε,<sup>v</sup> ξεῖν' ἵνα καί ποτ' ἐὼν ἐν<sup>w</sup> πατρίδι γαίῃ

453. Φοι. 456. Φοινοποτηῆρας. 460. φωνήσασα *Fepeā*.

449. ἀνώγει H. V. Vi. 56, 50, 133, et cum var. l. ἄνωγεν h., ἄνωγεν A. I. K. Vi. 5 γ Eu. et edd. 450. εἰς θ' M. Fl. et α sed α in mar. εἰς θ'. 453.

θεῶν A. in mar.; μοι ... ἔμπεδος εἴη b. h. q. ad 451. ἔμπεδον<sup>s</sup> Vi. 56. 454. τὸν ἐπεὶ Vi. 56.; χοῖσαν I. M. Vi. 50, 56, 133. 455. χλαῖνην A. Ro. 456. μετὰ A. I. K. Vi. 50, 133, μετὰ Vi. 56. 457. ἀπὸ Vi. omn. 459. ἐπεὶ ἶδεν ὀφθαλμοῖσιν var. l. p.

ral. There is a general expectation of his departure as soon as may be, but under the lax law of hospitality no one is tied to a day.

449—54. ἀντόδιον, connected with ὁδός as αὐτῆμαρ with ἡμαρ, Faesi. — ἀνώγει, La Roche, after collecting and discussing at length the forms of ἄνωγα ἀνώγω, concludes that it is a justifiable (nicht ungerechtfertigt) assumption, that the Alexandrines, and among them Aristar., wrote ἄνωγεν where the sense requires a present meaning, ἀνώγει as a pluperf. without augment, where a preterite meaning, and that ἡνώγει is also pluperf. He notes as exceptional passages ε. 276 and o. 97, where ἄνωγες stands with preter. force, like γέγωνες 305 sup. — κομιζομ. ἐθάμιζεν, “was he in the habit

of being tended; see on 232 sup.; comp. his statement ζ. 220, ἥ γὰρ δῆρον ἀπὸ χροός ἐστιν ἀλοιφή. — ἐπεὶ, the εἰ by arsis; for other similar examples see mar. here, and cf. Ζεφυρίη in η. 119; Spitzner *de vers. Her.* cap. II. § 2 notes that they are found only in the first syll. of a line, but compares αἰόλον ὄφιν, M. 208 at the end. — θεῶ, since she had offered him immortality; see on ε. 136. — λούσαν, see on γ. 464.

457—65. Ναυσικάα, this is the last glimpse which we have of her. Her few simple and suitable words, claiming ζωάγρια, have the playful archness which forms from the first (ζ. 57—65) an element of her character. — παρὰ σταθμὸν x. t. l., see App. F. 2 (16) (32). — θαύμαζεν, cf. her expression of this feeling ζ. 243 foll.

μνήσῃ<sup>a</sup> ἔμεϊ', ὅτι μοι πρώτη ζωάγοι<sup>b</sup> ὀφέλλεις." <sup>c</sup>  
 τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
 "Ναυσικάα,<sup>d</sup> θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
 465 οὔτω νῦν Ζεὺς<sup>e</sup> θεῖη, ἐρίγδουπος<sup>f</sup> πόσις Ἥρης,  
 οἰκαδέ<sup>g</sup> τ' ἐλθέμεναι, καὶ νόστιμον<sup>h</sup> ἡμᾶρ ἰδέσθαι·  
 τῷ κέν τοι καὶ κείθι, θεῶ<sup>i</sup> ὧς, εὐχετοφώμην  
 αἰεὶ ἡμᾶτα<sup>k</sup> πάντα· σὺ γάρ μ' ἐβίωσας,<sup>l</sup> κούρη."  
 ἦ ἦα, καὶ ἐς<sup>m</sup> θρόνον ἵξε παρ' Ἀλκίνοον<sup>n</sup> βασιλῆα.  
 470 οἱ δ' ἤδη μοίρας<sup>o</sup> τ' ἔνεμον κερώωντό<sup>p</sup> τε οἶνον.  
 κῆρυξ<sup>q</sup> δ' ἐγγύθεν ἦλθεν, ἄγων ἐρήθρον αἰοιδόν,  
 Δημόδοκον, λαοῖσι<sup>r</sup> τετιμένον· εἶσε δ' ἄρ' αὐτὸν  
 μέσσω<sup>s</sup> δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.  
 δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,  
 475 νῶτον<sup>t</sup> ἀποπροταμὼν, ἐπὶ δὲ πλεῖον ἐλέλειπτο,  
 ἀργιόδοντος<sup>u</sup> ὕδς, θαλερῇ δ' ἦν ἀμφὶς ἀλοιφῇ·<sup>v</sup>

a 2. 71, 9. 431.  
 b Σ. 407; cf. K. 378, 9. 332 mar.  
 c Σ. 407; cf. 9. 332.  
 d ζ. 17 mar.  
 e cf. H. 411.  
 f o. 112. 180, K. 329, II. 88.  
 g γ. 233.  
 h α. 9 mar.  
 i o. 181, X. 394, 9. 453; cf. η. 71 mar.  
 k 431 mar., a. 210, ι. 123.  
 l Θ. 429.  
 m a. 195, II. 553.  
 n η. 141 mar.  
 o o. 140, γ. 40, τ. 423, υ. 260, 280.  
 p γ. 532, υ. 253.  
 q 62 mar.  
 r γ. 28, Y. 426, Ω. 533.  
 s 66 mar.  
 t δ. 65 mar.  
 u ξ. 423, 438, K. 467, Ψ. 32.  
 v γ. 410.

466. Φοίκαδε. 470. Φοῖνον. 471. ἐρίγδουπον.

462. μνήσῃ M. Ro. Bas. et var. l. St.; ἔμεϊο K. Eu. Fl., ἔμεϊ' Vi. 56, <sup>εἰο</sup> ἔμεϊ' α, ἔμοι<sup>ε</sup> β, ἔμοιο γ Stu. hoc et ἔμεϊο Eu., ἔμεϊ' A. Vi. 5, 50, 133 edd. vet. ad Wo., ἔμεν recentt.; ζωάγοι<sup>o</sup> Aristar., Scholl. Ven. ad Σ. 407; ὀφέλλεις- Vi. 56. 464. θυγάτηρ G. Stu. Vi. 5, 56, Ro. Bas. var. l. St. 465. ἐρί- δουπος Vi. 50. 467. κῆρυξ A. Stu. Eu. Fl. Ro. Bas., κῆκεῖθι St. Barn. Ern. Ox., καὶ κείθι Eu. Wo. recentt. 468. ἐβίόσασα H. v. Apoll. Soph., βιώσασα Vi. tres Eu. Ro. Bas., βιόσασα Apoll. Soph. Hesych., βιόσας α, ἐβίωσας γ, βιώσασα var. l. H., ἐβιόσασα T. Fl. St. et recentt. 469. ἔξε A. K. Vi. 5, 133, Aristar., Scholl. B. 53. 471. κῆρυξ A. Vi. 50. 471. ἦλθε φέρων H. cf. ad θ. 62. 472. λαοῖς τετιμένον β Vi. 5, λαοῖσι τετιμη. H. α. 475. αὐτοῦ Vi. 50 var. l. A.

— ζωάγοια, "salvage", so (mar.) Hephaestus for his concealment and protection after his fall (τῇλε πεσόντα) says, τῷ με μάλα χρεώ πάντα θεῖτι καλ- λιποκάμω ζωάγοια τίνειν, cf. Herod. III. 36, δῶρα ζωαγορία. — ἐρίγ- δουπος, Pindar has also βαρύγδου- πος μελίγδουπος. No doubt γδουπ-, probably=κτυπ-, is the root; similarly a guttural is lost in χλιαρός λιαρός, κνέφας νέφος: so the forms κελαινῇ and μελαίνῃ suggest κμελαίν- as the older form.

469—98. The bard, introduced, receives the compliments of Odys. in heroic form, who also, when the banquet is over, calls upon him for a further selection from the Tale of Troy

— its crowning episode, the Wooden Horse.

473—5. μέσσω δαιτ., they being ranged round the hall. — κίονα, the pillars were towards the centre, see App. F. 2 (20). He would thus be best heard by all. — μακρὸν, obs. κίων is also fem., cf. κίονας . . . μακράς, α. 53—4; so λίθος is mas. and fem. — νοτον, cf. on δ. 65. — ἀποπροτα- μὼν (ἀπό πρὸ Schol. II. 669), there is no mention anywhere of knives at table in H. although the detail of description is very full. Each guest proby brought a dagger, (μάχαιρα) and used it as required. In eating they χεῖρας ἔαλλον, 484, "plunged their hands" into the food; ἔαλλω = βάλλω, as Ἰακχος Βάκχος, Ἰονλος wool; but see on ι. 106.



a ε. 346 mar.  
 b μ. 302.  
 c π. 443.  
 d γ. 22 mar.  
 e δ. 549, 553, x.  
 174, 570, B. 270,  
 O. 651.  
 f α. 167 mar.; cf.  
 η. 307, π. 440.  
 g cf. δ. 335.  
 h θ. 488, 63, 73,  
 χ. 347.  
 i γ. 347.  
 k η. 206, ξ. 68, Ξ.  
 361, O. 54.  
 l ο. 130, A. 446,  
 Ψ. 65, 624, 797.  
 m α. 148 mar.  
 n ο. 70—1, E. 61,  
 Ξ. 257.  
 o Ν. 374.  
 p 63—4.  
 q 179 mar.  
 r α. 350 mar.  
 s ε. 223 mar.  
 t Μ. 29.  
 u β. 314, γ. 94, δ.  
 384.

“κῆρυξ, τῇ<sup>a</sup> δὴ, τοῦτο πόρε<sup>b</sup> κράς,<sup>c</sup> ὄφρα φάγησιν,  
 Δημοδόκῳ, καὶ μιν προσπύξομαι,<sup>d</sup> ἀχνύμενός<sup>e</sup> περ.  
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν<sup>f</sup> αἰοδοὶ  
 τιμῆς ἔμμοροί<sup>g</sup> εἰσὶ καὶ αἰδοῦς, οὐνεκ<sup>h</sup> ἄρα σφέας 480  
 οἴμας<sup>h</sup> μοῦσ<sup>i</sup> ἐδίδαξε· φίλησε δὲ φῦλον<sup>k</sup> αἰοιδῶν.”  
 ὥς ἄρ’ ἔφη· κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν  
 ἥρω Δημοδόκῳ· ὃ δ’ ἐδέξατο<sup>l</sup> χαίρει δὲ θυμῷ.  
 οἷ<sup>m</sup> δ’ ἐπ’ ὀνείαθ’ ἑτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 485  
 δὴ τότε Δημοδόκον προσέφη πολύμητις Ὀδυσσεύς  
 “Δημόδοκ’, ἔξοχα<sup>n</sup> δὴ σε<sup>o</sup> βροτῶν αἰνίζομ’ ἀπάντων·  
 ἦ σέ γε Μοῦσ<sup>p</sup> ἐδίδαξε, Διὸς παῖς, ἦ σέ γ’ Ἀπόλλων.  
 λίην γὰρ κατὰ κόσμον<sup>q</sup> Ἀχαιῶν οἶτον<sup>r</sup> αἰεῖεις,  
 ὅσσ’ ἔρξαν τ’ ἐπαθόν<sup>s</sup> τε, καὶ ὅσσ’ ἐμόγησαν<sup>t</sup> Ἀχαιοί· 490  
 ὥς τε που ἦ αὐτὸς παρεὼν ἦ ἄλλου<sup>u</sup> ἀκούσας.

490. ὥς ἔρξαν (?).

477. κῆρυξ A. Vi. 5, 50; τῇ A. 478. προσπύξομαι Vi. 56 Ro. 480. σφᾶς  
 A. 482. κῆρυξ Vi. 5, 50. 483. ἥρω M. Vi. 5 Eu. Bas. Wo. recentt., ἥρω  
 A. H. I. K. Vi. 50, 56, ἥρωι Vi. 133 α β Fl. St. Barn. Ern., ἥρω γ G. Ro. Vr.  
 485. ἔντο A. I. Vi. iii. Fl. 486. Δημοδόκῳ Vi. 50. 487. δὴ σέ A. 488.  
 πᾶς A. K. Vi. 5, 56; ἦε γ’ απ. K. 490. ἔρξαν A. I. 491. ἦ var. I. H.;  
 περ ἐὼν a man. pr. K. Stu. γ Fl. Ald. var. I. St.

477—81. τῇ, see on ε. 346. — **προσπύξομαι**, a word of varied signification; see on β. 77 and cf. our use of “apply to” (*applico*) a person. Here it seems to mean “I will pay my compliments to”. — **ἀχνύμενος περ**, Odys. at the festive board, still keeps up his character as the man of suffering. — **οἴμας**, see on γ. 3 *sup.* That Odys., a guest and passing stranger, should thus patronize the bard who is a retainer of the court, is a noteworthy specimen of heroic manners. It is his way of showing that *τιμὴ* and *αἰδώς*, which all men, he says, owe to that gifted class; cf. in Schiller’s *Jungfrau v. O.* ii. 2, the speech of Karl, ending,

Drum soll der Snger mit dem Knig gehen,  
 Sie beide wohnen auf der Menschheit Hfen.

Obs. that the business of the banquet is kept distinct; being dispatched in the two fixed lines 484—5, the second of which marks its conclusion, before other matter is entered upon. The

message and the speech of Odys. to the bard come before and after it, but do not interfere with it. — **μοῦσ**, see on α. 1.

488—93. ἦ σέ γ’ Ἀπόλλων, cf. with regard to manual skill *ὃν Ἥφαιστος δέδασεν καὶ Παλλὰς Ἀθήνη*, ξ. 233; and for σέ γ’ *Soph. Oed. Tyr.* 1101, *τίς σε, τέκνον τίς σ’ ἔτικτε* ... ἦ σέ γ’ *εὐνά-τειρά τις*, Herod. VII. 10 *ἦ κον ἐν γῇ τῇ Ἀθηναίων ἦ σέ γ’ ἐν τῇ Λακεδαιμονίῳ διαφορεῖσθαι ὑπὸ νυνῶν*. — **οἶτον**, the word is remarkable, “the woe”: not merely in reference to the special topic of the previous song — the quarrel of the chiefs — (v. 74 foll.), but dwelling on the whole war (v. 490) as a national calamity, “the woe of the Achæans”, rather than their triumph or their glory. There is a sober chastened view of the prime objects of human ambition suggested by this word. — **ἄλλου**, clearly not either of the deities named in v. 488, but some human eye-witness. — **μετά-**

ἀλλ' ἄγε δὴ μετάβηθι, καὶ ἵππου<sup>a</sup> κόσμον ἄεισον  
 δουρατέου,<sup>b</sup> τὸν Ἐπειὸς<sup>c</sup> ἐποίησεν σὺν<sup>d</sup> Ἀθήνῃ·  
 ὦν ποτ' ἐς ἀκρόπολιν<sup>e</sup> δόλον<sup>f</sup> ἤγαγε διὸς Ὀδυσσεύς,  
 495 ἀνδρῶν ἐμπλήσας,<sup>g</sup> οἷ' Ἴλιον<sup>h</sup> ἐξαλάπαξαν.  
 αἶ' κεν δὴ μοι ταῦτα<sup>i</sup> κατὰ μοῖραν καταλέξῃς,  
 αὐτίκ' ἐγὼ πᾶσιν<sup>k</sup> μυθήσομαι ἀνθρώποισιν,  
 ὥς ἄρα τοι πρόφρων<sup>l</sup> θεὸς ὥπασε θέσπιν<sup>m</sup> ἀοιδήν."  
 ὥς φάθ'· ὃ δ' ὀρμηθεὶς<sup>n</sup> θεοῦ ἤρχετο, φαῖνε δ' ἀοιδήν,  
 500 ἐνθεν ἑλὼν, ὥς οἱ μὲν ἐὔσσελμων<sup>o</sup> ἐπὶ νηῶν

a δ. 272 mar.  
 b 512. cf. 507.  
 c λ. 523, Φ. 665,  
 694, 838.  
 d cf. O. 412.  
 e Z. 88, 297, 317,  
 H. 345, X. 383.  
 f 9. 276, 282.  
 g cf. σ. 45.  
 h γ. 85, Δ. 33, E.  
 642.  
 i γ. 331 mar.  
 k cf. 52. 202, q. 418  
 l γ. 359, Θ. 175.  
 m α. 328 mar.  
 n χ. 347.  
 o ω. 117, H. 419.

495. *Ἰλίον.*

493. ἄεισον I. γ Schol. θ. 267, ἄειδε Apoll. Soph., h. 493. ὦν Vi. 50, 133, τὸ Fl.;  
 ἐποίησε H. I. K. Vr. Vi. tres. Eu. 494. δόλῳ (cf. Hy. Ceres 8) Aristar. Aristoph.  
 h. δόλον<sup>ω</sup> Vi. 133. δόλον xiv mss. Eu. Fl. 495. οἷ' δ', xii mss. δ' om. Eu.  
 et edd. pler. 497. αὐτίκα καὶ A. I. K. M. Vr. α β Eu. var. l. h.; πᾶσι A.  
 K. V. Vi. 56 Eu. var. l. h. 499. ἤρξατο<sup>χ</sup> I. ἤρξατο K.; φαῖνε τ' A. K. Vr.

βῆθι, "change the theme"; this word leads Ni. to suspect as an interpolation, all that has occurred since the first song (v. 73), since "the expression suggests that in the original arrangement the request for a further song immediately followed that first". But this is of less weight when we consider, that Odys. was prevented by his own emotions, and by the diversion effected by Alcino. (v. 94 foll.), from making any remark on the first song, and that the present is the first opportunity which offered for such a request; see App. G. 2. He uses therefore naturally the very word which he would have used at the moment. Thus μετάβηθι, "change to another part of that same subject", seems perfectly consistent. So μεταβήσομαι ἄλλον ἐς ὕμνον is formulaic in the Hy. Hom. for concluding a strain, see Hy. Ven., Hy. IX, Hy. XVIII, end; cf. also μέτειμι δ' ἐφ' ἕτερον προοίμιον, Stesich. Frag. 46 Bergk. — κόσμον, the "setting up the parts in order", hence building. — δουρατέου, latinized by Lucret. I. 476, durateus . . equos. — Ἐπειὸς, ipse doli fabricator Epeüs, Virg. Aen. II. 264, the winner of the boxing match in Φ. 665 foll., but of no account in the field, as he himself there admits; ἢ οὐχ ἅλις ὅτι μάχης ἐπιδεδόμαί. —

σὺν Ἀθήνῃ, equum divina Palladis arte aedificant, Virg. Aen. II. 15.

494—98. δόλον ἤγ. δ. O., as a preparation for this, in Proclus' epitomê of the κλεινὴ Ἰλιάς by Lesches, the expedition of Odys. in disguise to Troy, mentioned in δ. 243 foll., seems to have taken place; see notes there, also App. E. 1 (2) end. — ταῦτα, it is implied that the subject proposed would be a severer test of the poet's powers — a more striking drama with a weightier crisis. — ἀκρόπολιν here only in H.; we have, however, πόλει ἀκρῇ, πόλιν ἀκράν mar. — πρόφρων, "to some purpose".

499—520. An epitomê of the song (with which may be compared that of the tale of his wanderings given by Odys. to Penel. ψ. 310 foll.) While Odys. and the forlorn hope of the Greeks were in the Horse, the Greeks sailed away, while the Trojans received the Horse into their citadel; and, after divers plans had been debated, left it there; on which those within it issued forth and sacked the city, the last struggle taking place at Deiphobus' palace.

499—505. θεοῦ goes with ὀρμηθεὶς not (cf. Theocr. . . ἐκ Διὸς ἀρχάμεσθα) with ἤρξατο. — ἐνθεν ἑλὼν, "selecting (i. e. out of the whole tale)

a cf. δ. 521.  
 b 512.  
 c I. 412, Ω. 91;  
 cf. γ. 560.  
 d γ. 150, Σ. 510,  
 ζ. 337.  
 e cf. H. 389.  
 f 515, δ. 277.  
 g δ. 743 mar.  
 h α. 337.  
 i cf. Θ. 415, I. 310.  
 k cf. β. 171, ε. 511,  
 N. 100.  
 l ι. 52, ε. 113, 288,  
 Ω. 224.  
 m δ. 618, ο. 118.  
 n 493.  
 o 503.  
 p δ. 272—3 mar.  
 q H. 32, γ. 130,  
 φ. 384, A. 367.  
 r Φ. 300.  
 s 507. mar.  
 t cf. β. 400.  
 u cf. ε. 71, B. 75.  
 v II. 890, Ω. 245.  
 w δ. 276.

βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,  
 Ἀργεῖοι· τοὶ δ' ἤδη ἀγκαλυτὸν<sup>a</sup> ἄμφ' Ὀδυσῆα  
 εἶατ' <sup>b</sup> ἐνὶ Τρώων ἀγορῇ, κεκαλυμμένοι ἵπῳ.  
 αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.  
 ὥς ὁ μὲν ἐστήκει· τοὶ δ' ἄκριτα<sup>c</sup> πόλλ' ἀγόρευον, 505  
 ἡμεῖοι ἄμφ' αὐτόν· τριχά<sup>d</sup> δέ σφισιν ἦνδανε βουλή,  
 ἥε διατμηῆσαι<sup>e</sup> κοῖλον<sup>f</sup> δόρυ νηλεί<sup>ε</sup> χαλκῷ.  
 ἢ κατὰ πετρῶων βαλέειν ἐρύσαντας ἐπ' ἄκρης,  
 ἢ ἑαῖν μέγ' ἄγαλμα θεῶν θελκτήριον<sup>h</sup> εἶναι.  
 τῇ<sup>i</sup> περ δὴ καὶ ἔπειτα τελευτήσεσθαι<sup>k</sup> ἔμελλεν. 510  
 αἶσα<sup>l</sup> γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις<sup>m</sup> ἀμφικαλύψῃ  
 δουράτεον<sup>n</sup> μέγαν ἵππον, ὅθ' εἶατο<sup>o</sup> πάντες<sup>p</sup> ἄριστοι  
 Ἀργείων, Τρῶεσσι φόνον καὶ κῆρα φέροντες.  
 ἤειδεν δ' ὥς ἄστυ διέπραθον<sup>q</sup> νῆες Ἀχαιῶν,  
 ἱππόθεν ἐκχύμενοι,<sup>r</sup> κοῖλον<sup>s</sup> λόχον ἐκπρολιπόντες.<sup>t</sup> 515  
 ἄλλον<sup>u</sup> δ' ἄλλῃ ἔειδε πόλιν κεραϊζέμεν<sup>v</sup> αἰπὴν·  
 αὐτὰρ Ὀδυσῆα προτὶ δῶματα Διηφόβοιο<sup>w</sup>

504. *Ἐρύσαντο.*508. *Ἐρύσαντας.*514. *Ἔαστυ.*

502. ἀγκάλυτον γ. 503. τρώων Vi. 5. 505. εἰστήκει 13 mss. Eu. Fl. Ro.  
 506. ἄμφ' αὐτόν A. I. K. M. Stū. Vr. γ var. l. p., sic Eu. et edd., Vi. 50, ἀγχ'  
 αὐτοῦ G. H. Vi. tres, cf. 534 inf. αὐτῶν Vi 50; ἦνδανε A. Q. a pr. man. 507.  
 διατμηῆσαι XVI mss. (α β γ) sic Photius Ms. Suidas (Porson) edd. pler. διαπλῆξαι,  
 Aristar. h. 508. ἐρύσαντες Vi. 5; ἄκρας I. K. V. Vi. 5. γ Amb. 2 et in mar.  
 β Eu. edd. vet. pler., ἄκρης H. Fl. var. l. St. Wo. et recentt., ἄκρανα. 509. ἥε  
 ἑαῖν A. G. ex emend. H. I. M. Vr. Eu., ἢ ἑαῖν edd., ἢ ἑαῖν Wo. 510. ἔμελλε

τελευτήσεσθαι ἔπειτα Vi. 56. 511. ἀμφικαλύψῃ β, -ψει Eu., -ψη Apoll. Soph.  
 513. Ἀργεῖοι Vi. omn. H. K. M. γ Eu., Ἀργείων A. I.

from that point" of etc. — ἐπ' ἄκρης,  
 "up to the edge or extreme point";  
 a precipitous rock seems implied. —  
 ἀγορῇ, this could hardly have been  
 in the acropolis, we must therefore  
 understand the personal "Assembly"  
 not, as in η. 44. — ὁ μὲν καὶ αὐτόν  
 mean the Horse, not Odys. — ἐστήκει,  
 Didymus, cited by Schol. A. 289, states  
 that this was Aristarchus' form, not  
 εἰστήκει, so also in compounds, as  
 ἀφεστήκει, λ. 544. — ἄκριτα, "end-  
 less", purposeless words unguided by  
 wisdom. — τριχά... ἦνδανε not that  
 all the three were accepted finally, but  
 (imperf.) "were finding favour". The  
 debate is placed by Virgil with more  
 judgement before they received the  
 Horse within the walls, *Aen.* II. 31  
 foll.

509—12. *Θελκτήριον*, so *Hor. Od.*  
 IV. iv. 13—4. *Equo Minervae sacra men-  
 tilae*, and *Virg. Aen.* II. 17. *Votum pro  
 reditu simulant*. Her shrine is consistently  
 placed by H. in the Trojan acropolis  
 in Z. 297. — ἄριστοι, "Some day they  
 were 100 in number", *Stesich. Fragm.*  
 24 (Athen. xiii. 610 C) ap. Bergk, *Poet.*  
*Mel.* p. 980. for an episode relating to  
 the conduct of Helen in this crisis see  
 δ. 274 foll. and App. E. 9 (9), also for  
 her connexion with Deiphobus after  
 Paris' death.

517—20. *Διηφόβοιο*, the Schol. T.  
 has preserved a tradition that he was  
 in this last period of the war com-  
 mander in chief (στρατηγός) of the  
 Trojan forces. His house would on this  
 view be the natural rallying point.  
 Virgil, however, who omits Deiphobus



βήμεναι, ἥ ῥ' Ἄρηα, σὺν ἀντιθέῳ<sup>a</sup> Μενελάῳ.  
 κείθι δὴ αἰνότατον<sup>b</sup> πόλεμον φάτο τολμήσαντα,  
 520 νικῆσαι καὶ ἔπειτα διὰ μεράθυμον Ἀθήνην.  
 ταῦτ' <sup>c</sup> ἄρ' αἶειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τήκετο· δάκρυ<sup>d</sup> δ' ἔδενεν ὑπὸ βλεφάροισι<sup>e</sup> παρειάς.  
 ὥς δὲ γυνὴ κλαίῃσι φίλον<sup>f</sup> πόσιν ἀμφιπεσοῦσα,  
 ὅς τε ἔης πρόσθεν πόλιος λαῶν τε πέσῃσιν,  
 525 ἄστυ καὶ τεκέεσσιν<sup>g</sup> ἀμύνων νηλεὲς<sup>h</sup> ἥμαρ·  
 ἣ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα<sup>i</sup> ἰδοῦσα,<sup>k</sup>  
 ἀμφ' αὐτῷ χυμένη λίγα<sup>l</sup> κωκυί· οἱ δέ τ' ὄπισθεν  
 κόπτοντες δούρεσσι μετάφρενον<sup>m</sup> ἥδὲ καὶ ὤμους  
 εἴρερον εἰσανάγουσι, πόνον<sup>n</sup> τ' ἐχέμεν καὶ οὔζυν·  
 530 τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι<sup>o</sup> παρειαί·

a ω. 116.  
 b δ. 441.  
 c 83 mar.  
 d cf. δ. 223, π. 191,  
 Ω. 794.  
 e ρ. 490.  
 f α. 363 *et octies*  
*in Od.*  
 g II. 265.  
 h α. 17; P. 615, 511,  
 A. 588.  
 i μ. 254, M. 203.  
 k X. 407.  
 l δ. 259, T. 284.  
 m B. 265; cf. II.  
 791.  
 n N. 2, Ξ. 480,  
 O. 365.  
 o cf. π. 145.

524. Φεῆς. 525. Φάστεϊ. 526. ἀσπαίροντα Φιδούσα. 529. Φεῖρερον.

519. πόλεμον τολμήσαντ' αὐτοὶ (αὐτὸν?) Vi. 56, φάτο τολμήσαντας β. 524. πρόσθε Vi. 56 H., πρόσθεν Vi. 50, 133 Fl. ed. ed., προπάροιθε A. G. I. K. M.

Stu. Vr. T. α β γ h. Eu. Ro.; πόλῃος M. Stu. πόλῃος A. πύλεως G. 525. καὶ ὄρεσσιν Callistr., h. collato E. 486. 526. ἀσπαίροντ' εἰδοῦσα K. var. l. p. Eu. edd. praeter Bek. Fa. La R., ἀσπαίροντα ἰδοῦσα Vi. 56 P. Stu. a man. pr. 529. εἴρεσον Vi. 5, ἴρερον Apoll. Lex. 530. φθίνουσι H. ex emend.

save in the episode in *Aen.* VI., has made this ground his own, and his wonderful picture of the catastrophe of Troy holds possession of all readers' minds. — **τολμήσαντα**, this points to personal achievements or exposure to perils on the part of Odys., which were no doubt largely dilated on in the actual song, thus abridged. The only effect on Odys., the hero and hearer of the tale, is to draw his tears in torrents; pity for lost comrades, not for the vanquished, overpowering all sense of egotistic triumph. This is a picture of self-forgetfulness which probably has no parallel in ancient or modern poetry.

521—47. The tears of Odys. are renewed — as a widow's at her husband's death with slavery impending. Alcín. as before, alone notices them; but now calls attention to them and checks the bard with words full of kindly sympathy, and which form a text of hospitable feeling.

522—5. **τήκετο**, cf. with this simile the fact of Andromachê's sudden bereavement, described X. 466 foll; for

similar descriptions of the shock of utter ruin felt in a captured city, see I. 592—4. Aeschyl. *Sept. c. Theb.* 295 foll., Eurip. *Hec.* 911 foll. — **κλαίῃσι**, for subjunct. here see App. A. 9 (14). — **πόλιος...**, ἄστυ, the words, with each its context, suggest their properly distinct meanings; **πόλιος λαῶν τε**, since the **πόλις** is only the collective term for the **πολεῖς** = **πολλοί**; but ἄστυ καὶ τεκέεσσιν since Φάστυν is akin to *φαστία* *φιστή*, *Vesta*, the "hearth", and appears in Sanskrit as *vāstu* a "dwelling". (Curtius s. v.)

527—30. **οἱ δέ**, i. e. the victors, now her lords; see on η. 319, οἱ δ' ἐλώσιν *γαλήνην*. — **εἴρερον**, from the prolific root *ser-σερ-*, whence we have Lat. *sero* (-ui) *ser-mo ser-a ser-ies ser-us*, and Greek *σερ-ᾶ* *ἔρμα ὄρμος* etc., and which probably meant "bind", hence tie or string together; thus *ser-vus* = *nevus*, and is not, as some have thought, *quasi servatus* (Curtius I. 320.) — **φθινύθουσι**, this prolongs the picture into her actual captivity, and gives a remarkable duration to the simile.

|                               |                                                                           |     |
|-------------------------------|---------------------------------------------------------------------------|-----|
| a δ. 153 mar.                 | ὡς Ὀδυσσεὺς ἔλεινόν ὑπ' ὀφρῦσι δάκρυον <sup>a</sup> εἶβεν.                |     |
| b 93—7 mar., Ψ. 10.           | ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,                            |     |
| c 542.                        | Ἀλκίνοος δέ μιν οἷος ἐπεφράσατ' ἥδ' ἐνόησεν,                              |     |
| d 67 mar.                     | ἤμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.                           |     |
| e δ. 17 mar.                  | αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηνύδα                                   | 535 |
| f cf. τ. 213. ω. 322.         | “κέκλυτε, Φαιήκων ἡγήτορες ἥδ' ἐμέδοντες.                                 |     |
| g ρ. 171, Θ. 124.             | Δημόδοκος δ' ἥδη σχεθέτω <sup>c</sup> φόρμιγγα <sup>d</sup> λίγειαν.      |     |
| h Z. 355.                     | οὐ γάρ πω πάντεσσι χαριζόμενος τὰδ' ἀεΐδει.                               |     |
| i α. 369.                     | ἔξ οὗ δορπέομέν τε, καὶ ὥρρε θεῖος <sup>e</sup> αἰοδὸς,                   |     |
| k ρ. 210, σ. 64, Γ. 354.      | ἐκ τοῦδ' οὐ πω παύσατ' ὀλῦροιο γόοιο <sup>f</sup>                         | 540 |
| l γ. 358 mar.                 | ὁ ξείνος· μάλα πού μιν ἄχος <sup>g</sup> φρένας <sup>h</sup> ἀμφιβέβηκεν. |     |
| m ι. 271.                     | ἀλλ' ἄγ', ὃ μὲν σχεθέτω, ἴν' ὁμῶς τερωόμεθα <sup>i</sup> πάντες,          |     |
| n ν. 41.                      | ξεινοδόχοι <sup>k</sup> καὶ ξεῖνος· ἐπει <sup>l</sup> πολὺν κάλλιον οὔτω. |     |
| o cf. α. 313, ι. 229.         | εἵνεκα γὰρ ξείνοιο τὰδ' αἰδοίοιο <sup>m</sup> τέτυκται,                   |     |
| p cf. 585.                    | πομπή <sup>n</sup> καὶ φίλα δῶρα, τὰ οἱ δίδομεν <sup>o</sup> φιλέοντες.   | 545 |
| q ι. 270, τ. 134, cf. π. 422. | ἀντὶ κασιγνήτου <sup>p</sup> ξεῖνός θ' ἱκέτης <sup>q</sup> τε τέτυκται    |     |
| r cf. η. 92, A. 608, Σ. 380.  | ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεςσιν. <sup>r</sup>                 |     |
| s A. 363, Π. 19.              | τῷ νῦν μηδὲ σὺ κεῦθε <sup>s</sup> νοήμασι κερδαλέοισιν, <sup>t</sup>      |     |
| t ζ. 148, K. 44.              |                                                                           |     |

## 545. Foi.

|                                                                                                                                 |                                                          |                      |                 |
|---------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------|----------------------|-----------------|
| 531. δάκρυα Vi. 56.                                                                                                             | 534. ἄκουεν I.                                           | 535. προσήνδα Stu.   | 537. λίγειαν v. |
| sup. ad 67.                                                                                                                     | 538. πῶς xiii mss. (γ) Eu. Fl. πῶ I. Wo.                 | 539. δορπεύμεν Vi.   |                 |
| 50 A. a man. rec.; ὥρρε H., ὥρετο I.; θεῖος H. Vi. 5, 50 Eu. Ro. Bas. var. I. S. Wo. et rec. διός Vi. 56 Fl. St. Barn. Ern. Ox. | 540. πόνοιο M.                                           | 541.                 |                 |
| μέγα                                                                                                                            | α                                                        |                      |                 |
| μάλα H., μέγα var. l. Vi. 133.                                                                                                  | 542. πάντες Vi. 5.                                       | 543. οὔτως Eu., οὔτω |                 |
| ix mss. (γ), ἐστίνvar. l. h.                                                                                                    | 546. pro ξείνος φίλος γ S.                               | 547. ἐπιψαύῃ H.      |                 |
| in text. et mar., -ει Vi. iii I. K. M. h. Eu. edd. vett. -η Vi. 56 T. Wo. recentt. -ση Apoll. Lex.                              | 548. τῷ A. I. K. Vi. iii, τῷ M. τῶν Vi. 56; μὴ καὶ σὺ γ. |                      |                 |

531—45. Ὀδυσσεὺς, see App. G. 2. **δορπέομέν τε καὶ ὥρ.**, “the two are viewed as one act, though the supper was in fact over before the song began, see 485—6 *sup.* — **πομπή**, this evidently includes the entertainment given before starting, *i. e.* as intended, the present one; see on η. 318—9. Thus his **πομπή** began and was designed, probably even up to this moment of speaking, to be completed on this 34<sup>th</sup> day; but was protracted by unforeseen occurrences, the tale of Odys. arising out of the song of Demod. by means of the questions of Alcín. See App. G. 2.

546—7. **ξείνος θ' ἱκέτης**. So Sir W. Scott, *Lady of L.* IV. 31, “Stranger is a holy name”, and Æschyl. *Choeph.* 702—3, **τί γὰρ ξένον ξένοισιν ἐστὶν εὐμενέστερον**. — **ὀλίγον περ**, “how-ever little”. — **ἐπιψαύῃ**, “reaches to”.  
548—71. Alcín. enquires the name and country of Odys. that he may know whither to send him. He ascribes marvellous instincts to the Phæacian ships, and recites a boding prophecy (probably interpolated here from ν.) about the wrath of Poseidon for their sending strangers home. This part of the poem is called by Aristot. *de poes.* the *ἀνα-*

ὅτι κέ σ' εἰρωμαι· φάσθαι<sup>a</sup> δέ σε κάλλιόν<sup>b</sup> ἔστιν.  
 550 εἶπ' ὄνομ',<sup>c</sup> ὅτι σε κείθι κάλεον μήτηρ<sup>d</sup> τε πατήρ τε  
 ἄλλοι θ', οἳ κατὰ ἄστυ, καὶ οἷ<sup>e</sup> περιναϊεταόουσιν.  
 οὐ μὲν γὰρ τις πάμπαν ἀνώνυμός<sup>f</sup> ἔστ' ἀνθρώπων,  
 οὐ<sup>g</sup> κακός, οὐδὲ μὲν ἐσθλός, ἐπὶν τὰ πρῶτα γένηται·  
 ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆς.  
 555 εἰπὲ δέ μοι γαῖάν τε τεῖν δῆμόν<sup>h</sup> τε πόλιν τε·  
 ὄφρα σε τῇ<sup>i</sup> πέμπωσι τιτυσκόμεναι<sup>k</sup> φρεσὶ νῆες.  
 οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασι,  
 οὐδέ τι πηδάλι<sup>l</sup> ἔστι, τὰ τ' ἄλλαι νῆες ἔχουσιν·  
 ἀλλ' αὐταὶ ἴσασι νοήματα<sup>m</sup> καὶ φρένας ἀνδρῶν,  
 560 καὶ πάντων ἴσασι πόλιας καὶ πίνοντας<sup>n</sup> ἀγρούς  
 ἀνθρώπων· καὶ λαῖτμα<sup>o</sup> τάχισθ' ἄλός ἐκπερόωσιν,<sup>p</sup>  
 ἥρι<sup>q</sup> καὶ νεφέλῃ κεκαλυμμένα· οὐδέ ποτέ σφιν  
 οὔτε τι πημανθήναι<sup>r</sup> ἐπι<sup>s</sup> δέος, οὐδ' ἀπολέσθαι.  
 [ἀλλὰ τόδ' ὥς ποτε πατρὸς<sup>t</sup> ἐγὼν εἰπόντος ἄκουσα

a p. 583—4.

b γ. 69.

c i. 355, Γ. 235.

d δ. 224, Τ. 291,

Ω. 466.

e β. 66.

f cf. α. 222.

g Z. 489.

h ζ. 3 mar.

i ε. 442, O. 46.

k N. 558; cf. N 159.

l ε. 255 mar.

m σ. 215.

n δ. 757, Ψ. 832.

o App. B. (3) mar.

p η. 35 mar.

q λ. 15, II. 790, Φ. 549.

r ξ. 255,

s A. 515; cf. β. 58, μ. 209.

t δ. 94.

550. 555. *Φείπ' Φειπέ.*551. *Φάστυ.*559. 560. *Ίσασι.*

549. φᾶσθαι H. I. K. M. Vi. 56, 133 Fl. Barn., φάσθαι Eu. Ro. edd. rell.;  
 κάλλιόν οὔτω H. expuncto ἔστιν, cf. 543. 551. πέρι ναιετ. Vi. 56. 553.

γονῆς

γένοντο γ Stu.

554. τοκῆς H.

558. οὐδ' αὖ inter lin. α.

559. 560.

ἴσασι I α β.

560. πόλιας Fl., πόλιας Bek.

563. ἐπει A.

Vi. 56 a man. pr., ἐπὶ Vi. 5.

564—71. † M. α [] Bek. suspectos h. l. vers.

confitentur Eu. d. q. t. cf. Schol. ad v. 173.

564. τὰδ' α Fl. edd. vett.,

τόδ' H. β Eu. Wo. recentt., τὸν Vi. 50 γ Stu.; ἐγὼ H. ν eraso.

γνώρισις, and is placed by him as part of the Ἀλκινόου ἀπόλογοι, which name belongs to the next book, as distinguished by the Alexandrines. It may be inferred that the section preceding their book ι. was shorter before their arrangement, ending perhaps at 468 or 520.

549. There was a grammatical tradition in favour of reading φᾶσθαι, perhaps guided by the view which also read φῆς or ῆς (see on η. 239.) in 2<sup>d</sup> sing. pres.; but the best early authorities prefer φάσθαι. — ὄνομ', κ.τ.λ., comp. T. 403—7, where Autolycus names Odys., though his daughter's son, then newly born.

550—60. κείθι, "yonder" whereas no place has yet been mentioned to which it can refer. — ἄστυ, see on 525 sup. — κακός and ἐσθλός probably refer to the estate or condition of the child born, as we say, "gentle and

simple", but conversely. — τὰ πρ. γένηται, "he is first born", — τιτυσκόμεναι, finding their way", literally, as explained by the Scholl., hitting their mark. — ἴσασι νοήματα κ.τ.λ., if this line be genuine, the meaning probably is that the vessel can dispense with the steerer because it has wits of its own, and, knowing whither the crew wish to proceed, needs not his governing νοῦς. But it may be a touch of exaggeration later added, and the first text have been, ἀλλ' αὐταὶ ἴσασι πόλιας καὶ πίνοντας ἀγρούς. 561—2. λαῖτμα, see App. B. (3). — ἥρι κ.τ.λ., this is a mark of supernatural power which is elsewhere limited to the gods and to those on whom they bestow it, as Odys. in η. 140.

564—71 hang very heavily here, whereas in ν. they enliven the narrative. The Scholl. also notice that it



a ζ 7, η 56, 62—3.  
 b γ. 173—8.  
 c cf. 32—3, ζ. 290,  
 v. 71, 151.  
 d δ. 519, ε. 40, v.  
 138, o. 436.  
 e v. 149—152.  
 f ι. 279, λ. 71, 106,  
 159, μ. 305, o. 33.  
 g γ. 294 mar., ε.  
 281, μ. 285.  
 h E. 506—7, Θ.  
 331, v. 158.  
 i cf. ξ. 183—4.  
 k ρ. 399, v. 344,  
 l σ. 844, β. 273.  
 m H. 31, K. 531,  
 A. 520, Ξ. 337.  
 n α. 169, 206, 224  
*et saepius in Od.*  
 o o. 381, μ. 285, ι.  
 259.  
 p cf. α. 3 mar.  
 q B. 466, Γ. 301  
 r α. 404, B. 648,  
 Z. 415, E. 489.

Ναυσιθόον<sup>a</sup>, ὃς ἔφασκε Ποσειδάων<sup>b</sup> ἄράσασθαι 565  
 ἡμῖν, οὖνεκα πομποὶ<sup>c</sup> ἀπήμονες<sup>d</sup> εἰμεν ἀπάντων.  
 πῇ ποτὲ Φαιήκων<sup>e</sup> ἀνδρῶν εὐεργέα<sup>f</sup> νῆα  
 ἐκ πομπῆς ἀνιούσαν ἐν ἡεροειδέε<sup>g</sup> πόντῳ  
 ῥαϊσέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψει<sup>h</sup>  
 ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἦ<sup>i</sup> τελέσειεν<sup>k</sup>, 570  
 ἢ κ' ἀτέλεστ'<sup>l</sup> εἴη, ὥς οἱ φίλον<sup>m</sup> ἔπλετο θυμῷ.  
 ἀλλ'<sup>n</sup> ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον,  
 ὅππῃ ἀπεπλάγχθης<sup>o</sup> τε, καὶ ἄς τις ἴκεο χώρας  
 ἀνθρώπων<sup>p</sup>· αὐτούς<sup>q</sup> τε πόλεις<sup>r</sup> τ' εὖ ναιεταώσας·

564. *φειπόντος.* 567. *εὐφεργέα.* 571. *φοι.* 572. *φειπὲ.*

565. *ἀράσασθαι v.* (quod "μέλλει" in *b* prodit) Vi. 56 *α* supra *ε* scr. a man. rec. *ἀπήμ.*

566. *ἀνύμ.* Vi. 56, 133. var. l. A., *ἀπημ.* H. Eu. Vi. 133. var. l.; *εἰμὲν ἡγουν* *ἔσμεν*, postea *ἔσμεν tantum*, Eu. 567. *περικαλλέα* A. G. Vr. cf. Q. 396. 569. *ῥαϊσέσθαι* A. I. K. Vr. Vi. 5, 56 *γ* et in lemm. M., -*σασθαι* var. l. H., -*σέμεναι* H. Vi. 50, 133 var. l. A. et p. Eu. edd.; *ἡμῖν* A. I. K. Vi. iii. Eu. Fl., *ἡμῖν* H. ex em. Schol. ad v. 117 var. l. A., *ἡμῖν* Vi. 5, *ἡμῖν* edd., *δὴ μιν*

<sup>iv</sup>  
 Bek. annot.; *πόλει* H., *πόλιν* K.; *ἀμφικαλύψαι* A. I. K. Vr. Vi. 50, 133 β. H. *αι*

ex em., -*υσειν* Vi. 56, -*ύσει* Vi. 5., *ύσειν α γ* H. a man. pr. (sed in v. 177 *ειν*)

-*ύσαι*). 570. *ἀγόρευε γέρων γ.* 571. *ὥς σοι* A. a man. rec. 572—3 om. β. 573. *ἀποπλάγχθης* Ro. Bas.; *ἐς τίνος* Stu. 574. *αὐτιάς γ* Stu.; *πόλιας τ α β*, *πόλεις* Vi. omn. γ Stu. Eu., τ om. Vi. 56; *ναιεταώσας* M. -*αώσας* A. H. I. K. Stu. Vr. Vi. iii γ, *εὐναιεταώσας* Vi. 56.

seems inconsistent that Odys., after hearing the statement, should without reserve avow himself as the direct object of Poseidon's wrath; and, although they attempt to extenuate the force of this, yet the presumption substantially remains.

566—71. *πομποί*, also *πομπῆς γ.* 325, so the winds are called *οὔροι νηῶν πομπῆς δ.* 362. — *ἀπήμονες* has both an act. and a pass. sense; the latter here, *impune*. — *ῥαϊσέμεναι*, "strike"; the use of *ῥαϊστήρ* for a "hammer", Z. 477, shows the sense of the verb; so perhaps here, the notion of driving it like a nail and leaving it fast, is not far remote; cf. v. 163—4, *ἐροῖζωσεν ἔνεργθεν χειρὶ καταπρηγεῖ ἔλασας*,

of the actual occurrence. — *ὄρος* the mountain into which the ship was transformed. The legend may have arisen from some submarine volcano throwing up an island and destroying a ship. — *ἔπλετο* loses the notion of past time in such phrases: this probably happens through the approval having taken place by a mental process prior to the act.

572—86. Alcín. pursues the enquiry concerning the wanderings of Odys. and his special interest in the "woe of Troy".

573—6. *ἀπεπλάγχθης*, cf. Virg. *Aen.* I. 511—2, *Quos aequore turbo disperserat penitusque alias avexerat oras*. — *ναιετῶντας*, used of the people

575 ἢ μὲν ὅσοι χαλεποί τε καὶ ἄγριοι<sup>a</sup> οὐδὲ δίκαιοι·  
οἳ τε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.  
εἰπέ δ', ὅ τι κλαίεις<sup>b</sup> καὶ ὀδύρεαι ἐνδοθι<sup>c</sup> θυμῷ,  
Ἀργείων Δαναῶν ἡδ' Ἰλίου οἶτον<sup>d</sup> ἀκούων.  
τὸν δὲ θεοὶ<sup>e</sup> μὲν τεύξαν, ἐπεκλώσαντο<sup>f</sup> δ' ὅλεθρον  
580 ἀνθρώποις, ἵνα ᾗσι καὶ ἐσσομένοισιν<sup>g</sup> αἰοιδῇ.  
ἢ τίς τοι καὶ πῆρ<sup>h</sup> ἀπέφθιτο Ἰλιόθι<sup>i</sup> πρὸς,  
ἐσθλὸς ἑὼν γαμβρὸς ἢ πενθερὸς,<sup>k</sup> οἳ τε μάλιστα  
κῆριστοι<sup>l</sup> τελέθουσι μεθ' αἰμά<sup>m</sup> τε καὶ γένος αὐτῶν,  
ἢ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδώς,

a ζ. 120—1 mar.; v. 201.  
b 83—95, 521—31.  
c β. 315, α. 377, X. 357.  
d α. 350 mar.  
e α. 244.  
f v. 196, α. 17 mar.  
g γ. 204 mar.  
h ζ. 441, ψ. 120, Γ. 163.  
i Θ. 561, K. 12, N. 349; cf. ε. 469 mar.  
k Z. 170.  
l α. 225, I. 642; cf. T. 294.  
m Z. 211, T. 105, 111, Y. 241.

568. ἡεροφειδέϊ. 572 577. Φειπέ. 578. καὶ Φιλίον. 584 586. Φειδώς Φειδῆ.

576. φιλόξενοι I. K. Vr. Vi. 56, 133 Fl.; σφιν V. Vi. iii Eϋ. Fl. 577. θυμὸν Vi. 56. 579. ἐτεύξαν Vr.; ἀπεκλώσαντο Vi. 56. 580. ἀνθρώποισιν ἀπάσι... αἰοιδῇ γ K. Stu. Fl. Ro. Bas. var. l. St., αἰοιδῇ (v eraso) H., ἵνα ἢ καὶ ἐσσο. αἰοιδῇ ωλετο  
Eu., ᾗσι καὶ κ. τ. λ. H. α β St. 581. ἀπέφθιτο α, ἀπέφθ. Vi. 56 H. v. Eu. var. l. St. Wo. recentt. ἀπώλετο (glossa inter lin. H.) γ Stu. edd. vett. 583. αἶματα α β γ Stu.; αὐτῶν h. var. l. H., ἀνδρῶν A. G. H. M. Stu. Vr. γ Ro. var. l. St. 584. πον τις G. I. K. M. Vr. 5. Ro. Bas. var. l. St., τις που H. Vi. iii. Eu. St.; πεπνυμένα cum var. l. κεχαρισμένα H.

who inhabit, e. g. ε. 523, κρήτη ναιε-  
τάων, and of the city etc. which they  
inhabit, as in Ἰθάκης ἐν ναιεταού-  
σης mar., "while Ithaca is still in-  
habited", also passing into the more  
general sense of "lie", the town being  
viewed perhaps as "dwelling" in the  
region, Δ. 44—5. For 575—6 see on  
ζ. 120—1. In Schol. Z. 415 we read that  
Aristar. there read ναιετώσα; probably  
in deference to the "analogy" which  
governs such forms elsewhere in H.: see  
Pref. Pt. II (3) § LV.

577—84. The string of queries, espe-  
cially the last, is inconsistent with Odys.  
statement 220 sup., but see note there.  
— Ἀργείων Δαναῶν, an unusual col-  
location: Δ. is probably an epith. and  
Δαν. has a reminiscence of its early  
sense "warriors, conquerors", perhaps  
connected with δαμ-άω; so in ὠ φίλοι,  
ἦρώες Δαναοί, θεράποντες Ἀργος B. 110.  
— ἵνα κ. τ. λ., so Theocr. XII. 11,  
ἐπεσσυμένοις δὲ γενοίμεθα πᾶσιν  
αἰοιδῇ; cf. Theogn. 251, and Shaksp.,  
All's Well &c. I. 1, "Trauded by odious  
ballads"; also with αἰοιδῇ the use of  
fabula in Latin, Fabula quanta fui, Hor.

Epod. XI. 8, Fabula fias, Hor. Ep. i. 13. 9.  
— ᾗσι see on 47 sup. — πῆρ, any one  
connected by marriage, Lat. affinis. —  
Ἰλιόθι, see on ε. 469. — γαμβρὸς,  
this with πενθερὸς (= ἐκνρὸς), ἐκνρᾶ,  
δάηρ, γαλῶς (Lat. glos) and the plur.  
εἰνάτερες are the grades of affinity  
included under πῆρ in H.; see Γ. 172,  
X. 451, Z. 344, 378. — κχαρ. εἰδώς;  
cf. ἐμῷ κεχαρισμένε θυμῷ, used to  
a comrade, δ. 71 and mar. — ἐπεὶ ...  
χερσίων κ. τ. λ., these closing lines  
express the strong genius for friend-  
ship which animates Alcín. No example  
of such an unselfish disposition is man-  
ifested by any whom Odys. had en-  
countered; the friendship of all others  
who befriended him is somehow tarnished.  
Circê is cruel, Calypsô selfish, Aeolus  
is impatient and testy. Alcín. alone  
is the very jewel of friendship, and he  
occurs just at the right time. The poet  
no doubt had in view the rarity of  
disinterestedness when he thus drew the  
characters which illustrate it. — οὐ  
τι κ. τ. λ., the sentiment here, which  
gives an enhanced estimate of com-  
radeship, suited to the friendly animus

a ε. 211, ε. 176.

b β. 38, δ. 396 mar.

ἔσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χειρίων<sup>a</sup>  
 γίγνεται, ὅς κεν ἑταῖρος ἐὼν πεπνυμένα<sup>b</sup> εἶδῃ.”

585

586. *Ἔειδῃ.*

585. μέντοι K. M. γ Vi. 56, 133.

586. γίνεται mss. xiii (γ) et Eu.

of the speaker, should be compared by way of contrast with a maxim in Hes. *Opp.* 707. μηδὲ κασιγνήτῳ ἴσον ποι-  
 εῖσθαι ἑταῖρον. — *χειρίων*, Zenod. preferred *χειρίω ἀμείνω* in the nom. sing. of such compar. adj. He probably followed a phonetic principle in this, the final *ν* being in pronunciation so weak as to die out, so

in Lat. stems in *-on*, as *latro(n)*. — *εἶδῃ*, so Aristar.; but Tyrannio *εἶδῃ*, Herodian. So Aristoph. *εἶδῃς* in η. 317 according to the Schol. there, which La Roche allows as probable, but thinks that the name should be Aristar.; as Herodian, on whom the schol. is founded, seldom names Aristoph.



Ο ΔΥΣΣΕΙΑΣ Ι.

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## SUMMARY OF BOOK IX.

The 34<sup>th</sup> day is continued into night by the answer of Odysseus to the king's demand with which book VIII closes. After a brief prelude of compliment on the hospitable delights around him, he declares his name and country, and settles down to his tale, which, with a few interposed remarks in book XI, lasts to the end of book XII (1—28).

"Calypso and Circe lured me, but in vain; my heart is set on home. I took my chance of a raid on the Cicones, after quitting Troy: fortune, at first favourable, went at last against us. We were beaten from the shore with loss (29—61). We bewailed our dead and took our course. Foul weather tore our sails and we ran for shore. After three days we again put forth; but in rounding Malea, wind and current drove us out to sea (62—81). After nine days of baffling winds we came to the Lotophagi. Those who ate of their fruit straightway loathed their return, but I forced them on board and we rowed away (82—103).

"We next made the Cyclopes' island in the night, — savage monsters who have no human habits; their lovely region is all wild. We hunted with success and feasted one day. The next, I took my own ship to explore the mainland, found a cavern and a monster Cyclops asleep there (104—192).

"I picked twelve of my crew, took a skin of wine, and visited the cave. The Cyclops was abroad. My comrades urged flight, but I would not. We lit a fire. He returned, milked his herds, discerned, and spoke to us. Fear-stricken, we told our tale and besought hospitality (193—271).

"He asked about our ship; I answered guilefully. He seized and ate two of my comrades, then slept. I durst not slay him; for the huge stone with which he had stopped the entry would have kept us prisoners. He repeated the savage meal next day twice, morning and evening, while I planned revenge. I gave him wine, he drank to excess and again slept, but first promised in recompense to eat me last. I put out his one eye with a fiery stake while he slept. He roared and woke, rousing the neighbouring Cyclopes, but got small solace from them (272—412).

"By tying my comrades each under the midmost of three sheep, and twisting myself under the biggest ram, we escaped, he having removed the stone from the door. He spoke dolefully to the ram, but it could tell no tales. We got on board, sheep and all (413—472). I taunted him from the ship: he hurled a massive crag and nearly foundered us. I told him my real name: he recognized it and cursed me in Poseidon's name (473—535), who heard his prayer. Again narrowly escaping a crag he hurled, we got back to the island, and sacrificed, vainly alas! and feasted all that day: the next we sailed away (536—566)."

## Ἀλκίνοῦ ἀπόλογοι. Κυκλωπεία.

|                                                                                |                                |
|--------------------------------------------------------------------------------|--------------------------------|
| Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς                                | a θ. 382 mar.                  |
| Ἀλκίνοε <sup>a</sup> κρείον, πάντων ἀριδείκετε λαῶν,                           | b α. 370—1 mar.                |
| ἧ τοι μὲν τόδε <sup>b</sup> καλὸν ἀκουέμεν ἔστιν ἀοιδοῦ                        | c θ. 139.                      |
| τοιοῦδ' οἷος ὅδ' ἔστι, θεοῖς ἐναλίγκιος ἀνδρῶν.                                | d cf. v. 392.                  |
| 5 οὐ <sup>c</sup> γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον <sup>d</sup> εἶναι,     | e x. 465, v. 8.                |
| ἧ ὅτ' ἐϋφροσύνη <sup>e</sup> μὲν ἔχῃ κατά δῆμον ἅπαντα,                        | f δ. 621 mar.                  |
| δαιτυμόνες <sup>f</sup> δ' ἀνὰ δώματ' ἀκουάζονται ἀοιδοῦ,                      | g 233.                         |
| ἦμενοι <sup>g</sup> ἐξείης, <sup>h</sup> παρὰ δὲ πλήθωσι <sup>i</sup> τράπεζαι | h α. 145, γ. 389, φ. 141.      |
|                                                                                | i λ. 419; cf. ε. 93, ο. 333—4. |

2. κρείων A. H. a man. 1. Vi. 5, 50 a man. 1. 4. ἐπιείκελος K., ἐναλίγκιος γ A.; ἄντην Strab. xiv. 959 (648) Vi. 5, ἀνδρῶν γ Vi. 5 var. l. 5—8. † Amb. 6. ὅτ' ἐϋφρο. H. M. a man. 1. Eu. sed v. non laudat integ., ὅτε ἐϋφρο. Vi. 5, 50, 56, 133, ὅτ' ἄν γ Wo., ὅταν A. K. M. Tz.; ἔχει H. Vi. 50, 133. Eu., κατέχῃ om. μὲν Tz.; pro κατά δῆμ. ἅπ. Eratosthenes scribi vol. κακότητος ἀπόψης. 7. ἀκουάζονται Vi. 50, 133 H. α A. K. γ Stu. Vr. v Eu., ἀκουάζονται Vi. 5. 8. πλήθωσι γ. Stu.

1—38. The night of the XXXIV<sup>th</sup> day is continued. Odyss., addressing Alcino, in answer to his request θ. 550 foll., states his name and country together with his subject or neighbouring islands, dwelling on the characteristics of Ithaca, and adds that Calypsô and Circê had vainly endeavoured to win his heart from his attachment to it.

3—4. See on τόσος, α. 207 and, as regards the character of the ἀοιδός, γ. 268 foll.; also, for the charm exercised by song, Eumæus' simile in ρ. 518 foll., ὡς δ' ὅτ' ἀοιδὸν ἀνὴρ ποτιδάσκειται. ὅς τε θεῶν ἔξ ἀείδῃ δεδάσκειται. τ. λ.

5. "In my opinion no object (τέλος) is more delightful". In this brief prologue, dwelling on present festivity,

an apt foil to the following narrative of toil and suffering is found.

6—8. δῆμον ἅπαντα, either "place" or "people" here would suit. The habitual temper and pursuits of the Phæacian people, as described θ. 246—9, were in harmony with the occasion, and a sympathy with the festivities within the palace might therefore be assumed to exist without. — ἐξείης, the word denotes that they were ranged, as in α. 145, in succession next (ἐχόμενοι) one to the other, each with his table before him (πάρᾳ), probably in a crescent line, with the king near its apex and the guest at his side; cf. Σ. 504, ἱερῶ ἐνὶ κόκλῳ. In γ. 141—2 Antinous bids the suitors, δοῦντο<sup>θ</sup> ἐξείης ἐπιδέξια ... ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἶνοχο-



a q. 412, γ. 21.  
 b A. 598, Γ. 295.  
 K. 579.  
 c σ. 396, 418, φ.  
 263, B. 128.  
 d γ. 40, v. 260.  
 e 2. 197.  
 f λ. 376, ξ. 185.  
 g cf. A. 445.  
 h λ. 214.  
 i α. 243, π. 195.  
 k cf. B. 281.  
 l Θ. 353, O. 634.  
 m η. 242 mar.  
 n A. 570, P. 195.  
 o Γ. 235.  
 p Φ. 57.  
 q 9. 525 mar.  
 r A. 387.  
 s δ. 811 mar.  
 t 505, 531, μ. 378,  
 q. 152, τ. 262,  
 336.  
 u cf. γ. 122, ι. 422,  
 v. 292—3, Ψ. 709.

σίτου<sup>a</sup> καὶ κρειῶν, μέθρ δ' ἐκ<sup>b</sup> κρητῆρος ἀφύσσων  
 οἰνοχόος<sup>c</sup> φορέησι καὶ ἐργαίῃ<sup>d</sup> δεπάεσσιν·

10

τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται<sup>e</sup> εἶναι.

σοὶ δ' ἐμὰ κήδεα<sup>f</sup> θυμὸς ἐπιτράπετο στονόεντα<sup>g</sup>

εἴρεσθ', ὄφρ'<sup>h</sup> ἔτι μᾶλλον ὀδυρόμενος<sup>i</sup> στεναχίζω.

τί πρῶτόν<sup>k</sup> τοι ἔπειτα, τί δ' ὑστάτιον<sup>l</sup> καταλέξω;

κήδε'<sup>m</sup> ἐπεὶ μοι πολλὰ δόσαν θεοὶ<sup>n</sup> οὐρανίανες.

15

νῦν δ' ὄνομα<sup>o</sup> πρῶτον μυθήσομαι, ὄφρα καὶ ὑμεῖς

εἴδτε· ἐγὼ δ' ἂν ἔπειτα, φρυγὼν<sup>p</sup> ὑπο νηλεὲς<sup>q</sup> ἦμαρ,

ὑμῖν ξεινός<sup>r</sup> ἔω, καὶ ἀπόπροθι<sup>s</sup> δώματα ναίων.

εἴμ' Ὀδυσσεὺς Λαερτιάδης,<sup>t</sup> ὃς παῖσι<sup>u</sup> δόλοισιν

10. Φοινοχόος.

11. Φεῖδεται.

17. Φεῖδετ'.

9. δὲ A. M. Vr. Maximus Tyr. Diss. 37.

Maxim. Tyr. ub. sup.

α β γ A. G. I. M. Vr. Eu. Vi. 133, Ro. Bas.

στοναχίζω A. suprascr. K. Vi. 5,

50, 56. h in mar. Fl. St. Ba. Er. Ox., στεναχ. H.

a man. 1. I. M. Eu. Fl. Ro. Wo. et recentt., τί ἐπ. A. ex corr. G. Vr., τίδ' ἐπ.

K. Vi. 56 et a man. re. 133 Ald. Lov. Ba. Ox., τί ἐπ H.

pro πολλά. 16. ἡμεῖς Vi. 50, 56, 133.

19. εἴμ' Eu. edd. vett. præf. Fl.,

εἴμ t Wo. et recentt.

εὔει, and accordingly Leiodes, who sat closest to the mixing-bowl (κρητῆρ), first rose. Others who sat in succession next, following the order in which the wine was served (ἐπιδέξια), would rise after him. The κρητῆρ, or a principal κρητῆρ, therefore was placed near one extremity, the left, of the crescent line, and thence the οἰνοχόος proceeded in order (ἐξείτης) towards the right. We read of κρητῆρας, plur., as mixed ready for use; but probably one only was used at once, and each in turn; so here ἐκ κρητῆρος . . . οἰνοχόος (both sing.).

12—13. The Virgilian lines, *Sed si tantus amor casus cognoscere nostros and Infandum regina jubes renovare dolorem*. Aen. II. 10 and 3, are plainly modelled from these, as of course is the whole arrangement by which the Aeneid embodies the narrative of the sack of Troy etc. in Aen. II. and III. — στε-

ναχίζω, the forms are sometimes as if from στοναχέω or στεναχέω, but more commonly as here.

14. The reading τί δ' ἔπειτα; as breaking the line into three distinct but connected questions, is worth notice; but the text has preponderance of authority; see the mid. mar.: cf. Theocr. XVII. 11, τί πρῶτον καταλέξω;

16—21. ὄνομα, since Alcim. θ. 550 had enquired it; for the rules of heroic hospitality in this respect, see on α. 117—23 (end). — φρυγὼν ὑπο, such examples of tmesis are not rare, e. g. Π. 805 λύθεν δ' ὑπὸ γνῖα, O. 700 φεύξεσθαι ὑπ' ἐκ κακοῦ. — ἀπόπροθι δ. ν., of the words of Diomedes to Glaucus, Z. 224—5 τῷ νῦν σοὶ μὲν ἐγὼ ξεινός φίλος Ἀργεῖ μέσσω εἰμὶ, σὺ δ' ἐν Ἀνκίῃ, ὅτε κεν τῶν δῆμον ἔκωμαι. . . — δόλοισιν, cf. the words of Pallas to him in ν. 296—9.

- 20 ἀνθρώποισι μέλω,<sup>a</sup> καὶ μεν κλέος οὐρανὸν<sup>b</sup> ἵκει.  
 ναιετάω δ' Ἰθάκην<sup>c</sup> εὐδείελον· ἐν δ' ὄρος ἀντῇ,  
 Νήριτον<sup>d</sup> εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νήσοι  
 πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησιν,  
 Δουλίχιόν τε Σάμη τε καὶ ὕληεσσα Ζάκυνθος·  
 25 αὐτὴ δὲ χθαμαλὴ<sup>e</sup> πανυπερτάτῃ εἰν<sup>f</sup> ἄλλ' κεῖται  
 πρὸς<sup>h</sup> ζόφον, αἶ δέ τ' ἀνενθε πρὸς ἡῶ<sup>i</sup> τ' ἡέλιόν τε,  
 τροχέϊ<sup>k</sup>, ἄλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε  
 ἦς<sup>l</sup> γαίης δύναμαι γλυκερώτερον<sup>m</sup> ἄλλο ἰδέσθαι.

- a μ. 70.  
 b θ. 192, B. 153,  
 θ. 509, T. 362.  
 c β. 167 mar.  
 d B. 632, v. 351.  
 e cf. θ. 207.  
 f θ. 176, 390, 424.  
 g z. 196, z. 194, μ.  
 101, N. 683.  
 h γ. 244.  
 i μ. 81, v. 241, M.  
 240.  
 j v. 240, M. 239;  
 cf. z. 190.  
 k z. 417, cf. δ. 605  
 —8.  
 l α. 59, η. 196.  
 m 34.

28. *Fῆς Φιδέσθαι.*

20. ἦκει Vi. 50. 22. Νήιον Philoxen. coll. γ. 81 et Crates, h. q., *Νήριον*  
 v. l. Ba.; *ἐννοσίφυλλον* Hesych. II. 104. 23. ἀλλήλοισι γ Vi. 50, 56 St., —λοισιν  
 α. H. K. Vi. 5, —λαιοι Vi. 133. 24. *σαμη γ* a man. rec.; *ὕληεσα γ.* 25. ἐν  
 γ. 26. ἡῶ Vi. 56. 27. οὐτε γ Vi. 5, 56, 133 G. H. I. K. M. Stu. Vr. Eu.  
 Ro. 28. γλυκύτερον Vi. 50, 51, 56 I. et v. l. A.

— μέλω *κ. τ. λ.*, “am esteemed by all men”. This verb in Hom. occurs elsewhere in 3<sup>d</sup> pers. only, sing. or plur., of all tenses, as μῦθος δ' ἀνδρεσσι μελήσει, α. 358, μέλε γάρ οἱ ξῶν ἐν δόμασι νύμφης, ε. 6, μελήσουσιν δ' ἐμοὶ ἵπποι, E. 228. We have an active use of the part. perf. in μέγα πλούτοιο μεμῆλως, E. 708, differing, however, from this which is pass. The only similar passage to the present is μ. 70 Ἀργῶ πᾶσι μελοῦσα. His toils and wanderings had attracted the attention of all, even like the voyage of the Argō; cf. also (Ni.) Theogn. 245 οὐδέ ποτ' οὐδέ θανῶν ἀπολεῖς κλέος, ἀλλὰ μελήσεις ἀφθιτον ἀνθρώποις αἰὲν ἔχων ὄνομα, and 800, ὅς μὴ πλεόνεσσι μέλοι. — κλέος οὐρανὸν ἵ., La Roche *Textkr.* p. 289 thinks this has sense of ἦκω, “is come”, but “reaches” would suffice. ἦκω is far more frequent than ἦκω in Hom. and is no doubt the older. Eust. says ἦκω is found where a pathetic force is conveyed. Pindar has ἦκω always. Cf. for the meaning Virg. *Aen.* II. 382, *Sum pius Aeneas fama super aethera notus*; Eurip. *Helen.* 464 οὐκ ἄγνωστος ἐν πάσῃ χθονί. He had already, while unknown, been the chief subject of two lays, θ. 75, 502 foll., to which the present company had listened. They were thus prepared to be interested in his fuller narrative; and those same lays had proved the sta-

tement here, κλέος *κ. τ. λ.*, to be no empty boast. — εὐδείελον, see App. A. 17 (3). — *Νήριτον*, Crates read *Νήιον* for this; cf. α. 186, γ. 81. So Eustath. here says, διὰ τὸ *Νήριτον* ἢ *Νήιον* ὄρος ὑπερτάτῃ. Virg. makes it an island, *Neritus ardua saxi*, *Aen.* II. 271. On this and other points of Ithacan topography see App. G. 3, the name occurs in the Catalogue (mar.) it appears in Hes. *Opp.* 511 as epith. of ὕλη, with sense of νηϊθμός, countless; cf. *εἰκοσινήριτος* X. 349. — *εἰνοσίφ.* is epith. of wind in Simon. ap. Bergk. 1133. — *Δουλίχιον*. In B. 625 foll. this island with the *Echinææ*, in later Greek *Echinades*, are made a separate armament under the command of Meges son of Phyleus, who *Δουλίχιον* δ' ἀπενάσσατο, πατρὶ χολωθεῖς. See on this point App. D. 7, near end.

24. *Σάμη*, see on α. 246 and App. G. 3. — *ὕληεσσα Ζάκυνθος*, the *nemorosa Zacynthus* of Virg. *Aen.* III. 270. For the gender of the adjective see App. A. 12.

25—6. αὐτὴ *κ. τ. λ.*, see App. G. 3 for the interpretation of these lines.

27—8. *κουροτρόφος*, cf. *δοίη Λατῶ κουροτρόφος ὕμνιν εὐτεκνίαν*, Theocr. XVIII. 50—1, *εἰρήνη δ' ἀνὰ γῆν κουροτ.*, Hes. *Opp.* 228, *θῆκε δέ μιν Κρονίδης κουροτ.*, *Theogon.* 450, also *αἰγίβοτος δ' ἀγαθὴ καὶ βοῦβοτος*, v. 246, and *οἰκωφελίην ἣ τε τροφει ἀγλαὰ τέκνα*, ξ. 223. — ἦς, “one's own”,

a α. 14—5 mar.  
 b x. 308 segg.  
 c I. 465, τ. 545.  
 d μ. 268, 273; cf.  
 x. 135.  
 e α. 15 mar.  
 f η. 258 mar.  
 g α. 170, τ. 36, I.  
 140, 52. 211.  
 h ε. 80, δ. 811 mar.  
 i cf. ζ. 218 mar.  
 k 9. 211, T. 324.  
 l X. 508.  
 m α. 271, ψ. 351.  
 n A. 839; cf. β. 137.  
 o ζ. 464.  
 p δ. 488.  
 q cf. 300, ε. 111 mar.,  
 η. 277.  
 r B. 846, P. 73.

ἦ μὲν μ' αὐτόθ' ἔρκεα<sup>a</sup> Καλυψὼ δῖα θεάων·  
 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.]  
 ὣς δ' αὐτως Κίρκη<sup>b</sup> κατερήτηνεν<sup>c</sup> ἐν μεγάροισιν  
 Αἰαίη<sup>d</sup> δολόεσσα, λιλαιομένη<sup>e</sup> πόσιν εἶναι·  
 ἀλλ' <sup>i</sup> ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσιν ἔπειθον.  
 ὣς οὐδὲν γλύνκιον ἧς πατρίδος οὐδὲ τοκῆων<sup>s</sup>  
 γίγνεται, εἴ<sup>h</sup> περ καὶ τις ἀπόπροθι<sup>i</sup> πύονα οἶκον  
 γαίῃ ἐν ἀλλοδαπῇ<sup>k</sup> ναίει ἀπάνευθε τοκῆων.<sup>l</sup>  
 εἰ δ' ἄγε<sup>m</sup> τοι καὶ νόστον ἐμὸν πολυκηδέ<sup>n</sup> ἐνίσπω,<sup>n</sup>  
 ὅν μοι Ζεὺς ἐφέγκεν<sup>o</sup> ἀπὸ Τροίηθεν<sup>p</sup> ἰόντι.  
 Ἰλιόθεν με φέρων ἄνεμος<sup>q</sup> Κικόνεσσι<sup>r</sup> πέλασσαν,

30]

35

34. Φῆς. 35. Φοῖκον. 39. Φιλιόθεν.

30. om. α Vi. 5, 50, 56 A. K. M. St. Vr. γ Eu. Fl., habent β Vi. 133 I. H. in  
 mar. et Ro. 31. αὐτως Vi. omn. I. K., ὡσαύτως A. Vr. 33. ἐμὸν<sup>q</sup> H., ἐμὸν  
 Hamb. edd. omn.; mox ἔπειθεν G. H. γ I. K. St. 34—6. [ ] Bek. id voluit  
 Ambr. 2 sed ad 33—5 transtulit. γλύνκιον ἢ K., ἢ οὐδὲ γ. 35—6. om. St.  
 36. ναίῃ Eu. Vi. 50. 37. ἐνίσπω V A. Vr. 38. Τροίηφιν Tzet.

and thus not necessarily possessive of the 1<sup>st</sup> pers.; see on α. 402; so below 34. There are, however, more examples than are there noticed of the apparent use of ὅς for possess. of 2<sup>nd</sup> pers. Thus Apollon. Soph. gives οἶσιν for σοῖσιν in δ. 597, and the Vi. 56 ἦν for σὴν in ε. 168, also in ζ. 180 (Aug.), v. 362 (Vi. 133), ω. 357 (Vi. 5), φρεσὶν ἦσιν is read for φρεσὶ σῆσιν (Bekk. *Hom. Bl.* p. 77), οἷς for σοῖς by Vr. in θ. 242, and in α. 402 οἶσιν for σοῖσιν by nine mss. and Eustath. (La Roche *ad loc.*). Yet these examples are all, save one, those of a single case, the dat., which perhaps is due to some caprice of idiom, of which now no account can be given. But again, it is possible that the 3<sup>rd</sup> and 2<sup>nd</sup> pers. may have had once a common possess. form, as they retained common forms in some dual verb parts, and in the dual of the pronouns. οὐ and σὺ.

31—2. αὐτως, not, as in δ. 665, (where see note) “merely” but reinforcing ὡς. Cramer thinks it ought to be αὐτως in this sense and αὐτως when = μάτην, Epim. 5. 11, and so the Etym. Gud. 94. 47. (La Roche *Textk.* p. 210—1.) — Αἰαίη, here adj., but the prop. name of the island of Circê is of the same form; cf. mar.

34—6. These verses, or rather 33—5 by mistake for them, are marked as suspicious in Ambr. 2; 35—6 seem to deserve the obelus but 34 may be allowed, as merely coming back to the key-note of 28. For this mention of “parents”, omitting wife, see App. E. 1 (9), — ναίει implies settlement or fixed habitation, such as Menelaüs proposes in καὶ κε of Ἀργεῖ νάσσα πόλιν κ. τ. λ., δ. 174—5, not such temporary entertainment as Odys. was now receiving; cf. also the offer of Alcibiades in η. 314—5.

37. εἰ δ' ἄγε, Ni. has a note here rejecting the ancient account of this expression by ellipsis, as if εἰ βούλει. But I. 46 εἰ δὲ καὶ αὐτοὶ, and I. 262, to both which he refers, rather confirm it, since βούλονται φεύγειν seems clearly to be required in the former, and βούλει ἀκούειν in the latter passage.

39—60. The foray on the Ciconians is narrated with its first success and disastrous result.

39. Κικόνεσσι. These are reckoned in the Catalogue (mar.) as allies of the Trojans; they are thus hostile to Odys. In P. 73 their leader is named Mentes; but in B. 846 Euphemus. Their territory lay in Thrace on the banks of the Hebrus and near Thasos. Maronia, a



40 Ἰσμάρο<sup>a</sup>· ἔνθα δ' ἐγὼ πόλιν<sup>b</sup> ἔπραθον ὠλεσα δ' αὖ-  
τοὺς·

ἐκ πόλιος δ' ἀλόχους<sup>c</sup> καὶ κτήματα πολλὰ λαβόντες  
δασσάμεθ'·<sup>d</sup> ὥς μὲν<sup>e</sup> τις μοι ἀτεμβόμενος κίοι ἴσῃς.<sup>f</sup>  
ἔνθ'·<sup>g</sup> ἣ τοι μὲν ἐγὼ διερω<sup>h</sup> ποδὶ φευγέμεν ἡμέας  
ἠνώγεα·<sup>i</sup> τοὶ δὲ μέγα νήπιοι<sup>k</sup> οὐκ ἐπίθοντο.

45 ἔνθα δὲ πολλὸν μὲν μέθυ<sup>l</sup> πίνετο, πολλὰ<sup>m</sup> δὲ μῆλα  
ἔσφαζον παρὰ θίνα καὶ εἰλίποδας ἑλικας βοῦς.  
τόφρα δ' ἄρ' οἰχόμενοι Κίκονες<sup>n</sup> Κικόνεσσι γεγώνευν,<sup>o</sup>  
οἳ σφιν γείτονες<sup>p</sup> ἦσαν ἅμα πλέονες καὶ ἀρείους<sup>q</sup>  
ἥπειρον<sup>r</sup> ναίοντες, ἐπιστάμενοι<sup>s</sup> μὲν ἄφ' ἵππων  
50 ἀνδράσι μάρνασθαι, καὶ ὅθι χρὴ πεζὸν<sup>t</sup> ἑόντα.  
ἦλθον ἔπειθ', ὅσα<sup>u</sup> φύλλα καὶ ἄνθεα γίννεται ὥρη,  
ἡέριοι·<sup>v</sup> τότε δὴ ῥα κακῇ<sup>w</sup> Διὸς αἴσα παρέστη

a 198.  
b Σ. 454, M. 15.  
c N. 626, ξ. 245,  
264, γ. 154.  
d 549.  
e A. 705.  
f M. 423, v. 282.  
g ξ. 259, ρ. 428,  
h ξ. 201.  
i z. 263, ρ. 55.  
k γ. 32.  
l I. 469; cf. ψ. 305.  
m I. 466—7, α. 92  
mar.  
n ψ. 310, B. 846,  
P. 73.  
o μ. 370; cf. ε. 400  
mar.  
p δ. 16, ε. 489.  
q cf. ζ. 182, τ. 184.  
r ξ. 97, 100.  
s N. 223, O. 282,  
Π. 243.  
t λ. 58, 159, A. 231,  
A. 721.  
u B. 468.  
v A. 497, F. 7.  
w I. 608, F. 321;  
cf. λ. 61.

42. ὥς οὐτις . . . κίε Ἰίσης. 46. ἑλίικας.

40. ἐγὼν I. γ. 42. κίη Vi. 50, κίοι H. Vi. 56; αἴσης Bentr. collato v. 138. 46. εἰλίποδας Vi. omn. 47. γεγώνεον I. 48. σφισι Ba. Ox., σφισιν E., σφι Vi. 133, σφιν mss. xi Fl. Ro. 49. δὲ pro μὲν K. et H. supr. 51. ἦλθον δ' (quasi mox ὅσα τε φύλλα leg. coll. B. 468) H.; ἦρος α β Eu. (ad-dens ἡ ὥρη τῇ τοῦ ἔαρος) var. l. St., ὥρη H. α in mar.

city of the historical period, marks its site. The Ismarus of 40, 198 is intended for its capital city, where Odys. spared the family of Maron its king, whose name Maronia embodies. Herodotus speaks of a sea called Ἰσμαρίος (VII. 59, 108—10). It appears that (γ. 159) the Greek forces, united as far as Tenedos only, were thenceforward dispersed. But Tenedos is so close to Troy that Ἰλιόθεν may stand for the point of departure, as in a wide sense including it. The "wind" would be fr. a little S. of E.

40—3. Such an expedition is described by the disguised Odys. to Eumæus, ξ. 262 foll., where the imaginary incidents are similar to these here. So Nestor speaks of the Greeks during the war as πλαζόμενοι κατὰ ληϊδ', ὅπη ἄρξειεν Ἀχιλλεύς, γ. 106. But that Odys. should seek one at once on his way after the ten years' siege shows the adventurous character of his mind; see App. E. 1 (8). Line 42 should probably be ὥς οὐ τις μοι ἀτεμβόμενος κίε Ἰίσης, where ὥς would

mean "so that". — διερω, see on ξ. 201. Lehrs de St. Arist. § 57 foll., adopts the latter meaning given there, that of Voss, taking the word from δία, δίσσθαι, to fly or chase; so here, "with fugitive speed", in ξ. 201 διερω βροτὸς "a man to be fled from", with a colon following, would be the sense. — ἠνώγεα, see on θ. 449.

45—50. The sustained imperf., as of an action passing in prolonged review, is noticeable here. — εἰλίποδας, see on θ. 60. — οἰχόμενοι, "who were gone", i. e. "fled". — γεγώνευν, an imperf. as if fr. a secondary verb γεγωνέω from γέγωνα; ἐγεγώνει, φ. 368, might be plup. with simply past force fr. γέγωνα, or, as here, imperfect. γέγωνα itself has past meaning in θ. 305; see on ε. 400. — πεζὸν ἑόντα, taken distributively, of any among the whole number, and therefore in effect equal to plur. The constr. should have been πεζὸς ἑὼν, to suit ἐπιστάμ., but is intercepted by χρῆ.

50—60. ἡέριοι, "early", because,

a ω. 169, X. 481.  
 b β. 343 mar.  
 c Σ. 533—4.  
 d M. 175.  
 e I. 332, A. 111.  
 f η. 34 mar.  
 g λ. 40, F. 258.  
 h θ. 66, A. 84.  
 i A. 348, X. 231.  
 k N. 739.  
 l Π. 779—80.  
 m cf. Ψ. 76.  
 n K. 210.  
 o β. 402 mar.  
 p λ. 409, π. 421,  
 v. 241.  
 q 105, 565—6, z.  
 77, 133—4.  
 r x. 313, v. 286, o.  
 481.

ἡμῖν αἰνομόροισιν,<sup>a</sup> ἵν' ἄλγεα<sup>b</sup> πολλὰ πάθοιμεν.  
 στησάμενοι<sup>c</sup> δ' ἐμάχοντο<sup>d</sup> μάχην παρὰ νηυσὶ<sup>e</sup> θοῇσιν,<sup>f</sup>  
 βάλλον δ' ἀλλήλους χαλκήρεσιν<sup>g</sup> ἐγκείησιν.  
 ὄφρα<sup>h</sup> μὲν ἥως ἦν, καὶ ἀέξετο ἱερὸν ἡμᾶρ,  
 τόφρα δ' ἀλεξόμενοι<sup>i</sup> μένομεν πλέονάς<sup>k</sup> περ ἔοντας.  
 ἦμος<sup>l</sup> δ' ἥελιος μετενίσσεται<sup>m</sup> βουλυτόνδε,  
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες<sup>n</sup> Ἀχαιοὺς.  
 ἔξ δ' ἀφ' ἐκάστης νηὸς ἐὐννήμιδες<sup>o</sup> ἑταῖροι  
 ὦλονθ'· οἳ δ' ἄλλοι φνύγομεν θάνατόν<sup>p</sup> τε μόρον τε.  
 ἔνθεν δὲ προτέρω<sup>q</sup> πλέομεν, ἀκαχήμενοι<sup>r</sup> ἦτορ,

55

60

## 60. δὲ Ἑκαέστης.

53. πάθωμεν β γ I. K. Stu. Vi. 50, 56, 133 Eu. Fl. Ro. edd. vett., πάθοιμεν  
 Vi. 5 G. M. Vr. Wo. et recentt. —<sup>οι</sup>ωμεν H., —<sup>ω</sup>οιμεν α. 54. περὶ Vi. 133.

56. ἀέξετο Vi. 56, ἀέξετο α. 57. ἀλεξόμενοι Ba. Ern., —<sup>ο</sup>αμενοι M., —όμενοι  
 H. v. edd. rell. 58. μετενίσσεται H., —<sup>ει</sup>νείσεται, —<sup>ει</sup>νείσεται et —<sup>ει</sup>νίσσεται Eu.

(qui diphthong. auctor. vett. defendit), —<sup>ει</sup>νίσσεται Vi. 50, —<sup>ει</sup>νίσσεται Vi. 133, —<sup>ει</sup>  
 σεται K. γ, —<sup>ει</sup>νίσσεται Vi. 5, —<sup>ει</sup>νίσσεται Vi. 56; βούλντον δὲ Vi. 56. 59. κλί-  
 ναν Vi. omn. A. I. K. G. γ, vid. La Roche *Textkr.* p. 316—7; δαμάσαντες  
 Ald. (2) (3), —<sup>ει</sup>σαντες K. Eu. et cum var. l. ὀλέσαντες Vi. 133; cf. 63 *inf.* 60.  
 ἐφ' pro ἀφ' Vi. 50; Ἀχαιοὶ pro ἔτ. Stu. et in mar. α sic. Vi. 50, sed man. 1  
 correxit, add. ἔτ., ἔμοι ἐρήγρες ἔτ. var. l. M. 62, 64. προτέρω M.

as 56 shows, the battle lasted from morning till evening. — βάλλον includes necessarily both parties. — βουλυτόνδε, Ni. cites Aratus *Diosem.* 387 ἐρχόμεναι σταδμόνδε βόες βουλύσιον ὄρην. The day's work was over, whence Hor. Odes III. vii. 41—4, *Sol ubi ... juga demeret bobus fatigatis, amicum tempus agens abeunte curru.* Ni. cites Cic. *ad Attic.* XV. 27, βουλύσει nobis coenantiibus, and Aristoph. *Av.* 1500, βουλυτὸς ἦ περαιτέρω; cf. Hes. *Opp.* 580—1, of ἥως, πολλοῖσι δ' ἐπὶ ξυγὰ βουσί τιθῆσιν. Possibly the sun's own chariot and team, and their unyoking in the West, may be intended (Ni.). — ἔξ, a specimen of Homer's love of symmetry appears in the equal loss assigned to each ship. Ni. thinks it the result of a re-division of the total of the crews, thus adjusting the losses of each. This may be so, but is quite unnecessary. It may be added that the Cyclops devours six in all, and so Scylla.

62—81. On board we paid the last honours to our lost comrades, when a storm coming on from the North compelled us to land and wait two days and nights; then on the third day the wind and current drove us out of our course in rounding Malea.

62—3. πλέομεν is imperf., “we were taking our course”. — ἀκαχήμενοι, like ἀλιτήμενος ἐσσύμενος ἡμενος and ἀλαλήμενος, this perf. pass. part. is proparox., as if a pres., so ἐληλάμενος, though Herodian (*Etym. Mag.* 46, 4) took it for an actual pres. fr. ἐλήλημι, but wrongly: so the infin. ἀκαχῆσθαι ἀκηχεμαι ἀκηχήμενος are also variations on this perf. form, to them belongs ἀκηχέδεται (Buttm. *ἀκηχέται*) P. 637, ἀκαχέιατο A. 179. ἀκαχίζω ἀχνυμαι ἀχένω are related forms of pres., of which a part. ἀχέων, as if fr. ἀχέω, also occurs. The contrast between this feeling and that of ἄσμενοι ἐκ θανάτοιο, well illustrates the struggle of

ἄσμενοι ἐκ θανάτοιο,<sup>a</sup> φίλους ὀλέσαντες ἐταίρους.  
οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,<sup>b</sup>  
65 πρίν τινα<sup>c</sup> τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὔσαι,  
οἳ θάνον ἐν πεδίῳ, Κικόνων ὑπο δηωθέντες.<sup>d</sup>  
νησὶ δ' ἐπῶρσ'<sup>e</sup> ἄνεμον<sup>f</sup> Βορέην νεφεληγερέτα<sup>g</sup> Ζεὺς  
λαίλαπι<sup>h</sup> θεσπεσίῃ, σὺν<sup>i</sup> δὲ νεφέεσσι κάλυπεν  
γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ.  
70 αἶ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ἱστία δέ σφιν  
τριχθᾶ<sup>k</sup> τε καὶ τετραχθᾶ διέσχισεν ἴς<sup>l</sup> ἀνέμοιο.

a Y. 350.  
b ζ. 264, μ. 368.  
B. 165, 181, I. 683.  
c B. 355, 382, 388.  
d A. 417.  
e ε. 109.  
f ζ. 253, 299.  
g ε. 21, μ. 313, 384  
vices in II.  
h μ. 314.  
i ε. 293-4 mar.  
k I. 363.  
l γ. 276, O. 383,  
P. 739.

63. ἄσμενοι. 64. ἀμφιφέλισσαι. 65. τρὶς ἕκαστον. 71. διέσχισε ἴς.

63. δαμάσαντες K. et cum var. l. ὀλέσ. Vi. 133. 64. νέες ἤιον Vi. 50. 66. ἔπο-  
δηωθέντες γ, δηωθέντες edd. ante Wo. 68. θεσπεσιῶ G. 70. ἐπι-  
κάρσια γ.

sympathies caused by a narrow escape; and is the more forcible through the simple apposition of the words without any particle to connect them. See App. E. 1 (12).

64-6. οὐδ' ἄρα κ. τ. λ., it seems clear that the shore was on the point of being quitted and the start made, before the ceremony of 65 was performed. It looks like an afterthought, thus to invoke the dead. The Greeks had been beaten from the shore, and the embarkation had been too hurried for them to take thought for any thing but personal safety. As they are quitting it the melancholy sense of bereavement seizes them and they perform on the sea what should probably have been performed at the tomb. This seems more natural than Eustathius' account of the matter, ὁ λόγος προθυστέρως κείται παρά τῷ ποιητῇ. The οὐδ' ἄρα implies that they halted in the moment of starting: — "onward we were sailing . . . but yet the ships did not further proceed before, etc." — ἀμφιέλισσαι, the capacity of the ship for rolling either way, owing to her quasi-circular transverse section, is probably meant by this epith., found only once (μ. 368) in sing., and always fem. as epith. of ships. ἀμφιέλιξ may be conceived as the masc. form. — τρὶς ἕκ. αὖ., cf. Aristoph. Ran. 1175, τεθνηκόσιν γὰρ ἔλεγεν . . . οἷς οὐδὲ τρὶς λέγοντες ἐξικνούμεθα,

and Virg. *Aen.* VI. 506, *et magna manes ter voce vocavi*. Some such custom also, as shown in the phrase *conclamare mortuos*, descended to the Romans from their common stock with the Greeks. The Schol. Ambros. and Eustath. take it as though the cry was merely to give any stragglers who might survive, a chance of hearing and escaping; but the epith. δειλῶν, and the definite statements of 61 and 63 sufficiently refute this, though Ni. quotes it with approval; comp. Achilles, *ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο*, Φ. 221. Ni. remarks correctly that *τινα* is subject of αὔσαι, not object with ἕκαστον, referring to B. 355, πρίν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι. We may illustrate *τρὶς* from our opposite national custom of three cheers for joy, victory, etc.

69-72. ὄρ. οὐρανόθεν νύξ, "night set in from the sky", a metaphorical expression for the darkness of the storm-cloud, actual night setting in rather from the horizon. — ἐπικάρσιαι, "head-foremost" (ἐπὶ-καρὸς II. 392). Herod. VII. 36, τοῦ μὲν Πόντου ἐπικάρσιαι τοῦ δὲ Ἑλλησπόντου κατὰ ῥόον, where "oblique" or "awry" seems the sense intended; so ἔγκαρσιον τεῖχος in Thucyd. VI. 99. — τριχθᾶ κ. τ. λ., used also of Menelaus' sword broken on Paris' helmet (mar.); the cracking and rending of the material is meant to be expressed by the sound of the words.



a cf. μ. 171.  
 b §. 347, I. 85.  
 c τ. 279.  
 d κ. 403, 423.  
 e ε. 388 mar.  
 f M. 25.  
 g κ. 379; cf. Ω. 129, Z. 202.  
 h ε. 390.  
 i μ. 402, 409, A. 480.  
 k δ. 783.  
 l λ. 10, μ. 152, §. 256.  
 m cl. ε. 168.  
 n cl. λ. 639, μ. 1.  
 o γ. 287, δ. 514, τ. 187.  
 p ν. 276.  
 q O. 432, 438.  
 r η. 253 mar.  
 s μ. 425, §. 313.  
 t ε. 420.  
 u η. 196.

καὶ τὰ μὲν ἐς νῆας κάθμεν,<sup>a</sup> δίδσαντες ὅλεθρον,  
 αὐτὰς δ' ἐσσυμένως<sup>b</sup> προερέσσαμεν<sup>c</sup> ἡπειρόνδε.<sup>d</sup>  
 ἔνθα<sup>e</sup> δὴ νύκτας δύο τ' ἡμέατα συνεχῆς<sup>f</sup> αἰεὶ  
 κείμεθ',<sup>g</sup> ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν<sup>h</sup> ἔδοντες. 75  
 ἀλλ'<sup>h</sup> ὅτε δὴ τρίτον ἡμᾶρ εὐπλόκαμος τέλεσ' Ἡὼς,  
 ἱστοῦς<sup>i</sup> στησάμενοι ἀνά<sup>k</sup> θ' ἱστία λευκὰ ἐρύσαντες  
 ἡμεῖα, τὰς δ' ἄνεμός<sup>l</sup> τε κυβερνήται τ' ἴθυνον.  
 καί<sup>m</sup> νύ κεν ἀσκηθῆς ἰκόμεν ἐς πατρίδα γαῖαν,  
 ἀλλὰ με κύμα<sup>n</sup> ῥόος τε περιγνᾶμπτοντα Μάλειαν<sup>o</sup> 80  
 καὶ Βορέης ἀπέωσσε,<sup>p</sup> παρέπλαγξεν δὲ Κυθήρων.<sup>q</sup>  
 ἔνθεν δ' ἐννῆμαρ<sup>r</sup> φερόμην ὁλοοῖς<sup>s</sup> ἀνέμοισιν  
 πόντον ἐπ' ἰχθυόεντα·<sup>t</sup> ἀτὰρ δεκάτῃ ἐπέβην<sup>u</sup>

72. κάθμεν H. γ Vi. 5, 133, K. St. Eu., κατέδεμεν Vi. 50. 73. προερέσσα-  
 μεν Aristar., m. et Eu., —ερέσσαμεν Vi. 133, —ερέσσαμεν γ Vi. 5. Stu. Eu.,  
 —ερέσσαμεν A. H. I. K. M. Vr. Vi. 56 Fl. Ro. 74. τ' om. γ, δ<sup>o</sup> Vi. 56, 133  
 et a man. i. Vi. 5; συνεχῆς nonnulli, Eu., sic G; αἰὲν Vi. 133. 77. ἱστά-  
 μενοι I. 78. τε om. H. 80. περιγνᾶμπτοντα γ I. Stu. Vi. 50, 56, 133  
 Ro., περὶ γναπ. Eu.; mox παρέπλαξεν α β γ K. M., —πλάξε A. Vi. (a man. i)  
 5, 56, —πλάγξε Eu. 82. ἐνθ' ἄρα Vi. 5. 83. ἰχθυόεντα· ἀτὰρ Vi. 5, 50,  
 —εντα αὐτὰρ γ, —εντ' αὐτὰρ mss. rell. et edd.

73—81. ἐσσυμένως, adv. formed from the perf. p. ἐσσυμαι, like ἐδ-  
 ῶμένος, Aeschyl. *Prom.* 65, 76. ἔσ-  
 συμαι had lost its past sense, as this  
 adverb, formed fr. it, and the accent of  
 ἐσσυμένως, see on 62—3, tend to  
 show. A secondary verb ἐσσεύομαι  
 comes from the same perf., ω. 465.  
 Aeschyl. *Eumen.* 1007, 924, has also σύ-  
 μενος ἐπίσσυτος. σένω resembles χέω  
 (χέφω) in many of its forms. — προ-  
 ερέσσαμεν, so Aristar. for προερέσσα-  
 μεν, so ν. 279, ο. 497, A. 435. The ship  
 being at a distance from land was  
 propelled to it by oars; ἐρύσαν is  
 used when, having touched land, she  
 is drawn up on the shore, or again,  
 launched from the shore seawards. La  
 Roche *Textk.* p. 347. — σύνεχες, on  
 this lengthening by arsis see Spitzner  
*de vers. her.*, pp. 74, 77.

76—81. ἱστοῦς κ. τ. λ., see App.  
 F. I (6). — ἀσκηθῆς, Doederl. 387  
 refers this to σκάζω “to limp”, σκά-  
 ζων ἐν πολέμῳ, A. 811, but it seems  
 more likely to belong to some root not  
 otherwise represented in Greek, but  
 in Engl. by *scathe* = hurt. — Μά-  
 λειαν, in γ. 287, where see note, the

plur. form is found. Ni. cites Strabo  
 VIII. 218, οὐκ εὐπλοῦς — καὶ μά-  
 λιστα τὸ ὑπὲρ τῶν Μαλεῶν διὰ τὰς  
 — ἀντιπνοίας· ἀφ' οὗ καὶ παροιμιά-  
 ζονται. “Μαλεῶς δὲ κάμψας ἐπιλάθον  
 τῶν οἰκαδὲς”. — ῥόος probably a  
 “current” from the W. — παρέπλ.  
 “drove us past”, and therefore from  
 Cythera, hence the gen. Their object  
 probably was to pass between Cythera  
 and Malea. Herod. IV. 179, speaks  
 of the Argonauts as similarly baffled  
 by a N. wind round Malea, καὶ μιν  
 ὥς πλέοντα γενέσθαι κατὰ Μαλέην,  
 ὑπολαβεῖν ἄνεμον βορρῆν καὶ ἀποφέρειν  
 πρὸς τὴν Λιβύην.

82—102. The visit to the Lótophagi,  
 to whom I was driven by stress of  
 weather. The two men whom I sent  
 with a herald to explore the country,  
 partook of the Lotus and at once lost  
 their wish to return home. I hurried  
 them on board by main force and left  
 the country.

82. ἐννῆμαρ, see on η. 253—8. —  
 ὁλοοῖς, see App. A. 3 (1), “baffling”,  
 not, probably, in one continuous di-  
 rection. — πόντον, see App. B. (4).

γαίης Λωτοφάγων,<sup>a</sup> οἷ τ' ἄνθινον εἶδαρ<sup>b</sup> ἔδουσιν.  
 85 ἔνθα<sup>c</sup> δ' ἐπ' ἡπείρου<sup>d</sup> βῆμεν καὶ ἀφυσσάμεθ'<sup>e</sup> ὕδωρ.  
 αἰψα δὲ δεῖπνον<sup>f</sup> ἔλοντο θοῆς<sup>g</sup> παρὰ νηυσὶν ἐταῖροι.  
 αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἡδὲ ποτήτος,<sup>h</sup>  
 δὴ τότε ἔργων ἐτάρους<sup>i</sup> προΐειν πεύθεσθαι<sup>k</sup> λόντας,  
 οἷ τινες<sup>l</sup> ἄνδρες εἶεν ἐπὶ<sup>m</sup> χθονὶ σίτον ἔδοντες,  
 90 ἄνδρε δύω κρίνας, τρίτατον<sup>n</sup> κήρυχ' ἄμ' ὀπάσσας.  
 οἷ δ' αἰψ' οἰχόμενοι μίγην ἀνδράσι<sup>o</sup> Λωτοφάγοισιν.  
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ'<sup>p</sup> ἐτάροισιν ὄλεθρον  
 ἡμετέροις,<sup>q</sup> ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.<sup>r</sup>

a ψ. 311.  
 b λ. 123, ψ. 270.  
 c κ. 56.  
 d ε. 399.  
 e δ. 359.  
 f ρ. 176, B. 399, Θ. 53.  
 g η. 34 mar.  
 h κ. 58, 384, T. 160; cf. δ. 788.  
 i κ. 100—2, μ. 9.  
 k κ. 152.  
 l γ. 70, δ. 135, ι. 174, π. 236.  
 m ρ. 222 mar.  
 n cf. Ξ. 117.  
 o 96.  
 p γ. 194, 249, κ. 115, ξ. 300, ω. 96.  
 q ζ. 311.  
 r 78 mar.; cf. A. 464.

88. ἐγὼ Vi. 50; προΐην γ Vi. 56 I. K. Stu. H. corr. sic Eu. et edd. vett., προΐειν v. H. a man. i. sic Wo. et recentt.; πεύθεσθαι I. M. Vi. 5, 56. 89—90 transp. H. α β γ Eu. A. I. K. M. Stu. Vr. Vi. 5 edd. præt. Bek. Dind. Fa. 89 om. Vi. 50, 133 (in mar. add.) ἄνδρες A., εἰσι Vi. 133, ἦεν H. I. K.; σίτον ἔχοντες α. 90. κήρυκα ὀπάσας Eu.

84. *Λωτοφάγων*. The denomination of a people otherwise unknown from some striking fact of their diet or habits is common; so we have in Herod. III. 19, Ichthyophagi, IV. 106, Androphagi; see Strabo XVII. 390—4 where Rhizophagi, Creophagi, Elephantophagi, Struthophagi, Chelonophagi occur (Ni.). So Shakespeare's "Anthrophagi". Herod. IV. 177—8 has a mention of two Libyan people who more or less used the Lotus-tree for food and wine. Cf. also Strabo XVII. p. 1191, Athen. XIV. 18, Scylax p. 113, Polyb. *Fragm.* 4 lib. XII. These authorities, so far as they are distinct, tend to confirm the view that the African coast near the Syrtis, or some island near it (*Μῆνιγξ*, Eustath., Strabo, Steph. Byz.), was in the poet's mind. Eustath. says the ancient commentators call it the fruit of a tree like a medlar (? *μεσπύλη*). The Schol. Q. says that the Egyptians still dry a plant (*βοτάνην*), grind, and cook it for food. This latter is the well-known lotus or lily of the Nile, Herod. II. 92, the pith of which was so prepared. The poet had probably some knowledge of Egyptian customs and especially of this flower, so commonly figured on the monuments as to be almost emblematic of Egypt, and had this in his mind in the phrase

*ἄνθινον εἶδαρ*. On the other hand the phrase *μελιθδέα καρπὸν* (94) (*λωτοῦ καρπὸν* Herod.) rather suits the tree of the Libyan people, which is said by Herod. to be like the fruit of the *σχίνος*, "mastick-tree", in size, and like the date of the palm in flavour. It is very probable that the poet may have confounded the two. The *λωτός* of δ. 603, where see note, is distinct from both.

85—90. *ἀφυσσάμεθα*, the verb *ἀφύσσω*, fut. —ξω, A. 171, but aor. always with σ or σσ, is perhaps a modified form of *λαφύσσω*, so *λείβω* εἴβω. — *ὕδωρ*, probably to replenish the stock on board; cf. ε. 266, δ. 359.

89—90 these lines are transposed by some; see mid. marg. The uncertainty may perhaps be accounted for by 90 having been inserted later. — *ἐπὶ . . . ἔδοντες*, cf. the phrases *οἱ ἀρούρης καρπὸν ἔδουσιν*, *ἔδοι Δημήτερος ἀκτὴν*, Z. 142, N. 322. — *τρίτατον*, cf. *δευτάτος*, α. 286. — *κήρυχ'*, see on α. 109. If the verse be spurious here, it may still be genuine in κ. 102, where the narrative sustains the number three, κ. 116—7. The sanctity of the office of the *κήρυξ* in Greek eyes is probably implied.

|                                          |                                                                               |     |
|------------------------------------------|-------------------------------------------------------------------------------|-----|
| a Σ. 568.                                | τῶν δ' ὅς τις λωτοῖο φάγοι μελιθδέα <sup>a</sup> καρπὸν,                      |     |
| b 91.                                    | οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι.                                  | 95  |
| c B. 776; cf. τ. 553, E. 196.            | ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι <sup>b</sup> Λωτοφάγοισιν                    |     |
| d 102.                                   | λωτὸν <sup>c</sup> ἔρεπτόμενοι μενέμεν νόστου <sup>d</sup> τε λαθέσθαι        |     |
| e I. 429, σ. 76; cf. β. 110.             | τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη, <sup>e</sup>                    |     |
| f γ. 287, δ. 513.                        | νηυσί <sup>f</sup> δ' ἐνὶ γλαφυροῇσιν ὑπὸ ζυγά <sup>g</sup> δῆσα ἐρύσσας.     |     |
| g App. F. 1 (17) mar.                    | αὐτὰρ τοὺς ἄλλους κελόμην <sup>h</sup> ἐρίηρας <sup>i</sup> ἐταίρους          | 100 |
| h 193.                                   | σπερχομένους <sup>k</sup> νηῶν ἐπιβαινέμεν <sup>l</sup> ὠκείων <sup>m</sup> , |     |
| i In Odys. sex-decies F. 378, Θ. 332.    | μὴ πως τις λωτοῖο φαγὼν νόστοιο <sup>n</sup> λάθεται.                         |     |
| k γ. 115, ο. 60.                         | οἷ <sup>o</sup> δ' αἰψ' εἰςβαίνον καὶ <sup>p</sup> ἐπὶ κληῖσι καθίζον.        |     |
| l δ. 708, θ. 501.                        | ἔξῃς δ' ἐξόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.                                   |     |
| m Θ. 197.                                | ἔνθεν <sup>q</sup> δὲ προτέρω πλέομεν, ἀκαχήμενοι ἦτορ.                       | 105 |
| n 97.                                    |                                                                               |     |
| o 179, 471, 563, λ. 638, μ. 146, ο. 549. |                                                                               |     |
| p δ. 579—80 mar.                         |                                                                               |     |
| q 62 mar.                                |                                                                               |     |

94. μελιθδέα. 99. ἐρύσσας. 100. ἐρίηρας. 103. κληῖσι.

94. φάγη α, φάγη Vr. Vi. 50. 95. οὐκ ἔτ' A. γ; ἀπαγγέλλειν Tzet. 96. παρ' μετ corr. H. G. M., παρ' Vr., ἐπ' Vi. 50. 98. ἐγὼ Vi. 50; νῆα A.; ἄγων H. γ. K. Stu. Fl., ἄγον α, ἄγον β. 99. νηυσίν om. δ' H. γ Stu.; inter ἐν ἐνὶ ἐπὶ ὑπὸ fluctuant mss., δ' ἐν Fl. Ro. Basil., δ' ἐν edd. post. St. 102. πως α β γ et s sup. H. et mss. ix Eu. Ro. Bas. Ox., πω vulg. et edd. 103. ἐμβαίνον Vi. 50, εἰσβ. α β γ H.; κληῖσι γ; καθίζον mss. x. 105. ἐνθενδε γ. K.; προτέρω A.

94—9. ὅς τις . . . φάγοι, for this use of the optat. mood with imperf. in princ. clause see App. A. 9 (20). — καρπὸν, see above on 84. For the consequences of thus eating, cf. that ascribed to the νηπενθές drug, δ. 222 foll., ὅς τὸ καταβρόξιεν ἐπεὶ κρητῆρι μιγείη, οὐ μὲν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν κ. τ. λ., where the idea is that of a similar restraint put upon natural affections. Among the *Hindoo Fairy Legends* by Miss Frere, is one of the Nauth people, or conjurers, who use a certain powder. A certain rajah on whom it is thrown “forgot about his wife and little child, his journey, and all that had ever happened to him in his life before”. So Virgil, *Aen.* VI. 715, of the river Lethē, *Securos latites et longa oblivia potant*. Mr. Tennyson’s “Lotus-eaters” will suggest itself without being quoted here. — ἐρεπτόμενοι, referred by Eustath. erroneously to ἔρα “the earth”, as if “browsing”, properly of cattle. The word is indeed ordinarily used of

animals, and perhaps here suggests the loss of the nobler human faculties under the intoxication of the lotus. — ἐγὼν, the var. l. ἄγων is worth notice. — ὑπὸ ζυγά, see App. F. 1 (13) (17), as also for κληῖσι *moa inf.*

102—15. Having hurried on board my reculant comrades, we resumed our voyage and reached the land of the Cyclopes, whose half-human condition is described.

104—5. ἔξῃς κ. τ. λ. Cf. “Sitting well in order smite The sounding farrows”, Mr. Tennyson’s “Ulysses”. — προτέρω, of the direction nothing is stated. It may be presumed that a westward and northward course lay in the poet’s mind, since in κ. 25—9 Æolus dispatches Odys. homewards with a ζέφυρος, which is always somewhere between W. and N., and in ten days he sights Ithaca. Thus the Cyclopes’ island and mainland may be anywhere about Iapygia or Sicily. — πλέομεν ἀκαχήμενοι, see on 62—3 sup.



Κυκλώπων<sup>a</sup> δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίσιων<sup>b</sup>  
 ἰκόμεθ' οἳ ὅα θεοῖσι πεποιθότες ἀθανάτοισιν  
 οὐ' τε φυτεύουσιν<sup>c</sup> χερσὶν φυτόν<sup>d</sup> οὐ' τ' ἀρόωσιν·  
 ἀλλὰ τὰ γ' ἄσπαρτα<sup>e</sup> καὶ ἀνήροτα πάντα φύονται,  
 110 ἔφυροι<sup>f</sup> καὶ κριθαὶ ἡδ' ἄμπελοι, αἳ τε φέρουσιν  
 οἶνον<sup>h</sup> ἐριστάφυλον, καὶ σφιν Διὸς<sup>i</sup> ὄμβρος ἀέξει.

a ζ. 5 mar.  
 b ρ. 363, I. 63.  
 c cf. δ. 668.  
 d ω. 245.  
 e 123.  
 f δ. 604.  
 g τ. 112.  
 h 358.  
 i E. 91, A. 193.

## III. Φῶνον.

106. δ' om. γ Stn. 108. φυτεύουσι γ. Vi. 56 K. M. Vr., φυτεύονται Eu.;  
 χερσὶ γ. Vi. 50 K. M. Eu. 110. πυροὶ G. Vi. 5 H. (ρ sup. add.); καὶ ἄμ-  
 πελοι I.

106. *Κυκλώπων*, see on ζ. 4—5. Aristarchus' view was that the Cycl. were *δίκαιοι*, only Polyphemus *ἀθεμί-στος*, but this certainly does not accord with the picture given of them, nor the broad generality of the epithets here. The words 114, *θεμιστεύει δὲ ἕκαστος παιδῶν κ. τ. λ.*, merely mean, "lays down the law" with arbitrary self-will. The absence of any community among them and of any agriculture, the *ἔργα* of man, marks their type as only semi-human. They abuse the bounties of the "golden age" (Virg. *Georg.* I. 127—8). They rely, but not consciously (cf. 275, 411 *inf.*), only with a blind animal instinct on Divine Providence, since Διὸς ὄμβρος ἀέξει, *inf.* 358. To complete the picture they do not hunt, are Troglodytes, and have no ships. With their low moral and intellectual state, their huge physical size and the wonderful exuberance of nature around them, which they know not how to improve, is contrasted. — *ὑπερφιάλων*, Mr. Paley on Γ. 106, would derive this from *ἰάλλω* (supposed φ for F lost, *Fiάλλω*). I hardly think there is sufficient ground for imputing a F to *ἰάλλω*, see on δ. 473—5. Curtius, II. 128, regards *l-* as a mere reduplication syllable. He connects it with a Sansk. verb meaning "lift, move", and quotes *ἀπ-άλλεις* = *ἀποπέμεις*, Bekk. *Anecd.* p. 414. He also (II. 291) confirms the view of Buttm. *Lexil.* 102, who derives *ὑπερφιάλος* fr. *ὑπερφύης*, comparing *στ-άλος*, a quasi-deminutive, he says, of

*σῆς*; so (Buttm.) *ὁμαλός* fr. *ὁμός*, *ὁμοῦ*.

108—11. *οὐ' τε φυτεύουσιν κ. τ. λ.*, cf. *Æschyl. Prom.* V. 708, *ἀνηρότους γῆας*. Ni. cites Herod. IV. 19, *Νομάδες ἤδη Σκυθαὶ νέμονται οὔτε τι σπείροντες οὐδὲν οὔτε ἀρούρες*. *Æschyl. Fragm.* 184, Dind. couples the righteous and hospitable character with the absence of all agriculture in the Gabii, *ἔπειτα δ' ἤξεις δῆμον ἐνδικώτατον (βροτῶν) ἀπάντων καὶ φιλοξενώτατον, Γαβίους, ἔν' οὐτ' ἀροτρον οὔτε γαιόμος τέμνει δίκειλλ' ἀρουραν, ἀλλ' ἀντίσποροι γῆαι φέρουσι βίτον ἀφθονον βροτοῖς. — πάντα φύονται*, with this verb pl. with neuter subj. cf. *πάντα τελεῖται* β. 176 and note on γ. 298; comp., for the facts, Eurip. *Cycl.* 121 foll. — *πυροὶ καὶ κριθαί*, this need not be a poetic embellishment; for although now there is no wild wheat or barley known which can be regarded as the original type of our familiar crops, there may have been in Homer's time. England, however, produces the *avena sativa* from which culture has experimentally educed a form very like the agricultural oat. Ten distinct cereals, (five wheats and two barleys among them) were cultivated in the "Stone period" by the inmates of the pile-houses in the Swiss lakes. Oats are said to have come under culture later, in the "Bronze period" (Darwin on *Variation of Animals* I. p. 317—9). — *Διὸς ὄμβρος*, this phrase, with *Διὸς αἰθήρ*, and *διωπετής* epithet of *ποταμός*, recalls

|                        |                                                                        |
|------------------------|------------------------------------------------------------------------|
| a η. 44.               | τοῖσιν δ' οὐ τ' ἀγοραὶ <sup>a</sup> βουληφόροι οὐ τε θέμιστες·         |
| b 192, κ. 104, M. 282. | ἀλλ' οἱ γ' ὑψηλῶν <sup>b</sup> ὀρέων ναίουσι κάρηνα                    |
| c α. 15.               | ἐν σπέσσι <sup>c</sup> γλαφυροῖσι· θεμιστευέει <sup>d</sup> δὲ ἕκαστος |
| d λ. 569.              | παίδων ἢ δ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν.                            |
| e κ. 509.              | νῆσος ἔπειτα λάχεια <sup>e</sup> παρὲκ λιμένος τετάνυσται              |

115

114. *ἑκάστος.*

112. τοῖσι δ' Vi. 50. 133 Eu.; ἀγορῇ βουληφόρος Etym. Mag.; θέμις τε Vi. 56.  
 114. σπέσσι A. Vi. 50. 115. ἀλόχων Arist. Eth. X. 10 sed —ων Pol. I. 1.  
 116. ἐλάχεια Zenod., h. q., I., λάχεια e., utr. p. Eu. Hesych.; πάρεξ Vr., παρακλιμένη Vi. 5.

the primary elemental view which in Zeus impersonated the sky.

112—5. ἀγοραὶ . . . θέμιστες, so Herod. of his Scythian Androphagi IV. 106, ἀγριώτατα πάντων ἀνθρώπων ἔχουσιν ἥθεα· οὕτε δίκην νομίζοντες, οὕτε νόμῳ οὐδενὶ χρεώμενοι. Cf. also Φλεγυῶν ἀνδρῶν πόλιν ὕβριστάων, οἱ Διὸς οὐκ ἀλέγοντες κ. τ. λ. Hy. Ap. Pyth. 100—1. By θέμιστες the actual decisions of judges, *pro re nata*, are meant, for their connexion with ἀγοραὶ cf. β. 68 and note, these latter characterize human society in its Greek conception. Thus the Læstrygonæ, although cannibals and giants, yet have what the Cyclopes have not (οὐδ' ἀλλήλων ἀλέγουσιν), that *societas* and *communitas* or *conjunctio vitæ*, on which Cicero so strongly insists, *de Offic.* III. 6, 12, and are there by widely removed from these latter; who know isolated family life and nothing beyond it. Comp. the absence of sympathy with Polyphemus' sufferings shown by the Cyclopes 400—13 *inf.*, Eurip. *Cycl.* 120, Νουμάδες· ἀκουεὶ δ' οὐδὲν οὐδείς οὐδενός. — σπέσσι, see App. D. 12 for cave-dwellers, cf. also *inf.* 400. Ease in surmounting vast heights is tacitly implied — a token of their super-human size. — θεμιστευέει, see on 105 *sup.*, Aristotle *Eth. Nicom.* X. 9. 13, *Polit.* I. 1 regards this simply domestic state as the elementary stage of human society. But Polyphemus has no family or domestication, save with his goats and sheep. His only glimpse of affection (Homer would not draw even him without it) is for his ram, 447 foll. He seems the extreme case of the half-human type. — ἀλόχων,

ἀλόχων was perhaps the original reading (see mid. mar.) altered to avoid hiatus.

116—41. The island off the shore of the Cyclopes is described, — haunted by the chamois which there are none to hunt, having a splendid soil untouched by cultivation, and a beautiful harbour, landlocked and safe, but no ships to float there. Its fountain and fringe of poplar wood complete the picture.

116. ἔπειτα, a word of transition, — “the next thing to tell you”; see on α. 106. — λάχεια, see the mid. mar. for readings here. The Scholl. and Eustath. lead us to infer that λάχεια was read by Aristar. and explain it by “rich in soil, easily dug”. παρὰ τὸ δύνασθαι αὐτὴν λαχαίνεσθαι καὶ σκάπτεσθαι. Some also thought it a proper name of the isle. Ni. refers it to λάχνη λάχων, “overgrown with brush”. I regard it as, if genuine, merely another form of ἐλάχεια (like κείνος ἐκείνος, θέλω ἐθέλω, νέρθεν ἐνερθεν) meaning “narrow”, as compared with its length; cf. (mar.) ἀκτὴ τε λάχεια, and Hy. Ap. Pyth. 19 οὐτ' ἐλάχεια “nor slim” (of Artemis). — παρὲκ, fixed position “beside” but “outside” the harbour; our prep. “off” most nearly expresses it; comp. παρὲς τὴν νῆσον ἐλαύνετε νῆα, μ. 276, where motion prevails, “past the isle so as to avoid it”, παρὲς ἄλα φῶκος ἔχευαν, I. 7, “at the sea-side but clear of it”. Once it is = *clam*, δῶρα παρὲς Ἀχιλλῆα δέχεσθαι, Ω. 434. In Δ. 468 it appears separately, πλευρὰ τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξ ἐφ' ἀνάνθη, with mean-

γαίης Κυκλώπων, οὐ τε σχεδὸν οὐ τ' ἀποτηλοῦ,  
 ὑλήεσσ'·<sup>a</sup> ἐν δ' αἶγες ἀπειρέσιαι<sup>b</sup> γεγάσιιν  
 ἄγριαι· οὐ μὲν γὰρ πάτος<sup>c</sup> ἀνθρώπων ἀπερύκει·  
 120 οὐδέ μιν εἰσοιχνεῦσι<sup>d</sup> κυνηγέται, οἳ τε καθ' ὕλην  
 ἄλγεα<sup>e</sup> πάσχουσιν, κορυφὰς ὁρέων ἐφέποντες.<sup>f</sup>  
 [οὐ τ' ἄρα ποίμνησιν καταΐσχεται οὐ τ' ἀρότοισιν,  
 ἀλλ' ἢ γ' ἄσπαρτος<sup>g</sup> καὶ ἀνήροτος ἥματα<sup>h</sup> πάντα  
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας<sup>i</sup> αἶγας.]  
 125 οὐ γὰρ Κυκλώπεσσι νέες<sup>k</sup> πάρα μιλτοπάροχοι,<sup>l</sup>  
 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες,<sup>m</sup> οἳ κε κάμοιεν<sup>n</sup>  
 νῆας<sup>o</sup> ἐϋσέλμους, αἳ κεν τελέοιεν ἕκαστα,

a x. 308.  
 b τ. 174; cf. A. 13.  
 c Z. 202.  
 d I. 384, ζ. 157.  
 e γ. 220.  
 f cf. μ. 330.  
 g 109.  
 h 9. 468.  
 i 244, 341, A. 383,  
 Ψ. 31.  
 k ε. 141 mar.  
 l B. 637.  
 m N. 390, O. 411,  
 II. 483.  
 n A. 187, E. 338.  
 o β. 390, ι. 148,  
 544.

## 127. τελέσαντο sive τελέσαιιντο Φέκαστα.

117. ἀπὸ τηλοῦ A. Vr. Vi. 50, 56. 118. ἀπειρέσιοι K. 119. πάθος  
 Vi. 56. 120. εἰσοιχνεῦσι G. Vr., εἰσοιχ. Apoll. Soph. Hesych. 121. πᾶ-  
 σχουσι mss. iii Eu. 122. ποίμνησι γ Vi. omn. A. K. Vr. Eu. 124. μυκάδας  
 Ald. (2) (3) Lov.

ing as here. In ε. 439, νῆχε παρῆξ,  
 ι. 488, ὥσα π., "off" satisfies the  
 sense.

117. οὐ τε ... ἀποτηλοῦ, Ni. cites  
 Eurip. *Hel.* 1576—7 οὐτ' ἄγαν πρόσσω  
 οὐτ' ἐγγύς.

120—22. κυνηγέται, the word oc-  
 curs not elsewhere in H., but we have  
 the dog Argus, τὸν δὲ παροῖθεν ἀγί-  
 νεσκον νέοι ἄνδρες αἶγας ἐπ' ἀγρο-  
 τέρας κ. τ. λ., ρ. 294—5, and in the  
 hunting scene, described τ. 435 foll.,  
 πρὸ δ' ἄρ' αὐτῶν ἔχνη ἐρευνῶντες  
 κύνες ἦσαν. In Count de Lamberg's  
 Collection of Vases (Laborde) vol. II.  
 xviii is a hunting group, perhaps illus-  
 trating that scene, the younger of  
 two male figures holds a hound in a  
 leash and collar. — κορυφὰς, because  
 there covert for game would be found  
 when it had been cleared from the  
 lowlands. The number of words not  
 found elsewhere in H., contained in  
 120—4, throws some degree of suspicion  
 on the passage. I am inclined at any  
 rate to reject 122—4, as they only  
 repeat of the soil what was said of the  
 people 108—9 *sup.* — ποίμνησιν, else-  
 where πῶν, πάσα, is the Homeric form.  
 — ἀρότοις, again, ought to mean  
 "arable", plur. cf. ἀνήροτος *mox inf.*,  
 but this yields no suitable sense. An  
 obvious emendation is ποιμαίνουσι

κατίσχεται οὐτ' ἀρόωσι (or ἀροτῆρσι)  
 but it is difficult to account for the  
 corruption.

123—4. ἢ γ', the γε sharpens the de-  
 scriptive contrast between what it is  
 and what it is *not*. — χηρεύει, cf.  
 Eurip. *Cycl.* 439—40, τὸν σίφωνα τὸν  
 φίλον χηρεύομεν.

125—30. The connection implied in  
 οὐ γὰρ is, "the island lies wild, with-  
 out even huntsmen to rouse the cham-  
 ois, *since* they have no ships etc." —  
 πᾶρα, the accent, as on ἐνι, shows  
 that πάρεσι, ἐνεσι are meant. —  
 μιλτοπάροχοι, cf. φοινικοπάροχοι λ.  
 124, ψ. 271, and Herod. III. 58 τὸ δὲ  
 παλαιὸν ἅπασαι αἱ νῆες ἦσαν μιλ-  
 τηλιφέςες. — κάμοιεν, optat.,  
 "who might *had there been any*, have  
 fashioned", comp. the pres. optat. τε-  
 λέοιεν and the aor. indic. ἐκάμοντο  
 below not differing in force, save that  
 a continuance of the effect up to the  
 present moment would be shown by  
 τελέοιεν, if genuine, but the original  
 text was probably τελέσαντο Φέκαστα  
 unless, as is still more probable, 126  
 —7 are a late insertion, by some one  
 who thought it necessary to account  
 for the Cyclopes' lacking ships! Keep-  
 ing them, however, and reading τελέ-  
 οιεν the sense is "would dispatch  
 (not *have* dispatched) all errands",



a α. 3 mar.  
b ω. 339.  
c ε. 422, λ. 536.  
d ε. 272.  
e ω. 226, γ. 496,  
φ 77.  
f α. 392 mar.  
g ε. 72.  
h ε. 410 mar.  
i cf. I. 580.  
k B. 147, A. 560.  
l Σ. 551, Ω. 451;  
cf. α. 247.  
m cf. A. 550, β. 328,  
τ. 173.

ἄσπε<sup>a</sup> ἐπ' ἀνθρώπων ἱκνεύμεναι<sup>b</sup>· οἶά<sup>c</sup> τε πολλὰ  
ἄνδρες ἐπ' ἀλλήλους νηυσὶν περὶ ὥσι<sup>d</sup> θάλασσαν·  
οἷ<sup>e</sup> κέ σφιν καὶ νῆσον ἐνικτιμένην<sup>e</sup> ἐκάμοντο· 130  
οὐ<sup>f</sup> μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὄρια πάντα·  
ἐν μὲν γὰρ λειμῶνες<sup>g</sup> ἀλὸς<sup>h</sup> πολιοῖο παρ' ὄχθας  
ὕδρηλοι<sup>i</sup> μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.  
ἐν δ' ἄροσις<sup>i</sup> λείη<sup>i</sup> μάλα κεν βαθὺν<sup>k</sup> λήιον αἶει  
εἰς ὄρας ἀμῶν<sup>l</sup>· ἐπεὶ μάλα πῖα<sup>m</sup> ὕπ' οὐδας. 135

128. *Φάστε*. 134. *λέψῃ λήϊον*.

129. *ἔς* M.; ἀλλήλους A. Vi. 50; νηυσὶ A. K. γ Vi. 56, 133 Vr. Eu. Fl. Ro. 131.  
φέρει Vi. 50. 132 om. Vi. 5. 133. μαλακοί τε καὶ ἄφθιτοι Vi. 5, μάλα  
αν Eu. Ro. Bas. 134. μάλα et τάχα Eu.; αἶεν Bar. Ern., αἶε α β H. Eu.  
Fl. Wo. 135. ἀμωσεν (ἀμώσεν?) H.; ἐπ' in ὕπ' mutavit H., ἐπ' var. l.  
ὕπ' h, ὕπ' α Eu. Fl. edd. pler., ἐπ' β Ro. Bas., ὕπ' εἴη Ald. Lov., ἐπούδας  
H. cum var. l. ὕπ' οὐδας.

continued in περὶ ὥσι, 129, "as (we see) men *do in fact* traverse the sea", and so in the pres. opt. φέροι in 131, "would be now producing". As regards the relation of the past, or narrative tense to the optat., it seems founded on the mental fact, that a thing which is put as a mere conception must have been already conceived, and therefore appear to the conceiving mind as past subjectively or *in relation to it*. So our English Idiom uses the pluperf. "had wrought the island". Thus grammarians treat the optat. as a development from the aor. For οἶά τε πολλὰ see App. A. 23 (4). — ἐνικτιμένην, a further pred. with ἐκάμ., "would have wrought to high culture" (mar.).

130. The connexion of this with the preceding verse is, "who (ἄνδρες) might (if any had come,) have wrought etc.", see previous note.

131. κακὴ γε, the elastic play of clause upon clause which the articulation of particles, especially γε, gives the Greek, can only be expressed by a periphrasis, which overloads the sense, in English. The γε here seems to relate the οὐ γάρ τι κακὴ to the previous predication ἐνικτιμένην ἐκάμ. — "it is not bad (as it would be, if they could not have so wrought it)". So in I. 527 μέμνημαι τότε ἔργον ἐγὼ πάλαι, οὐ τι νέον γε. — ὄρια π., cf. Hes. Opp. 392, εἰ χ' ὄρια πάντ' ἐθέλῃσθαι.

132—5. λειμῶνες. λειμῶν is doubtless akin to λίμνη and limus, the —ων being collective, as in δεινδρών; hence "alluvial meadows"; which suits the situation at the water's edge and the epithets ὕδρηλοι μαλακοί; cf. ἐν μαλακῷ λειμῶνι, Hes. Theog. 279, πολυλήμιος ἥδ' εὐλείμων, Fragm. LXXX (Goettl.). — ἄφθιτοι, i. e. they could never perish from drought. — ἄροσις λείη, perhaps λείη πετρώων (ε. 443) is meant, "with no rock to impede the plough". — λήιον, this word belongs to the family (λεία) ληῖς ληΐζουαι ληῖς ληῖτις, all on the stem of λά-ω (λαφ-) old verb to "take", and means, the part of the growth "taken" by man, corresponding thus to our "crop". By βαθὺν depth of stalk appears meant, as in the simile (mar.) Theogn. 107 has βαθὺν λήιον ἀμῶς. — ἀμῶν the quantity of α is variable, being short in aor., as seen in ἀμηςάμενος i. 247, διαμῆσε χιτῶνα I. 359, H. 253, so Theocr. has, X. 50, ἀρχεσθαι δ' ἀμῶντας, but XI. 73, θαλλὸν ἀμῶσας; cf. Soph. Antig. 602 νεοτέρων ἀμῶς κοπις. — πῖα<sup>m</sup>, akin to πιμήλη fat, o-pimus and perhaps πί-νω, ἐπι-ον, πῖ-θι; cf. the phrases ἐν λίονι δῆμω, πείσιον ἀρουραν (mar.); πιότερος, πιότατος also occur in H. The use of πῖα<sup>m</sup> in βοῶν ἐκ πῖα<sup>m</sup> ἐλέσθαι (mar.) for a noun, "the prime or fat of the herd", is remarkable. — ὕπ' here is for ὑπεσθι, i. e. "is under" the crop; see on πῖα<sup>m</sup> 125 sup. — οὐδας, (con-

- ἐν δὲ λιμὴν<sup>a</sup> εὖορμος, ἴν' οὐ χρεὼ πείσματός<sup>b</sup> ἐστίν,  
οὐ τ' εὐνάς<sup>c</sup> βαλέειν οὐ τε πρυμνήσι<sup>d</sup> ἀνάψαι,  
ἀλλ' ἐπικέλσαντας<sup>e</sup> μεῖναι<sup>f</sup> χρόνον, εἰς ὃ κε ναυτέων  
θυμὸς<sup>g</sup> ἐποτρύνῃ, καὶ ἐπιπνεύσωσιν αἴηται.  
140 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν<sup>h</sup> ὕδωρ,  
κορήνῃ<sup>i</sup> ὑπὸ σπείους· περὶ δ' αἰγυροὶ<sup>k</sup> πεφύασιν.  
ἔνθα καταπλέομεν, καὶ τις θεὸς<sup>l</sup> ἡγεμόνευεν  
νύκτα<sup>m</sup> δι' ὄρφναϊν· οὐδὲ προῦφαινετ'<sup>n</sup> ἰδέσθαι·  
ἀήρ<sup>o</sup> γὰρ παρὰ νηυσὶ βαθεῖ<sup>p</sup> ἦν, οὐδὲ σελήνῃ  
145 οὐρανόθε προῦφαινε· κατείχετο<sup>q</sup> δὲ νεφέεσσιν.  
ἔνθ' οὐ τις τὴν νῆσον ἐξέδρακεν<sup>r</sup> ὀφθαλμοῖσιν·  
οὐδ' οὐν κύματα<sup>s</sup> μακρὰ κυλινδόμενα<sup>t</sup> προτὶ χέρσον  
εἰσίδομεν, πρὶν νῆας<sup>u</sup> εὐσδέλμονες ἐπικέλσαι.<sup>v</sup>  
κελσάσῃσι δὲ νηυσὶ καθείλομεν<sup>w</sup> ἱστία πάντα·  
150 ἐκ<sup>x</sup> δὲ καὶ αὐτοὶ βῆμεν ἐπὶ<sup>y</sup> δῆγματι θαλάσσης·  
ἔνθα<sup>z</sup> δ' ἀποβρίξαντες<sup>aa</sup> ἐμείναμεν ἥω<sup>ab</sup> δῖαν.

a ὁ. 358.  
b cf. *z.* 96, 127, *v.*  
*77.* *z.* 465.  
c *A.* 436, o. 498.  
d cf. 178.  
e 148, *v.* 114.  
f *z.* 295.  
g *z.* 45, O. 43.  
h *z.* 429 mar.  
i *z.* 70, *z.* 129.  
k *z.* 106, *z.* 510,  
*z.* 208.  
l *z.* 141.  
m *K.* 84, 276, 386.  
n 145, *v.* 169.  
o *E.* 864.  
p 122.  
q *z.* 197, *z.* 476,  
*z.* 223.  
r *z.* 109 mar.  
s *A.* 307.  
t 127 mar.  
u 138 mar.  
v cf. o. 496.  
w 547, *z.* 6.  
x ὁ. 430 mar.  
y *z.* 7.  
z cf. *A.* 223.  
aa 306, 436, *z.* 375,  
*z.* 368, *z.* 50, 342.

143. προῦφαινε (cf. 145) *φιδέσθαι*.

148. ἐσφίδομεν.

150. *φρηγμῖν*.

138. ἐπικέλσαντες a man. i. H. G., —τες Vi. 133, —τας γ *Apoll. Soph.*; εἰσόκεν  
αὐτῶν γ *Stu.*, αὐτέων Vi. 5 K., αὐτε I. Vi. 50. 139. ἐποτρύνει Vi. 5, 56 γ  
*Stu.* —ναι α H., —νῃ Vi. 50, 133; ἐπιπνεύσουσιν γ *Stu.*, —σύνειν α. 140.  
κορητὸς *Zenod.*, *Aristonic.* ad *A.* 530. 141. ὑπὸ Vr.; πεφύασιν Vr. *Eu.*  
142. καταπλέομεν Vi. 133. 144. παρὰ H. h *A.* Vi. 5, 56 *Fl. Stu. Schol. Ven.*  
*B. E.* 770, *A. P.* 644, *T.* 87 *Bar. Ern. Ox. Wo. Dind.*, περὶ Vi. 50 var. l. *A.*  
*Eu. Fl. Ro. Bas. Bek.* 145. οὐρανόθε in *mar. H. h Wo. et recentt.*, —θεν  
lib. pler. *Eu. Fl. edd. vett.*; δ' ἐν Vi. 133 K., γὰρ M. Vi. 5, γὰρ H. 146.  
ἐπέδρακεν Vi. 5, 56 Vr. 147. οὐτ' Vi. 50, 56 Vr.; ποτὶ mss. xi v. *Eu. Ro.*,  
ποτὶ H., προτὶ *Fl. Ba. Wo.* 149. καθείλομεν *Apoll. Soph.* 151. ἐνθάδ'  
*A. I.*; ἥω *A. Vi.* 56.

nected with ἔδ-αφος οὐδὸς (threshold) and ὁδὸς (way), the "bottom". "A depth of soil not easily exhausted" seems the meaning of the whole expression.

136—8. εὖορμος, for this and other naval expressions here see App. F. i (10) (11). The πρυμνήσια correspond with the ropes called, from attaching to the shore, *orae* in sailors' Latin, *Livy XXII.* 19. — χρεὼ ... ἐστι, see on α. 225.

142—51. We reached the island in the dark, and, beaching our gal-

leys without seeing shore or surf, struck sails, disembarked, and went to sleep.

144—51. σελήνῃ, sometimes μῆνῃ, the one name from her light (σέλας) the other from her measuring (*mensura*) time by her course, the primitive periods being lunar. — ἐπικέλσαι, so in *Hy. Apoll. Pyth.* 261 ἢ δ' ἀμάρθοισιν ἐχρίμψατο ποντοπόρος νῆς. — ἀποβρίξαντες, the syllable βρι- always denotes heaviness, so "heavy to sleep" is the primary notion, "having given way to drowsiness", the mean-

a β. 1 mar.  
 b cf. Σ. 494, P. 680.  
 c ζ. 105 mar.  
 d A. 268.  
 e φ. 359, 362, I. 17.  
 f δ. 626, ρ. 168, II. 589.  
 g B. 655.  
 h ζ. 233.  
 i 550.  
 k A. 601.  
 l 556, π. 366, A. 592, Σ. 210, T. 162, Ω. 713.  
 m 557, κ. 184, 468, 477, μ. 30.  
 n δ. 746, η. 265, ρ. 533.  
 o cf. μ. 320.  
 p ε. 165 mar.  
 q τ. 443.  
 r β. 290, 379, ι. 204.  
 s α. 2.

ἦμος<sup>a</sup> δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 νῆσον θαναμάζοντες ἐδινεόμεσθα<sup>b</sup> κατ' αὐτήν.  
 ὤρσαν δὲ νύμφαι,<sup>c</sup> κοῦραι Διὸς αἰγιόχοιο,  
 αἴγας ὄρεσκόους,<sup>d</sup> ἵνα δειπνήσειαν ἐταῖροι.  
 αὐτίκα καμπύλα<sup>e</sup> τόξα καὶ αἰγανέας<sup>f</sup> δολιχαύλους  
 εἰλόμεθ' ἐκ νηῶν, διὰ<sup>g</sup> δὲ τρίχα κοσμηθέντες  
 βάλλομεν· αἴψα δ' ἔδωκε θεὸς μενοεικέα θήρην.  
 νῆες μὲν μοι ἔποντο θυώδεκα· ἐς δὲ ἐκάστην  
 ἐννέα λάγχανον<sup>h</sup> αἴγες, ἐμοὶ δὲ δέκ' ἔξελον οἴῳ.<sup>i</sup>  
 ὥς<sup>k</sup> τότε μὲν πρόπαν ἡμαρ, ἐς ἡέλιον<sup>l</sup> καταδύντα,  
 ἡμεθα<sup>m</sup> δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ<sup>n</sup> ἡδύ.  
 οὐ γάρ πω νηῶν<sup>o</sup> ἔξέφθιτο οἶνος<sup>p</sup> ἐρυνθρὸς,  
 ἀλλ' ἐνέην·<sup>q</sup> πολλὸν γὰρ ἐν<sup>r</sup> ἀμφοροεὔσειν ἕκαστοι  
 ἠφύσαμεν, Κικόνων ἱερὸν<sup>s</sup> πτολίεθρον ἐλόντες.

155

160

165

155. ὄρεσκόους.

158. μενοεικέα.  
163. Φοῖνος.159. ἑκάστην.  
164. ἑκαστοί.

162. ἑηδύ

153. ἐδινεόμεσθα γ.

154. ὤσαν Vi. 50 h. et var. l. A., ὤρσαν et ὄφρα pro

ἵνα Schol. X. 328. 158. δὲ δῶκεν α γ I. K. Stu. Vr. Vi. 50, 133. 159. ἐν  
 δὲ ἐκάστη mss. viii. 160. αἴγας Vi. 56, αἴγες α β Vi. 50, 133. 162. κρέατ'  
 A. I. K. M. Vi. omn. Eu. Athen. xii. i. 164. ἐνέη I.; ἕκαστος α A. Stu.,  
 ἕκαστο γ.

ing here; cf. οὐκ ἂν βροίζοντα ἰδοῖς  
 Ἀγαμέμνονα (mar.) i. e. "lazy".

152—71. We spent the fore part  
 of the day in hunting the chamois  
 (for the nymphs blest us with good  
 sport), and the close of it in feasting  
 on the game.

152—8. νῆσον . . . αὐτήν, for this  
 collocation of noun and pron. cf. τὴν  
 δὲ γυναικα εὖρον . . . κατὰ δ' ἔστν-  
 γον αὐτήν. κ. 112—3. — νύμφαι,  
 see on ζ. 105—6. — ὄρεσκόους, cf.  
 Hy. Ven. 257, νύμφαι μὲν θρεψου-  
 σιν ὄρεσκόοι βαθύκολποι, and Hes.  
 Frag. 110, Goettl., ὑπὸ Κενταύροιςιν  
 ὄρεσκόοιςιν δαμείη. The form κω-  
 may be compared with κοῖτη, κοιμάω,  
 founded on κεῖμαι, really κεῖ-, cf.  
 Lat. cub-o and cin-is. — αἰγανέας,  
 not from αἰξ "goat", though in that  
 connexion here, but αἰτσω, as flung  
 with impetus. — διὰ, in tmesis with  
 κοσμηθέντες.

159—60. θυώδεκα, so B. 637. —  
 λάγχανον, intrans. here, a rare usage,

cf. Eurip. Helen. 213, αἰὼν δυσαίων  
 ἔλαχε, and Plato Legg. 745E, τὸ  
 λάχον μέρος; for usual constructions  
 cf. ἐπεὶ με πρὸς λελάχητε Ψ. 76,  
 κῆρ (ἐμὲ) λάχε γιγνόμενόν περ, 79,  
 also λαχεῖν κλήρον and κλήρω. With  
 the whole scene of feasting, and sev-  
 eral similar ones in the course of  
 the voyage, we may comp. the de-  
 scriptive words, Hy. Apoll. Pyth. 280  
 —3, remembering that they had en-  
 joyed no repose since their start made  
 after their defeat by the Cicones,

αὕτη μὲν γε δίκη πέλει ἀνδρῶν  
 ἀλφηστῶν,  
 ὅπποταν ἐκ πόντιοι ποτὶ χθονὶ νηὶ  
 μελαίνῃ  
 ἔλθωσιν, καμᾶτω ἀδδηκότες, αὐτίκα  
 δὲ σφας  
 σίτοιον γλυκεροῖο περὶ φρένας ἡμερος  
 αἰρεῖ.

163—5. οἶνος, wine ἐν ἀμφοροεὔ-  
 σιν is part of the provisions of Telem.  
 for his voyage, and so Calypsô provides  
 Odys.; cf. ε. 265 and mar. here. — ἠφύ-  
 σαμεν, see on 85. — Κικόνων, see



Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγύς<sup>a</sup> ἐόντων,  
 καπνόν<sup>b</sup> τ', αὐτῶν τε φθογγήν, οἷων<sup>c</sup> τε καὶ αἰγῶν.  
 ἦμος δ' ἥελιος<sup>d</sup> κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν,  
 δὴ τότε κοιμήθημεν<sup>e</sup> ἐπὶ ῥηγμῖνι θαλάσσης.  
 170 ἦμος<sup>f</sup> δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότ' ἐγὼν ἀγορῆν<sup>g</sup> θέμενος, μετὰ πᾶσιν ἔειπον  
 “ἄλλοι μὲν νῦν μίμνεντ', ἐμοὶ ἐρήρες<sup>h</sup> ἑταῖροι·  
 αὐτὰρ ἐγὼ σὺν<sup>i</sup> νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι,<sup>k</sup> οἳ τινὲς εἰσιν·  
 175 ἦ<sup>l</sup> ῥ' οἳ γ' ὕβρισται τε καὶ ἄγριοι, οὐδὲ δίκαιοι,  
 ἦε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.”  
 ὣς εἰπὼν ἀνὰ<sup>m</sup> νηὸς ἔβην· ἐκέλευσα<sup>n</sup> δ' ἐταίρους

a 181, κ. 30, β. 165,  
 b α. 58 mar.  
 c 184, ξ. 519, ρ. 180.  
 d γ. 329 mar.  
 e δ. 430 mar.  
 f β. 1 mar.  
 g κ. 114, 188, μ.  
 319.  
 h ι. 100 mar.  
 i γ. 323, λ. 161, Α.  
 183.  
 k ζ. 126, ν. 336, τ.  
 215.  
 l ζ. 120—1 mar., ν.  
 201.  
 m β. 416, λ. 4—5;  
 cf. γ. 492.  
 n 561, κ. 128.

167. ὀφίων. 169. Φρηγμῖνι. 171. ἔφειπον. 172. ἐρίφρες. 177. Φειπών.

166. ἐλεύσσομεν H. α β A. I. Vi. iii, —σαμεν Schol. Γ. 327. 167. οἶων A. I. K. M. Vi. omn. e. Eu. Fl. Ro. Bas. Ba. Ern., οἷων Eu. Ox. Wo. recent.; αὐ-  
 τῶν γ. αὐτον α pro αἰγῶν. 169—70 om. Stu. α in mar. inser. 172. μὲν  
 οὖν H. G. Vi. iii. 174. τῶν M. A. a man. i. 176. φιλόξενοι Vi. 56, 133  
 A. a man. i.

on 39. The wine, it seems, was secured, but the captives and most of the spoil (41) must be understood as rescued by the ultimately victorious Cicones, 59.

166. **ἐλεύσσομεν**, this applies unequally to the last object φθογγήν, by an easy zeugma, we may comp. the Æschylean κτύπον δέδορα, *Sept. c. Th.* 104, and for the zeugma o. 374, ἀκοῦσαι οὐτ' ἔπος ουτε τι ἔργον, also Pind. *Pyth.* IV. 185—6, οὐτε ἔργον οὐτ' ἔπος . . . εἰπών. — **αὐτῶν** for men, in contrast with their cattle, is Homeric; cf. οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀγρούς· αὐτὰρ ἔπειτ' αὐτοῖσι κ. τ. λ., *A.* 50—1. — **ἦμος δ'**, see on δ. 400; ἦμος, as there noticed, is always followed in H. by δέ; in Hesiod *Opp.* 486 we have it, however, without, ἦμος κόκκον κοκκίζει δρυὸς ἐν πετάλοισι. — **ἀγορῆν**, see on κ. 188 and App. A. 4.

172—92. I propose with my own ship's company to visit and explore the adjacent coast and its natives. We proceeded and found a sea-side cave at the furthest point of the coast,

well-wooded, with sheep and goats sleeping about it. A monster-shepherd, in size more like a mountain-peak than a man, solitary and lawless, lay also sleeping at the front of the cave.

172—6. **ἐμοὶ . . . ἐταῖροι**, distinguished by ἄλλοι from the more select ἐμοῖς ἐτάροισι *mox inf.* — **τῶν ἀνδ. πειρήσομαι οἳ τ. εἰ**. In Σ. 600—1 we have a construction somewhat similar, but accus. instead of gen., ὡς ὅτε . . . τρόχον . . . κεραιμὲνς πειρήσεται, εἴ κε θέησιν, the last clause, εἴ κε θ., corresponding with οἳ τινες εἰσιν here. With that accus. we may comp. Pind. *Pyth.* II. 61—2, Διὸς ἄκοιτιν ἐπειράτο. The gen. however of the thing essayed is far more common both in H. and in later writers. In ζ. 126 we have πειρήσομαι ἦδ' ἰδῶμαι, which suggests that ἦδ' ἰδῶμαι is virtually implied before οἳ τ. εἰσιν here. For the thought cf. Theogn. 814 (Bergk. 536), εἰδὴ ἦσθε καὶ τῶν ὄντων ἔχουσι νόον. — **ἦ ῥ' οἳ γ' κ. τ. λ.**, see on ζ. 119—21.

177—86. ἀνὰ νηὸς, see on β. 416.

a 103—4 mar.  
 b β. 418 mar.  
 c 166 mar.  
 d 280, ε. 238, ζ. 104.  
 e cf. ι. 400.  
 f O. 362.  
 g ε. 367 mar.  
 h K. 485—6.  
 i ε. 154, ζ. 16.  
 k α. 426 mar.  
 l ζ. 267.  
 m Ξ. 398, μ. 357,  
 ζ. 328, τ. 297,  
 Ψ. 118.  
 n ο. 557.  
 o Γ. 229, H. 208.  
 p ζ. 218, ρ. 408.  
 q A. 35.  
 r 428, υ. 287.  
 s Σ. 549.  
 t ε. 212 mar., ρ.  
 159.  
 u γ. 295; cf. κ. 113.

αὐτούς<sup>a</sup> τ' ἀμβαίνειν ἀνά τε προυνήσια<sup>b</sup> λῦσαι.  
 οἱ δ' αἰψ' εἰσβαίνουν καὶ ἐπὶ κληῖσι καθίζον·  
 ἐξῆς δ' ἐξόμενοι πολὺν ἄλλα τύπτον ἑρετμοῖς.  
 ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγυς<sup>c</sup> ἐόντα,  
 ἔνθα δ' ἐπ' ἐσχατιῇ<sup>d</sup> σπέος<sup>e</sup> εἶδομεν ἄγχι<sup>f</sup> θαλάσσης,  
 ὑψηλὸν δάφνησι κατηρεφές·<sup>g</sup> ἔνθα δὲ πολλὰ  
 μῆλ',<sup>h</sup> ὅτιές τε καὶ αἶγες ἰάυεσκον·<sup>i</sup> περὶ δ' αὐλή  
 ὑψηλὴ<sup>k</sup> δέδμητο κατωρυχέεσσι<sup>l</sup> λίθοισιν  
 μακροῦσιν τε πίτυσιν ἰδὲ δρυσίν<sup>m</sup> ὑψικόμοισιν.  
 ἔνθα δ' ἀνὴρ ἐνίανε<sup>n</sup> πελώριος,<sup>o</sup> ὃς ῥά τε μῆλα  
 οἶος ποιμαίνεσκεν ἀπόπροθεν<sup>p</sup> οὐδὲ μετ' ἄλλους  
 πωλεῖτ', ἀλλ' ἀπάνευθεν<sup>q</sup> ἐὼν ἀθεμίστια<sup>r</sup> ῥῆθη.  
 καὶ γὰρ θαῦμα<sup>s</sup> τέτυκτο πελώριον· οὐδὲ<sup>t</sup> ἔωκει  
 ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίῳ<sup>u</sup> ὀλήντι

179. κληῖσι. 182. σπέος φεῖδομεν. 184. ὅφεις. 189. φήθη. 190. φεῖωκει.

178. ἀναβαίνειν Vi. 133, ἐμβαί. Vi. 5, 56. 179. καθίζον A. I. K. M. Vi.

omn. 181. τῶν a man. i. I. et Vi. 56; ἐόντες α, ἐόντες γ. 182. ἐνθάδ  
 var. I. Stū.; ἐσχατιῆς K. et s eraso H., —τιᾶς var. l. h., —τιῇ α β; ἵδομεν,  
 quod σπέος sequi deberet, K. 184. βῆλ' γ. 185. δέδμητο α β H. Vi. 50,  
 133, sic Aristar., h., δέμνητο Vi. 5, 56, βέβλητο Aristoph., h., ἐβέβλητο var. l.  
 Vi. 133. 186. μακροῦσι K. M. Vi. 133 Eu. Ro. 187. τὰ μῆλα mss. x. Eu.;

ῥῆδ γ. 189. ῥῆδαι β H. G. I. Schol. Vi. 133 ad ι. 275, ῥῆδαι A., ῥῆδαι Vi. 5.  
 190. οὐ γὰρ Apollon. Lex.

— προυνήσια, see on 137. — σπέος, cf. Hes. Theog. 301, ἔνθα δὲ οἱ σπέος ἐστὶ κάτω κοιλὴ ὑπὸ πέτρῃ. — εὖς might here be read in synizesis, as in μελιθεὺς οἶνον, to accomodate the φ. I am inclined, however to think that φ final, as in old Latin Hexameters (see Ennius fragm., Lucretius and Cicero's translations from Aratus etc.) might be unpronounced at the discretion of the reciter. Thus we have ἀθέσφατος φοῖνος, l. 61, σῦες χαμαινύαδες φερχατόωντο, ζ. 15; so perhaps ἔπος φερρῶσασθαι, A. 216, and νῆας φέρουσαι, ζ. 260. — μῆλ., this generic term therefore includes both sheep and goats. — αὐλή for this and the details of the structure in 185—6 see App. F. 2 (2) (6).

187—92. ἐνίανε, i. e. in the αὐλή before the cave. — πελώριος used (mar.) of excessive stature and bulk within human limits; so Ἀχιλλῆα πελώριον, X. 92, so Pindar, Ol. VII. 28, calls the pugilistic victor Diagoras

πελώριον ἄνδρα. — ποιμαίνεσκεν, this use of the imperf. in —σκον to denote what he habitually did, as contrasted with the usual imperf. ἐνίανε, denoting what he was then doing at the moment, is a refinement worth noticing. — ἀθεμ. ῥῆθη, cf. θῆρας ἀἰδροδίκας Pind. Nem. I. 96, showing that consciousness of right was distinctive of man, cf. ἀνθρώποισι δ' ἔδωκε δίκην, ἣ πολλὸν ἀρίστη, Hes. Opp. 279; although metaphorically we have "justice" also ascribed to brutes by Archil. Fragm. 88 (Bergk. 708), σοὶ (Ζεῦ) δὲ θηρίων ὕβρις τε καὶ δίκη μέλει. — ἀνδρὶ γε, the γε seems corrective of the former statement, ἀνὴρ πελώριος, for which θαῦμα πελώριον has been substituted, as if — "man did I say?" were intended. — σιτοφάγῳ, cf. ἐπὶ χθονὶ σῖτον ἔδοντες, 89, and the similar phrases cited in note there. — ῥίῳ, cf. Pind. Isthm. VI. 47—8, τὸν βονβόταν οὐρεῖ ἴσον. — ὀλήντι,

ὑψηλῶν<sup>a</sup> ὀρέων, ὃ τε φαίνεται οἶον<sup>b</sup> ἀπ' ἄλλων.

δὴ τότε τοὺς ἄλλους<sup>c</sup> κελόμην ἐρίηρας ἐταίρους  
αὐτοῦ παρ νηὶ τε μένιν, καὶ νῆα<sup>d</sup> ἔρυσθαι.

195 αὐτὰρ ἐγὼ κρίνας<sup>e</sup> ἐτάρων δυοκαίδεκ' ἀρίστους  
βῆν· ἀτὰρ αἶγρον<sup>f</sup> ἄσκον ἔχον μέλανος<sup>g</sup> οἴνοιο,  
ἡδέος, ὃν μοι ἔδωκε Μάρων Εὐάνθεος υἱὸς,  
ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκειν,<sup>h</sup>  
οὐνεκά μιν σὺν παιδὶ περισχόμεθ'<sup>i</sup> ἡδὲ γυναικὶ

200 ἄζόμενοι· ὥκει γὰρ ἐν ἄλσει<sup>k</sup> δεινδρήεντι  
Φοῖβον Ἀπόλλωνος. ὃ δέ μοι πόρην<sup>l</sup> ἀγλαὰ<sup>m</sup> δῶρα·  
χρυσοῦ μὲν μοι δῶκ' εὐεργέος<sup>n</sup> ἑπτὰ τάλαντα.<sup>o</sup>

a 113 mar.; cf. γ. 290.

b cf. X. 39, A. 301.

c 100 mar., 117 mar.

d §. 260, q. 429; cf.

γ. 268, Z. 403.

e d. 408 mar.

f ζ. 78 mar.

g s. 265 mar.

h A. 37, 451.

i A. 393, A. 229.

k ζ. 291 mar.

l d. 130, τ. 460, Z.

218.

m d. 589 mar.

n ω. 274.

o φ. 393 mar.

193. ἐρίηρας. 194. ἔρυσθαι. 196. Φοίνοιο. 197. Ἡδέος. 200. Φοικεῖ.  
202. εὐεργέος.

192. ὃ τε A. I. M. Vi. 50 Ro. Bas. Wo. 194. ἐρύσθαι Vi. 5. 195. ἐγὼν γ.

Stu. Fl.; ἐτάρους Vi. 5, —<sup>ων</sup>ς β. 196. αὐτὰρ γ; ἔχον<sup>ω</sup> Vi. 50, ἔχων I. 197.  
δῶκε Vi. 50 α, δῶκεν K., ἔδωκε β. H. et rell. 198. ἱερεὺς A. H. I.

K. β γ h. Vi. 133 Eu. Fl., ἱερεὺς α. 199. παιδί H. I. K. α Stu. Vi.  
50, 56 Eu. Fl. St. Ba. Ern. Ox. et suprasc. A., συμπαῖσι Vi. 5, παιδί Aristar.  
Aristoph., h. q., Hesych. Ro. Bas. Wo. et recentt. var. l. St. 200.  
δὲ ἐν A.

the shaggy, uncouth aspect of the monster is perhaps depicted by this epith. — οἶον ἀπ. ἄ., not only the full length of the peak, when seen apart, is suggested by this addition to the simile, but the solitary character of the Cyclops (ἀπάνευθεν ξῶν) is, as it were, reflected in it. His having but one eye is nowhere expressly mentioned; see on 389 *inf.*

193—215. I took twelve picked men from my crew, provisions, and a skin of choice wine, a present from Maron priest of Apollo in return for my protection of his wife and himself. Its very existence was a household secret with him, its strength extraordinary. With this I went to meet the Cyclops.

193—291. Μάρων, see on 40. — Εὐάνθεος, the name seems moulded from the adj. εὐανθής, expressing the flower-clad appearance of the early vine; cf. πεκλημαίνεται χλωρόν (lib. χῶρος male) εὐανθὲς δέμας, "her blossom-clad form", Sophoc. *Fragn.*

239, Dind. Eustath adds that Euanthes was son of Cenopion, the Schol. H. that Cenopion was son of Dionysus, both referring to Hesiod as their authority. No such passage occurs in the works now extant under his name. In the Catal. of Early Greek Vases in the Brit. Mus. (1851) is one, No. 554, representing Dionysus teaching Cenopion the use of wine. The story appears to be a late figment, merely to connect the family of Maron with the Dionysus of a later mythological development. So Eurip. *Cyclops* 141, makes M. the son of Dionysus, the Schol. Apollon. III. 997 makes Euanthes the same. The wine of Ismarus had historical celebrity, Athen. I. 30, B; cf. also *juvat Ismara Baccho conserere*, Virg. *Georg.* II. 37—8. — περισχόμεθ', this was in the at first successful attack. An interval would elapse while the Ciconian rescue was being summoned, during which the presents might have been shipped. — ἐν ἄλσει δ., this phrase occurs often in the *Ily. Apoll.*, e. g. 76, 143, 235, 384.



a ω. 275.  
 b β. 290 mar., 340, 350.  
 c τ. 574, 578, Σ. 373.  
 d cf. O. 498, Ω. 303.  
 e β. 341.  
 f χ. 324, Ω. 710.  
 g ψ. 227.  
 h cf. ζ. 90.  
 i 163, ε. 165 mar.  
 k I. 224.  
 l β. 355, H. 471.  
 m ε. 60.

δῶκε δέ μοι κρητῆρα<sup>a</sup> πανάργυρον, ἀντάρ ἐπειτα  
 οἶνον<sup>b</sup> ἐν ἀμφιφορεῦσι δυνώδεκα<sup>c</sup> πᾶσιν ἀφύσσας  
 ἡδὺν ἀκηράσιον,<sup>d</sup> θεῖον<sup>e</sup> ποτόν· οὐδέ τις αὐτὸν  
 ἡείδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,  
 ἀλλ' αὐτὸς τ' ἄλοχός<sup>f</sup> τε φίλη ταμὴς<sup>g</sup> τε μί' οἴῃ.  
 τὸν δ' ὅτε πίνοιεν μελιηδέα<sup>h</sup> οἶνον<sup>i</sup> ἐρυθρόν,  
 ἐν δέπας<sup>k</sup> ἐμπλήσας ὕδατος ἀνὰ εἴκοσι<sup>l</sup> μέτρα  
 χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδειν,<sup>m</sup>

205

210

204. Φοῖνον. 205. Φηδύν. 206. Φοίκω. 208. μελιηδέα Φοῖνον. 210. χεῦε' κρητῆρος δ' ὁδμὴ Φηδεῖ ἀποδῶδειν.

204. ἀφύσσας Vi. 56. 206. ἡείδει A. H. I. M. Vi. 56 β "in vett. exempl.", Eu., Hesych. Et. Mag., ἡείδῃ α cum var. l. πίνει, πίνει γ, ἡείδῃ Vi. 5, ἡήδῃ Vi. 50; δμῶων Vi. 5. 207. αὐτός τ' ex em. H. I. St., τ' om. Eu. et codd. rell. et edd. 210. ἡδεῖ ἀπὸ γ; ὁδῶδῃ A.

203—8. κρητῆρα, see App. A. 8 (1). — οἶνον ἐν ἀμφ., see on 163—5. — ἀκηράσιον, a bye-form of ἀκήρατος here only in H., but Hy. Merc. 72 has λειμῶνας ἀκηράσιους, as meaning "unhurt by scythe"; here "pure", i. e. from inferior admixture, but not, like ἀκρητος, connected with κεράννυμι, β. 341. — δμῶων ... ἀμφιπόλων, see App. A. 7 (1) (4). — μί' οἴῃ, such a family secret, similarly guarded, was the structure of Odysseus' bedstead, ψ. 226—7, of which Penelope says, εὐνῆς ἡμετέρης, ἣν οὐ βροτὸς ἄλλος ὁπῶπειν, ἀλλ' οἶοι σὺ τ' ἐγώ τε καὶ ἀμφίπολος μία μούνη. The phrase γυνὰ ταμία occurs Alcman, *Fragm.* 31 (Bergk, 844). A similar post was that of Eurykleia in β. 345.

209. ἀνὰ denotes, as our Engl. "to", not mere affusion, but proportion, "he would fill and pour one cup of wine (i. e. would pour one cup full) to twenty measures of water"; so ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, Xen. *Anab.* IV. 6, 4, and so ἀνὰ δηνάριον ἔλαβον, i. e. ἀν' ἄνδρα, St. Matt. XX. 16. The allowance of water seems enormous, even if we suppose the δέπας to contain a μέτρον of wine, and must be viewed as a huge exaggeration, indicating, however, the wine's strength with a view to its subsequent effect (362 *inf.*) on the Cyclops. Voss, cited by Ni., quotes Hippocrates *περὶ νόσων* 3. that old Thasian wine, diluted

with 25 times of water, was a cooling draught for the sick; but this is so exceptional as to prove the general practice different. Pliny XIV. 6 says a consular man testified to Maronian, i. e. Ismarian, wine having been mixed in his presence with 8 of water, for drinking. Various proportions of wine to water occur. Hesiod *Opp.* 596 gives one to three, τρεῖς ὕδατος προχέειν τὸ δὲ τέτρατον ἔμεν οἶνον; Aristoph. *Equit.* 1187 two to three, ἔχε καὶ πειὲν κεκραμένον τρία καὶ δύο; Alcæus *Fragm.* 41 (Bergk, 945), once to two ἔγχεε κίρνας ἓνα καὶ δύο; Anacreon *Fragm.* 64 (Bergk, 1026—7) the same proportion, ὅπως ἄνυστιν προπίω, τὰ μὲν δέκ' ἐγγέας ὕδατος τὰ πέντε δ' οἶνον κνᾶθους; half and half, κύλικος, ἔσον ἴσῳ κεκραμένης, is also mentioned by Aristoph., *Plut.* 1132. In mixing, Xenophanes 4 (Bergk, 479), bids pour in not the wine first, but the water, οὐδέ κεν ἐν κύλικι πρότερον κερᾶσειε τις οἶνον ἐγγέας, ἀλλ' ὕδωρ καὶ καθύπερθε μέθῃ. Athenæus, XI. 782, has several other citations to the same effect.

210—15. χεῦ', aor. for imperf. (not used in act. of this vb. by H.), follows optat. to express indefinite frequency; see App. A. 9 (20). A pause after the first half-foot is rare, but γ. 361, 366, 367, are instances. — ὁδμῇ, comp. Alcman *Fragm.* 117 (Bergk, 864), οἶνον . . . ἀνθεος ὁσδοντ', and Xenophan. *Eleg.*

θεσπεσίη· τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ᾔεν.  
 τοῦ φέρον ἐμπλήσας ἀσκὸν<sup>a</sup> μέγαν· ἐν δὲ καὶ ἥια<sup>b</sup>  
 κωρύκω<sup>c</sup>· αὐτίκα γάρ μοι οἶσατο<sup>d</sup> θυμὸς<sup>e</sup> ἀγῆνωρ  
 ἄνδρ' ἐπελεύσεσθαι, μεγάλην ἐπιειμένον<sup>f</sup> ἀλκήν,  
 215 ἄρριον, οὐ τε δίκας εὖ εἰδότα οὐ τε θέμιστας.<sup>g</sup>

καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδὲ μιν ἔνδον<sup>h</sup>  
 εὔρομεν, ἀλλ' ἐνόμειν<sup>i</sup> νομὸν κάτα πύονα<sup>k</sup> μῆλα.  
 ἐλθόντες δ' εἰς ἄντρον ἐθνεύμεσθα<sup>l</sup> ἕκαστα·  
 ταρσοὶ<sup>m</sup> μὲν τυρῶν βροῖθον, στείνοντο δὲ σηκοί<sup>n</sup>  
 220 ἄρων<sup>o</sup>· ἡδ' ἐρίφων, διακεκριμέναι δὲ ἕκασται  
 ἔρχατο<sup>p</sup> χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,  
 χωρὶς δ' αὐθ' ἔρσαι<sup>q</sup>· νῶον<sup>r</sup> δ' ὄρω ἄγγεα<sup>s</sup> πάντα,

a ζ. 78 mar.  
 b β. 289 mar.  
 c ε. 267.  
 d δ. 658.  
 e ε. 267.  
 f 514, H. 164, O 262, Σ. 157.  
 g ι. 112, π. 403.  
 h ε. 81.  
 i 336, κ. 85.  
 k 237 *total*, M. 319.  
 l ε. 75, 76, 9. 17.  
 m A. 377.  
 n 226—7, 319; cf. O. 131.  
 o q. 242, Ω. 262.  
 p ε. 73, P. 354, κ. 283, H. 481.  
 q cf. ν. 245.  
 r Φ. 197.  
 s 248, π. 13, B. 471

214. ἐπιφειμένον. 215. Φειδύτα. 218. Φέκαστα. 220. Φαρῶν Φέκασται.  
 221. Φέρχατο. 222. νῶφον.

211. οὐ τι β I. Vi. 50 et var. l. A., οὐ οἱ α K. ἥια mss. xii (γ) Eu. Fl. Ro. Apollon. Lex., ἥα vulg. 213. οἶσατο A. I. M. Vi. 5, 56 Eu. Fl., οἶσατο Vi. 133 t Schol. O. 610. 214. ἐπελεύσεσθαι γ. Stu.; ἐπιειμένον H. 216. δ' om. Vi. 133; τιν' ἔνδον var. l. h. 218. ἐθνεύμεθα α β H. Vi. 5. K. Eu. Hesych., ἐθνεύμεθ' I. Vi. 133. 219. βροῖθον A. M. Vi. 5, 50. 220. δ' ἕκασται Fl. 221. μέσασσαι Vi. 5. H. et sup. μεσήλιξ (mera glossa). 222. νῶον γ H. (ex νῶον emendatum vol. Porson, sed erravit) var. l. Vi. 133 et M., ita Aristar., h. Apoll. Lex. Hesych. Wo. et recentt., νῶον h. α β Vi. 5, 133 H. I. K., νῶον M. Vi. 50 A. var. l.; ὄρω I. A. var. l.

l. 5—6, ἄλλος δ' οἶνος ἐτοίμος ... ἄνθεος ὁσδόμενος; Aristoph. *Ran.* 1150, πίνεις οἶνον οὐκ ἄνθ' οσμίαν; Theocr. XIV. 15—6, ἀνῶξα δὲ βύβλινον αὐτοῖς εὐώδη; Hy. *Bacch.* 35—7, οἶνος ... ἡδύποτος κελαρύς· εὐώδης, ὡρνετο δ' ὁδμή ἀμβροσίη. — τότ' ἂν κ. τ. λ., this is said with a touch of quaint irony, and so 230 *inf.*; cf. α. 173 and note. — ἥια, see on ε. 266. — γάρ explains that the wine was chosen as of a strength to match the giant's own. — ἄνδρ' is object, not subj. of ἐπελεύσεσθαι: but the line is probably a later addition: as the Cyclops' strength (ἀλκήν) might be inferred from his size, but his character could not, and could not have formed part of the expectation of Odys. — δίκης εὖ εἰ., see on 189.

216—30. We reached his cavern — a vast dairy. He was out herding his cattle, save the kids and lambs, folded there. My comrades urged the opportunity of plunder and retreat; but I was bent on seeing him and on the chance of a gift.

218—30. ἐθνεύμεσθα denotes leisurely survey, as in ε. 75, η. 133. —

ταρσοί, reed or rush mats (σχοίνινα τεύχη, Eurip. *Cycl.* 208) are still common for cream-cheeses. "Dry", akin to τέρσσαι, *torreo*, seems the root of the meaning: Curtius I. 191, who cites Pollux, VII, 144, τρασιά, "τὸ ἐκκαλάμουν πλέγμα, ἐφ' οὗ φύχεται τὰ σῆκα"; see also Liddell and S. s. ν. τερσός. — σηκοί, the Schol. on Theocr. I. 9 explains that σηκίται ἄρνες were those shut up to be weaned (Ni.). — ἔρχατο, (Buttm. II. 126) *fero*-, as in "bul-wark"; but the *f* as in the latin *arceo arca* seems to have been lost very early in some familiar forms. So also in Φέρχος, as λίπε δ' ἔρκεά τε μέγαρόν τε, q. 604. If the perf. pass. at first was Φέφεργμαι, this would collapse into εἶργμαι, with pluperf. 3<sup>rd</sup> sing. εἶρητο and 3<sup>rd</sup> plur. Epic ἔρχατο. — μέτασσαι, since μετὰ is radically a form of μέσος, it matters little whether we take this from μετὰ, as περίσος fr. περι, or regard it as another form — perhaps a herdsman's corruption — of μέσας cf. O. 223. ἡ δ' ἐν μεσάτω ἔσκε. Theog. 998, μεσάτον ἡμᾶρ ἔχων, — ἔρσαι, cf. δροσοῖσι μαλερώων

a δ. 615.  
b 232.  
c 220.  
d 312, κ. 83, 390.  
e 470; cf. ε. 284.  
f δ. 511 mar.  
g X. 103, β. 74 mar.  
h γ. 490, ξ. 404, Σ. 387.  
i ε. 475, κ. 26, A. 330.  
k 466.  
l φ. 176, π. 2.  
m ξ. 446.  
n 225.  
o ε. 365 mar.  
p cf. E. 790.  
q γ. 312.

γανλοῖτε σκαφίδες τε, τετυγμένα,<sup>a</sup> τοῖς ἐνάμελγεν.  
ἐνθ' ἐμὲ μὲν πρώτισθ' ἔταροι λίσσοντ' ἐπέεσσιν,  
τυρῶν<sup>b</sup> αἰνυμένους ἰέναι πάλιν· ἀντὰρ ἔπειτα 225  
καρπαλίμως ἐπὶ νῆα θοὴν ἑρίφους<sup>c</sup> τε καὶ ἄρνας  
σηκῶν ἐξέλασαντας<sup>d</sup> ἐπιπλεῖν<sup>e</sup> ἀλμυρόν<sup>f</sup> ὕδωρ.  
ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' αὖ πολὺ κέρδιον<sup>g</sup> ἦεν.  
ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια<sup>h</sup> δοίη.  
οὐδ' <sup>i</sup> ἄρ' ἔμελλ' ἐτάροισι φανεῖς<sup>k</sup> ἐρατεινὸς ἔσσεσθαι. 230  
ἐνθα δὲ πῦρ<sup>l</sup> κείαντες ἐθύσαμεν,<sup>m</sup> ἣ δὲ καὶ αὐτοὶ  
τυρῶν<sup>n</sup> αἰνύμενοι φάγομεν, μένομεν τέ μιν ἔνδον  
ἡμενοι, εἰς<sup>o</sup> ἐπῆλθε νέμων· φέρε δ' ὄβριμον<sup>p</sup> ἄχθος<sup>q</sup>

224. ἔπέεσσιν. 226. ἑρίφους καὶ φάρνας. 229. ἴδοιμι. 231. κέεφαντες.

223. τετυγμένα I.; τοῖσιν ἔμελγεν Vr. 225. αἰνυμένους cum var. l. ἀχθομέ-  
ρους Eu., αἰνομ. St. 226 om. γ Stu. 227. ἐξέλασαντες Vi. 5. 228. φέρε-  
τερον ηεν Vi. 5, φέλτερον Vi. 56; εἰεν β I. 229. δοίη A. 231. κήαντες  
H. (sed i post. add.) M., κείαντες mss. xiii (α β γ) "ita meliores" Eu. Fl. Wo.  
Ox., κήαντες Bek. Di. Fa.; ἐμεύαμεν α in mar. Fl. Ba. et var. l. St., ἐθύσα-  
μεν H. α β γ h. t. Eu. Ro. Bas. St. Ox. Wo. et recentt. 233. εἰως Fl., ἔως  
Vi. omn. A. I. K. α β γ Eu. Ro. et edd. Wo., εἰος Bek. Di.; ἐπῆλθεν ἐπ'  
ὤμων φέρε δ' γ, ἐπῆλθε Vi. 50 A. ex em.; ὄβριμον β H. Vi. mss. ix, ὄμβρ.  
α Vi. iii. Stu.

λεόντων, Aeschyl. Agam. 141. — γαν-  
λοῖ, distinguish γανλός, as meaning  
dairy-pan, from γαῦλος a barge, (our  
Engl. "yaw") Eust. Scholl. — τε-  
τυγμένα, see on ἔταμεν, 320. — αἰ-  
νυμένους, accus., because ἐμὲ of the  
previous line is included in the plural  
subject; so ἐξέλασαντας *mox inf.* —  
πολὺ κέρδιον κ. τ. λ., the words  
convey suppressed bitterness of regret  
for comrades lost through his rash  
venturesomeness. — οὐδ' . . . ἐρα-  
τεινός, see on 211 and on η. 18.

231—43. We partook of his cheeses;  
soon he returned laden with wood and  
driving his flocks: having housed them  
in the cave he blocked the entry by  
a massive crag.

231. κείαντες, this verb seems to  
have had originally the stem forms  
κεf- καf-. The f in conjunction with  
ε or α may appear 1. as ι, e. g. κλει-ω  
κλει-ω καί-ω (whence the Attic αἶω  
imperf. ἐκαῶν and similarly κλαῶ),  
2. as ν, κλαύσομαι, καύσω, χεω χεύσω;  
3. may cause ε or α simply to be long,  
when the former would be sounded as  
η; thus we have κλη-ις = κλεις. In

the earliest written Greek ε would  
appear as εε (see many inscriptions)  
which in later writing might go, as in  
contracted verbs, into ει, or might  
take its natural equivalent η. Thus  
we have βεῖω στεῖω as well as βῆω  
στήω: and similarly we have numerous  
forms from καίω which fluctuate be-  
tween η and ει, e. g. κείων and κῆον  
φ. 176, κείαντο and κήαντο I. 88, and  
the forms here κείαντες κήαντες. In a  
later stage the f as it were evaporated,  
leaving no perceptible compensation,  
in such forms as ἐκάην, ἐκλαε Theocr.  
XIV. 32, and κλεις. — ἐθύσαμεν,  
i. e. by casting morsels into the fire  
before eating, these are called ἄργματα  
(akin to ἀρχας ἀπαρχας, the regular  
word) in the rustic ritual of Eumæus  
the swineherd (mar.); see farther on  
275 *inf.* — τυρῶν, gen. partitive.

232—5. μιν, the monster whom we  
had seen asleep. — νέμων, equiva-  
lent to "with his flocks"; cf. 336 μῆλα  
νομεύων. — φέρε κ. τ. λ., a spec-  
imen of the way in which the Cyclops,  
apart from human aid, supplies him-  
self with a prime necessary of life,



ύλης ἀζαλέης,<sup>a</sup> ἵνα οἱ ποτιδόρπιον<sup>b</sup> εἴη.

- 235 ἔκτοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν<sup>c</sup> ἔθηκεν·  
 ἡμεῖς δὲ δείσαντες<sup>d</sup> ἀπεσύμεθ' ἐς μυχόν<sup>e</sup> ἄντρου.  
 αὐτὰρ ὃ γ' εἰς εὐρύ<sup>f</sup> σπέος ἤλασε πίονα<sup>g</sup> μῆλα  
 πάντα<sup>h</sup> μάλ', ὅσσ' ἤμελγε, τὰ δ' ἄρσενά λείπε θυρῶφιν,  
 ἀρνεῖός τε τράγους τε, βαθείης<sup>i</sup> ἔκτοθεν<sup>k</sup> αὐλῆς.  
 240 αὐτὰρ<sup>l</sup> ἔπειτ' ἐπέθηκε<sup>m</sup> θυρεὸν<sup>n</sup> μέγαν ὑψός<sup>o</sup> ἀείρας  
 ὄβριμον· οὐκ ἂν τὸν γε δύω καὶ εἰκοσ' ἄμαξαι<sup>p</sup>  
 ἐσθλαί, τετράκνηλοι,<sup>q</sup> ἀπ' ὀυδῆος ὀχλίσσειαν<sup>r</sup>.

a H. 239, A. 494.  
 b 249; cf. δ. 194.  
 c K. 185, Φ. 313.  
 d 396.  
 e v. 363, ω. 6, z. 226.  
 f 337, z. 77, N. 32.  
 g A. 279, 217 mar.  
 h 338, π. 286.  
 i E. 142.  
 k δ. 678, η. 112.  
 l 340.  
 m v. 370; cf. ψ. 194.  
 n 313, 340.  
 o K. 465, 505, R. 325.  
 p z. 103, Ω. 266.  
 q Ω. 324; cf. δ. 131.  
 r M. 448, ψ. 188, Ω. 567.

234. Φοι. 239. Φαρνεῖους. 241. Φείκοσ'.

234. εἴη A. 235. ἔκτοσθε β Eu., ἔκτοσθεν H. α γ Fl. v. St. Ba. Ox., ἔκτοσθε Vi. 56, 133 K.; ὀρυμαδὸν H. α β I. Stu. Vi. 50. 238. θυρῶφι mss. ix, θυρῶφι Eu. 239. ἔκτοσθεν I. K. M. Vr. Vi. 50 γ Eu. Fl. edd. vett., ἔκτοσθεν St. ἔκτοσθεν Bek. Rumpf. 240. θυρεὸν α (in mar. θυραιον α man. ii.). 241. ὄβριμον Vi. 5, 56, ὄβρ. mss. xv (α β); ἄμαξαι H. α A. Vi. 50, 133 Eu. Fl. Ro. Bas. St. Ba., ἄμαξαι β Ern. Wo. Ox. et rec. 242. τς ante ἀπ' .; τεσσαράκνηλοι collato Φ. 705 Ba., τετταράκ. Fa.; ὀχλήσειαν A. K. Bek., ὀχλῖς. Vi. iii Stu. Eu.

fuel; cf. Eurip. *Cycl.* 383—4, κορμοὺς πλατείας ἐσχάρας βαλὼν ἐπι, τριστῶν ἀμαξῶν ὡς ἀγῶγιμον βάρος. — **ποτιδόρπιον**, only found here and mar. — a similar passage. We have, however, (mar.) μεταδόρπιος; and Nic. cites among many other similar Homeric compounds; μεταδήμιος θ. 293, ὑποχείριος ο. 448, also ὕδωρ ποτιδόρπιον and ἐπιδόρπιον from Apoll. Rhod. I. 1208, Theoc. XIII. 36. — **ὀρυμαγδὸν** expresses the noise made by the wood flung down: Simonid. *Fragm.* Bergk, p. 1137, uses it the roar of the sea.

238—42. ἄρσενά λείπε θ., the next day many of the male cattle were inside, 338, 425 foll. — **αὐλῆς**, seems here to mean the actual cavern: βαθείης ἔκτ. αὐλ. explains the previous θυρῶφιν. — **θυρεὸν** (read as dissyll.) in later Greek meant a shield, τὸν θυρεὸν τῆς πίστεως Ephes. VI. 16. — **ἄμαξαι**, Hes. *Opp.* 692—3 speaks of overloading a waggon (ὑπέρβιον ἄχθος ἀείρας) till the axle breaks, evidently implying their use in transporting heavy weights. The ἄμαξα was probably a low slab of boards with four small wheels under it. Such might be actually used in conveying mega-

lithic blocks, and in M. 448 the ἄμαξα so appears. Similar contrivances (chiefly, however, rollers), are represented in the transport of the huge statues of Egyptian and Assyrian art, on the monuments themselves. — **ὀχλίσσειαν**, the mss. here and mar. vary between ὀχλίσσειαν (or σσ) and ὀχλήσειαν, with a preponderance in favour of the former. We have, however, Φ. 261, τοῦ (ὑδατος) μὲν τε προορρέοντος ὑπὸ ψηφίδες ἀπασαὶ ὀχλεῦνται, which favours a verb ὀχλέω distinct fr. ὀχλίζω; as we have καθῆμαι (ξω) and καθίζω. The verb μετοκλάζω in N. 281 has no connexion with this. ὀχλίζω seems to mean "to set in motion", and is by Curtius I. 169 connected with ὄχος ὀχέομαι, the Latin. *vehō*, and German *wagen*, our "waggon"; in which case it must at one time have had the *f*, which is shown by the compound μετοχλίζω (mar.) to be lost in Homer's use. Mr. Paley on M. 448 says, reading ὀχλήσειαν, "could move with levers": so Liddell and S., connecting it with μόχλος; also the Schol. Ambr. here explains θυρεὸν by μοχλόλιθον. If μόχλος be = ὄχλος, it is another example of the class of words given Buttm. *Lexil*

|                                          |                                                                                             |
|------------------------------------------|---------------------------------------------------------------------------------------------|
| a κ. 88, v. 196, O.<br>273, 619, II. 35. | τόσσην ἡλίβατον <sup>a</sup> πέτρην ἐπέθηκε <sup>b</sup> θύρῃσιν.                           |
| b 240 mar.<br>c 341—2.                   | ἐξόμενος <sup>c</sup> δ' ἤμελγεν ὄζς καὶ μηκάδας <sup>d</sup> αἶγας,                        |
| d 124 mar.                               | πάντα <sup>e</sup> κατὰ <sup>f</sup> μοῖραν, καὶ ὑπ' ἔμβρουον <sup>g</sup> ἦγεν ἐκάστη. 245 |
| e δ. 783 mar.                            | αὐτίκα δ' ἤμισυ μὲν θρέψας <sup>h</sup> λευκοῖσι γάλακτος,                                  |
| f η. 227 mar.                            | πλεκτοῖς <sup>k</sup> ἐν ταλάροισιν ἀμνησάμενος <sup>l</sup> κατέθηκεν.                     |
| g 309, 342.                              | ἤμισυ δ' αὐτ' ἔστρησεν ἐν ἄγρεσιν, ὄφρα οἱ εἴη                                              |
| h E. 903, ψ. 237,<br>ξ. 477.             | πίνειν αἰνυμένῳ, καὶ οἱ ποτιδόρπιον <sup>m</sup> εἴη.                                       |
| i A. 434, E. 902.                        | αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος <sup>n</sup> τὰ ἄ' ἔργα, 250                               |
| k Z. 568.                                | καὶ τότε πῦρ <sup>o</sup> ἀνέκαιε καὶ εἰσίδεν, εἶρετο δ' ἡμέας                              |
| l 135 mar., ε. 482.                      | “ὦ <sup>p</sup> ξεινοί, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρα κέλευθα;                              |
| m 234.                                   | ἦ τι κατὰ προῆξιν, ἦ μαφιδίως ἀλάλησθε,                                                     |
| n 310, 343, I. 348.                      | οἷά τε ληιστῆρες, ὑπεῖρ ἄλα, τοί τ' ἀλῶνται                                                 |
| o η. 13 mar.                             |                                                                                             |
| p γ. 71—4 mar.                           |                                                                                             |

244. ὄφρις. 245. Φεκάστη. 248 249. Φοι. 250. Φά Φέργα. 251. εἰσίδεν, ἀνέκα<sup>f</sup>φε. 254. ληφιστῆρες.

243. ἡλίβατον I.; θύρηφι var. l. H. Vi. 5, —φιν K., —ῃσιν . 245. ἔμβρουον K. M. Vi. om., ὑπέμβριον H. sic 309, 342 inf.; ἦγεν Vi. 5. 246. δὴ Fl.; θρέξας A. K. Vi. 5, 56; πλεκτοῖσι Apoll. Lex.; πονησάμενος (cf. 250) γ<sup>ai</sup> Stu. Amb. 3 et var. l. α. 249. δαίνυμένῳ γ<sup>ai</sup> Stu. Fl. Ro., δαίνυμενῳ K.; ποτιδόρπιον K. M. Stu.; εἴη A. 251. πυρὰν ἔκρη Vr.; ἦρετο G. I. M. 253—5. †\* Aristoph. sed ad γ. 72—4 recepit, ubi in nostr. ed. ante “improbabat” exciderat “non”, Aristar. \* (tanquam hic magis proprios), h. m. q. r. Eu. [ ] Bek. 253. ἦ I. K. Vi. iii; καταπροῆξιν Vi. 5; ἀλάλασθε Vi. 50. 254. ἄλα μηχανῶνται var. l. h. p.

87, 4. *Mars mas*, ἄρης ἄρῃην, μάλη μασχάλη, ala axilla, etc.

243. ἡλίβατον, always (save in a doubtful passage of Hy. Ven. 258) an epith. of πέτρῃ, which is properly, as Buttm. *Lexil.* 61, p. 332, remarks, a “fixed rock”, i. e. earth-fast. Such, we may suppose this to have been, till broken off or torn up by the Cyclops, even as the rock which he afterwards flings 486 is such a πέτρῃ. Buttm. prefers to regard it as an abridgment of ἡλιτόβατος, as given by the Schol. Ambr. here, ποιούσαν τινα ἀλιταίνειν τῆς βάσεως (comp. ἡλιτό-μηνος ἡλιτό-εργος) “expressing the facility of making a false step”, and thus in effect = ἄβατος or δσβατος. Doederl. 2452, cites fr. Hesych. ἄλιψ = πέτρα, to which λέπας lapis is probably near akin. This origin yields a sense “craggy”, which seems to suit the pres. passage better.

244—57. The Cyclops proceeded to milk his cattle, and make his cheese. He then lit a fire and saw us. He demanded, who we were and whence, while our hearts quailed at his voice and form.

245—51. ἔμβρουον, properly the *fetus* before birth, and so used in later Greek, for which H. has βρέφος, Ψ. 266. — For ὑφ' . . . ἦγεν cf. Theocr. IX. 3, μόσχως βωσὶν ὑφ' ἐντος, and XXV. 104, τέκνα φίλαις ὑπὸ μητρῶσιν ἔει. — θρέψας, cf. Theocr. XXV. 106, τρέφε πτόνα τυρόν. — ταλάροισιν, ταλάω to “bear, support weight”; used (mar.) for the baskets of the grape-gatherers; cf. ταλάρως τε πλέκοις, and τὸ δ' ἐς ταλάρως ἀποθῶμαι, Theocr. XI. 73, VIII. 70. — ποτιδ., see on 234. — σπεῦσε π., the phrase means “had dispatched”, the eager haste wh. gets through work is expressed by σπ.; so often in Hes. Opp. — εἰσίδεν, i. e. into the μυχὸς into which the men had retreated, 236.

251. πῦρ. It seems the fire previously kindled had gone out. How then, if the entry was blocked, could he see to do his dairy work *before* lighting the fire? Perhaps the cavern may have had rifts, or have been partially open above, admitting some daylight. Thus they seem to know when it is dawn, 307 inf.

252—8. See the notes on γ. 71—4.

- 255 ψυχὰς παρθέμενοι,<sup>a</sup> κακὸν ἄλλοδαποῖσι φέροντες;''  
ὥς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη<sup>b</sup> φίλον ἦτορ,  
δαισάντων<sup>c</sup> φθογγον τε βαρὺν αὐτόν τε πέλωρον.<sup>d</sup>  
ἀλλὰ<sup>e</sup> καὶ ὧς μιν ἔπεσσιν<sup>f</sup> ἀμειβόμενος προσέειπον  
"ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες<sup>g</sup> Ἀχαιοὶ  
260 παντοίοις<sup>h</sup> ἀνέμοισιν ὑπὲρ μέγα<sup>i</sup> λαῖτμα θαλάσσης,  
οἴκαδε<sup>j</sup> ἰέμενοι, ἄλλην ὁδὸν,<sup>k</sup> ἄλλα κέλευθα  
ἦλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.<sup>l</sup>  
λαοί<sup>m</sup> δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ'<sup>n</sup> εἶναι,  
τοῦ δὴ νῦν γε μέγιστον ὑπουργάνιον<sup>o</sup> κλέος ἐστίν·  
265 τόσσην γὰρ διέπερσε<sup>p</sup> πόλιν καὶ ἀπώλεσε<sup>q</sup> λαοὺς  
πολλοὺς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα<sup>r</sup>  
ἰκόμεθ', εἴ τι πόροις ξεινήιον,<sup>s</sup> ἥ<sup>t</sup> καὶ ἄλλως  
δοίης δωτίνην, ἥ<sup>t</sup> τε ξείνων θέμις<sup>u</sup> ἐστίν.  
ἀλλ' ἂν αἰδοῖο,<sup>w</sup> φέριστε, θεοῦς· ἰκέται<sup>x</sup> δέ τοί εἰμεν.  
270 Ζεὺς δ' ἐπιτιμήτω<sup>y</sup> ἱκετῶν<sup>z</sup> τε ξείνων τε  
ξείνιος,<sup>z</sup> ὃς ξεινοῖσιν<sup>aa</sup> ἄμ' <sup>bb</sup> αἰδοίοισιν ὀπηδεῖ."

a β. 237.  
b δ. 481 mar.  
c cf. ζ. 155—7, ι.  
458—9.  
d 190 mar.  
e δ. 484, θ. 184  
mar.  
f δ. 706, ε. 96.  
g μ. 285.  
h ε. 293 mar.  
i ε. 174 mar.  
j γ. 160 mar.  
k γ. 316, ο. 13.  
l cf. α. 234.  
m Γ. 186.  
n α. 187 mar.  
o K 212; cf. ι. 20,  
θ. 74.  
p γ. 130 mar.  
q γ. 60 mar.  
r γ. 92 mar.  
s δ. 600, β. 74 mar.  
t ω. 286, Δ. 779.  
u γ. 45 mar.; cf. ζ.  
56.  
v Ω. 503.  
w Ω. 503, I. 508.  
x ε. 450, π. 67; cf.  
θ. 544, I. 640.  
y τ. 134.  
z ζ. 284, 389.  
aa ζ. 57.  
bb η. 181.

258. *Ἡ ἐπέεσσιν προσέειπον.*261. *Φοίκαδε.*

256. ἡμῶν K. γ Stū.; κατακλάσθη Ald. (2) (3). 258. προσέειπα G. 259.  
ἀποπλαχθ. α β γ, cf. ad 81. 261. ἰέμενοι A. Vi. iii. νισσόμενοι I. 262. μη-  
τίσασθαι H. v α β Vi. 5 Fl. var. I. St. Wo. et rec., μητιάσθαι Ro. Bas. St.  
Ba. Ern. Ox. utrumq. Eu.; ἤθελε καὶ θεοὶ ἄλλοι A. Vr. 264. γε om. H. α.  
τε Eu.; ἔπουργάνιον Vr. 265. δὴ ἔπερσε H. 266. αὖ om. τε H.; γούναθ'  
(per elis. hyperm.) K. et ex em. H. Ald. i. 267. ἰκόμεθα A. a man. i.  
268. δώης α β γ A. I. M. Vi. 5, 133 Vr. Stū. Fl. Bas., δφής H. K. Vi. 56 Eu.  
Ro. St. Ba. Ern. Ox., δοίης Wo. et rec.; ἥ τε Schol. O. 365 var. I. St., ἥ τε  
K., ἥτε A. Vi. 50. 133; ξείνω γ. 269. αἰδοῖο γ Vi. iii I. K. St. Vr., αἰδείο  
α, αἰδοῖο Eu. et pler. edd. vett., αἰδεῖο H., αἰδεῖο Fl. Ox. Wo. et rec.; τοι  
εὐχόμεθ' εἶναι Vi. 133 et φέριστε eraso Vi. 5, τοι εἰμὲν β, εἰμεν α γ Vi. 50  
H., ἐσμὲν Vi. 56. 271. ὃς δ' ἰκέτησιν Vr. (cf. η. 181) A. cum var. I. ξεινοῖ-  
σιν. 272. αὐτὶς γ Vi. iii K. Stū. Fl. Ro. Bas., αὐτὶς Vi. 50, αὐτὶν Eu. Wo.  
et rec., αὐτὶς ἢ αὐτὶν M.

For *προῆξιν*, cf. Hy. *Apoll. Py.* 219, οἱ μὲν ἐπὶ προῆξιν καὶ χρήματα ... ἔπλεον; for *ψυχὰς παρθ.*, cf. Tyrt. XII. 18 (Bergk, p. 402), *ψυχὰν καὶ θυμὸν τλήμονα παρθέμενος*. — *δαισάντων*, see note on ζ. 155—7 σφισι — *λευσσόντων* a similar anacoluth. to this. — *πέλωρον*, see on 187 sup.

259—71. We told our tale as Achæans of Agamemnon's host, who, returning from Troy, had lost our course by stress of weather. We implored the favour due to the stranger and the suppliant in the name of Zeus their avenger.

266—71. *γούνα*, two mss. read here *γούναθ'* by hypermetrical elision. — *ξεινήιον ... δωτίνην*, the distinction between these appears, to be a supply of present wants (*ξείν.*), cf. δ. 33 *ξείνῃα πολλὰ φάγοντε*, and a gift to carry away (*δωτ.*) perhaps in the form of a *κειμήλιον*, δ. 600. Still, in θ. 389, *ξείν.* is used of such a present. — *αἰδοῖο*, the balance of mss. favours this form. — *ἐπιτιμήτωρ*, see notes on δ. 33—4 (end), ζ. 207—8, θ. 207, and cf. Æschyl. *Prom. V.* 77, ὡς οὐ-  
*πιτιμητῆς γε τῶν ἔργων βαρὺς*.



a 287, 368.  
 b 368, T. 229.  
 c J. 371, v. 237.  
 d ε. 171 mar.  
 e ζ. 324 mar.  
 f 9. 281 mar.  
 g ε 170, χ. 289; cf.  
 I. 135.  
 h E. 444.  
 i F. 464.  
 k 9. 204 mar.

ὡς<sup>a</sup> ἐφάρμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλέε<sup>b</sup> θυμῷ  
 “νήπιός<sup>c</sup> εἰς, ᾧ ξεῖν<sup>d</sup>, ἣ τηλόθεν εἰλήλουθας,  
 ὅς<sup>d</sup> με θεοὺς κέλειαι ἣ δειδόμεν ἣ ἀλέασθαι.  
 οὐ γὰρ Κύκλωπες Διὸς<sup>e</sup> αἰγίοχου ἀλέγουσιν,  
 οὐδὲ<sup>f</sup> τιθεὺν μακάρων· ἐπεὶ ἦς<sup>g</sup> πολὺ φέρετροί εἰμεν.  
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος<sup>h</sup> πεφιδοίμην<sup>i</sup>  
 οὐ<sup>j</sup> τε σεῦ οὐ<sup>j</sup> θ' ἐτάρων, εἰ μὴ θυμός<sup>k</sup> με κελεύει.

275

273. εἰς α β Vi. iii A. I. K. Eu., εἰ Vi. 50, ἦς γ G., ἦ pro ἦ Vi. 50, 56 I., ἦ h.  
 274. δειδόμεν H. Fl. St. et edd. post. Ba., δειδέμεν Ald. Ro. Bas. et var. l.  
 St. 275. αἰγίοχοιο γ Vi. 5 A. a man. 1. K. M. Stu. Apoll. Lex., αἰγίοχοιο  
 Vi 50. 276. φέτεροι Vi. 56; εἰμεν γ, cf. 269. 277. ἄχθος et ἔχθος<sup>ov</sup> h.  
 ἄχθος A. a man. 1. Vr.; ἔχθος Vi. 133; ἀλευόμενος Vi. 5, 56. 278. σοῦ M.;  
 ἐτέρων Eu.; μοι θυμός γε Vi. 56, με ex em. H., με h.; κελεύει Bek. Di.; -ει  
 Eu. edd. rell.

272—86. The Cyclops, deriding the gods and defying their wrath, tries to draw from me the whereabouts of my ship. I answer him with ready guile, that it had been wrecked on the coast, and that we alone survived.

274—80. ἀλέασθαι, Buttm. Irreg. V. s. v. καίω note § says, “some verbs form their aor. 1 in α instead of σα. In the common language there are only three ἔχεα (Ep. ἔχνα) εἶπα ἤνεγκα. The poets have also ἔκηα and ἔσσενα. As these aorists go over into the middle voice also (ἔχεάμην, ἔσσεύατο etc.), the Epic forms ἀλέασθαι, ἀλευάσθαι, δατέασθαι, may be considered as belonging to the same”. — οὐ γὰρ, the sentiment of Polyphemus is that of bold and brutal defiance, such as would shock the poet's hearers and outrage pious men in every age. It is specially forcible when considered as narrated at Alcinoüs' table, where the narrator was the honoured guest of the hour with every considerate privilege which could be bestowed on his situation. It contrasts, moreover, especially with the pious act of 231, performed under circumstances which might have led some to forget the gods. Odys. and his crew practise religious duties, the suitors (γ. 340 note) omit them, the Cyclops defies Zeus in express words. He acknowledges Poseidon's power indeed, 520 *inf.*, but rather as his own father than as a deity. The other Cyclopes acknowledge

Zeus as able at any rate to plague them; in this respect therefore Polyphemus appears to “out-herod” them all. Similarly in Eurip. *Cycl.* (which should be compared with this book throughout) we read, 320—1,

Ζητὸς δ' ἐγὼ κεραννὸν οὐ φρίσσω,  
 οὐδ' οἶδ' ὅ τι Ζεύς ἐστ' ἐμοῦ κρείσ-  
 σων θεός.

But there the allusions soon after, 345—6, to the Greek sanctity of the household fire are unnatural in the Cyclops' mouth, and show the rhetorical conception of a later age,

ἀλλ' ἔρπετ' εἶσω, τῷ κατ' αὐλῖον  
 θεῷ.

Ἦν' ἀμφὶ βωμὸν στάντες εὐωχῆτέ με. Another fiction which should be compared with the present book is that of *Sinbad the Sailor* in the Arabian Nights. His encounter with the black cannibal giant, and his mode of dealing with him, reflect the Odyssean adventure very closely, and show a point of contact between very different schools of myth.

277—86. ἀλευάμενος, see on 274—80. — κελεύει, the balance of mss. seems to be against the indic. κελεύει, also read here (see mid. mar.), and which might stand (see App. A. 9 (7)), as meaning to imply the fact that “my mind *does* prompt me:” which would then be a crafty insinuation of the Cyclops, to induce Odys. to answer his next question, as if by way of

- ἀλλά μοι εἴφ',<sup>a</sup> ὅπῃ ἔσχαες<sup>b</sup> ἰὼν εὐεργέα<sup>c</sup> νῆα·  
 280 ἣ πονεῖ ἐπ' ἐσχατιῆς,<sup>d</sup> ἣ καὶ σχεδὸν, ὄφρα<sup>e</sup> δαείω."  
 ὧς φάτο πειράζων,<sup>f</sup> ἐμὲ δ' οὐ λάθην εἰδότα<sup>g</sup> πολλὰ·  
 ἀλλὰ μιν ἄψορον<sup>h</sup> προσέφη δολίοις ἐπέεσσιν·  
 “νέα μὲν μοι κατέαξε<sup>i</sup> Ποσειδάων<sup>k</sup> ἐνοσίχθων,  
 πρὸς πέτροισι<sup>l</sup> βαλὼν, ὑμῆς ἐπὶ πείρασι<sup>m</sup> γαίης,  
 285 ἄκρη<sup>n</sup> προσπελάσας· ἄνεμος δ' ἐκ<sup>o</sup> πόντου ἔνεικεν·  
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον<sup>p</sup> αἰπὺν ὄλεθρον.”  
 ὧς<sup>q</sup> ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεὲς θυμῷ·  
 ἀλλ' ὃ γ' ἀναΐξας<sup>r</sup> ἐτάροις ἐπὶ χεῖρας<sup>s</sup> ἵαλλεν·  
 σὺν δὲ δῶμα μάρψας,<sup>t</sup> ὧς τε σκύλακας,<sup>u</sup> ποτὶ γαίῃ  
 290 κόπτ'· ἐκ δ' ἐγκέφαλος<sup>v</sup> χαμάδις<sup>w</sup> ῥέε δεῦ<sup>x</sup> δὲ γαῖαν.

a π. 131.  
 b γ. 182 mar., x. 91.  
 c γ. 567 mar.  
 d 182 mar.  
 e K. 425, II. 423, Φ 61.  
 f π. 319.  
 g β. 16 mar.  
 h 501, x. 558, Δ. 152.  
 i x. 539, N. 257.  
 k α. 74 mar.  
 l η. 279, u. 71.  
 m δ. 563, x. 200, 301.  
 n u. 11.  
 o 486.  
 p u. 446, 216, Z. 57.  
 q 272 mar.  
 r v. 197, φ. 119.  
 s x. 376, α. 149 mar.  
 t 311, 344, x. 116.  
 u u. 86, v. 14.  
 v 458, v. 395, Γ. 300.  
 w P. 438, Ψ. 220.  
 x P. 361.

279. *Feiφ'* non patitur μοι, fortasse leg. ἀλλ' ἄγε *Feiφ'*, εὐεργέα. 281. *Fei-*  
*δότα.* 282. *δολίοις* *Feπεεσσιν.* 283. *κατέφαξε.*

279. *εἴφ'* Vi. iii G. 280. *ἣ* I. Vi. 5, *ἐπ'* om. Ro. Bas. 281. *λάθετ'* K.

283. *νέα* Eu. ita Arist., h., *νε(α) β*, *νέα α*, *νῆα γ* H. K. M. Vi. omn. A. ex em.

284. *ἡμάς δ'* Vi. 56; *πείρατα* A. Vr. Vi. 50, var. l. -σι A. 285. *ἄκρητος πε-*

*λάσας* Vi. 56. 286. *τοῖς δέ θ'* M. Vi. 5, 56, *τοῖςδεθ'* Vi. 133, *τοῖςδεσ'* I.

Vi. 56. 288. *ἀλλ' ἄρ'* A; *ἐπι* Vi. 133; *χεῖρ'* Eu. sed postmodo *χεῖρας*.

289. om. K..

securing his mercy; and so the Scholl. take it: so also Werner, *de condit. enun. ap. Hom. formis*, I. p. 24, classing it with τ. 346—7, *εἰ μή τις γρη῏ς ἔσσι παλαίῃ*, . . . *τῇ δ' οὐκ ἂν φθο- νέοιμι x. τ. λ.* — *ἔσχαες*, for this with *νῆα* see on γ. 182. From this special sense the name *Ἐχένῃος*, q. 155, is probably derived. — *πειράζων*, his object of course being, to get more of the crew into his power. The ready artifice which baffles the enemy is characteristic of Odys. As the Cyclops was asleep when they first came within sight, 187, and as the ship was no doubt secreted from view before he woke, there was nothing suspicious in the reply. Virg. *Aen.* III. 616—81 should be read in connexion with the present passage.

287—306. The Cyclops dashed out the brains of two and devoured them, entrails, bones and all. After a draught

of milk he lay down to sleep. I thought to slay him, but held my hand, for we could not have removed the stone from the cave's mouth.

288—95. *ἀναΐξας*, the *resupinus* of Virg. *Aen.* III. 624 seems intended to express greater ease and so imply greater strength. That poet enhances the cannibal horrors which follow, by making the limbs drip blood and quiver beneath the teeth of the Cyclops — a specimen of the coarseness of Roman taste. The less polished state of the Homeric age is some extenuation of the more revolting features of the Homeric picture. In Eurip. the refinement of later Greek taste is shown by making the Cyclops *cook* his victims (243—7, 302, 343—4): here and in Virg. he eats them raw. — *ἐπὶ x. ἵαλλεν*, the common phrase for men at dinner etc., θ. 484, but used also of manual violence generally, Hy. *Bacch.* 23, *μηδ'*

a σ. 338, Ω. 409.  
 b β. 20 mar.  
 c ζ. 130 mar.  
 d 388, M. 169.  
 e μ. 363, Σ. 583.  
 f ς. 290.  
 g Γ. 318, H. 177, 412.  
 h Z. 257, Ω. 301.  
 i ξ. 83, χ. 413.  
 k 347, 374, A. 538.  
 l β. 305, η. 99.  
 m β. 341, ω. 73.  
 n Π. 485.  
 o I. 468.  
 p μ. 58.  
 q ε. 298 mar.  
 r τ. 392, X. 92, Ψ. 8.  
 s x. 126, 294, λ. 48, A. 190, Φ. 173.  
 t δ. 661 mar.  
 u χ. 83, A. 578.

τοὺς δὲ διὰ μελεῖσσι<sup>a</sup> ταμῶν ὠπλίσατο<sup>b</sup> δόρπον·  
 ἤσθιε δ', ὥς τε λέων<sup>c</sup> ὀρεσίτροφος, οὐδ' ἀπέλειπεν,<sup>d</sup>  
 ἔγκατά<sup>e</sup> τε σάρκας τε καὶ ὅστέα μυελόεντα.<sup>f</sup>  
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν<sup>g</sup> Διὶ<sup>h</sup> χεῖρας,  
 σχέτλια<sup>i</sup> ἔργ' ὀρόωντες· ἀμυχανίη δ' ἔχε θυμόν. 295  
 αὐτὰρ ἐπεὶ Κύνελωψ μεγάλην ἐμπλήσατο νηδὺν,  
 ἀνδρόμεα<sup>k</sup> κρεῖ' ἔδων<sup>l</sup> καὶ ἐπ' ἄκρητον<sup>m</sup> γάλα πίνων,  
 κεῖτ'<sup>n</sup> ἔντοσθ' ἄντροιο, ταυυσσάμενος<sup>o</sup> διὰ μήλων.  
 τὸν μὲν ἐγὼ βούλευσα<sup>p</sup> κατὰ μεγαλήτορα<sup>q</sup> θυμόν,  
 ἄσσον<sup>r</sup> ἰὼν, ξίφος<sup>s</sup> ὅξυ ἔρυσσάμενος παρὰ μηροῦ, 300  
 οὐτάμεναι πρὸς στῆθος, ὅθι φρένες<sup>t</sup> ἦπαρ<sup>u</sup> ἔχουσιν,

295. *Ἔργ'.*

291. διαμελεῖσσι γ Stu., διαμελ. mss. xii (β) Eu. Fl. Ro. Tzetz., διὰ μελ. α;

ὠπλίσατο Vi. 56. -ίσατο A. a man. i. ὠπλίσατο ex em. ὠπλισατο H., ὠπλίσατο Stu.; δόρπον γ. 292. ὥσπερ H. ex em. quasi λέων monosyll.; ἀπέληγε α sed -λειπε in mar., ἀπέλειπεν β Eu. 295. θυμῷ γ, θυμῷ H. a man. i. (num θυμοῦ voluit?). 296. ἐπλήσατο Vi. 5, 56 v Fl. et var. l. St., ἐμπλ. H. Eu. edd. rell. 297. ἐπάκρητον Vi. 5, 56. 300. περὶ μηροῦ Vi. 133. 301. ἦτορ var. l. G.

ἐπὶ χεῖρας ἰάλλετ ε. — ὥς τε λέων, the point of comparison appears defined by the sequel — the victims were completely devoured, and that raw. — ὅστέα, the Schol. Ven. A. on Ω. 793 prefers this accentuation to ὅσσεα. — Διὶ, as the avenger of outrages on hospitality 270—1. They hold up their hands in silence, as too deeply horror-stricken for speech.

296—7. μεγάλην ἐμπ. νη., the expression is nowhere else used of eating, and distinguishes the monster-glutton. So Milton uses "crop-full" of his drudging goblin referred to in the next note; cf. also Virg. *Geor.* III. 430—1, *atram Improbus ingluviem* . . . *explet.* — νηδὺν, also used of the maternal womb, Ω. 496, and of all the body below the waist, as opposed to στήρα N. 290; the entrails are perhaps intended by νηδυνία, P. 524. — ἀνδρόμεα, used (mar.) of a crowd of men, ἀνδρόμεον ὄμιλον, and having a more decidedly physical

sense than ἀνθρώπινα. — ἐπ' . . . πίνων, in tmesis, "drinking after"; or, as we say, "washing it down with"; cf. ὅταν τὸ ὕδωρ πνίγη, τί δεῖ ἐπιπίνειν; Arist. *Eth. Nicom.* VII. 2, 4. θύννεια . . . καταφαγὼν κατ' ἐπιπίνων ἄκρατον, Aristoph. *Eq.* 354.

298—306. κεῖτ' κ. τ. λ., the word expresses the involuntary dropping off of one overcome by gluttony, not, like λέκτο δ. 453, voluntary recumbence: ταυυσσ. διὰ μ. assists the notion of his vast size; — "he lay stretching (not among but) right through" the congregated flock. comp. Milton, *L' Allegro*, 110 foll.

Then lies him down the lubbar fiend;  
 And, stretch'd out all the chimney's length,  
 Basks at the fire his hairy strength,  
 And crop-full etc.

— φρένες, here in the primitive physical sense, the parts which shelter or contain the liver, (as in *Il.* 481 the heart) the inner walls of the thorax. D. G. Wolf *de reb. ex Hom. med.* p. 25 says, citing Eustath. on A. 478, the



χείρ<sup>a</sup> ἐπιμασσάμενος<sup>b</sup> ἕτερος δέ με θυμὸς ἔρυνεν.  
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ'<sup>c</sup> αἰπὺν<sup>d</sup> ὄλεθρον.  
 οὐ γάρ κεν δυνάμεσθα θυράων<sup>e</sup> ὑψηλῶν  
 305 χερσὶν ἀπώσασθαι<sup>f</sup> λίθον<sup>g</sup> ὄβριμον, ὃν προσέθηκεν.  
 ὥς τότε μὲν στενάχοντες ἐμείναμεν<sup>h</sup> ἡῶ δ' αὖτε.  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς,  
 καὶ τότε πῦρ<sup>i</sup> ἀνέκαιε καὶ ἤμελγε<sup>k</sup> κλυτὰ μῆλα,  
 πάντα<sup>l</sup> κατὰ μοῖραν, καὶ ὑπ' ἔμβρονον ἦκεν ἐκάστη.  
 310 αὐτὰρ<sup>m</sup> ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἄ ἔργα,  
 σὺν δ' ὃ γε δὴ αὖτε δύω μάρψας<sup>n</sup> ὠπλίσατο<sup>o</sup> δεῖ-  
 πνον.

δειπνήσας δ' ἄντρον ἐξήλασε<sup>p</sup> πίονα<sup>q</sup> μῆλα,  
 ῥηϊδίως ἀφελὼν θυρεὸν<sup>r</sup> μέγαν· αὐτὰρ ἔπειτα  
 ἄψ ἐπέθηχ', ὥς εἴ τε φαρέτρῃ πῶμ'<sup>s</sup> ἐπιθείη.

a τ. 480, 446, 441.  
 b τ. 468.  
 c cf. γ. 87.  
 d α. 11 mar.  
 e γ. 407 mar.  
 f Ω. 446.  
 g 240—1.  
 h 151—2 mar., β  
 1 mar.  
 i η. 13 mar.  
 k 238.  
 l 245 mar.  
 m 250 mar.  
 n 289 mar.  
 o β. 20 mar.  
 p 227.  
 q 217 mar.  
 r 240, 340.  
 s A. 116, γ. 443  
 mar.

309. Γεκάστη.

310. Fὰ Φέργα.

303. γάρ και. Vi. 5 Stu.

304. γάρ πω G. Vi. 5; δυνάμεθα Vi. 5 I. Eu.

305. ὄβριμον A. Vi. 50, 56; περ ἔθηκεν I., προσέθηκεν H. 306. ἡῶ Vi. 50, 56.  
 308. ἐνέκαιε Stu.; ἤμελγεν Vi. 50, 133, ἤμελξε Vi. 5, 56. 309 om. Vi. 50,  
 ὑπέμβρονον α β A. Vi. iii, ὑπ' ἔμβρονον γ. 311. δ' αὖτε A. K. Stu. Vr. Vi. iii;  
 ὠπλίσατο Vi. 56; δεῖπνον H. α Eu. St., δόρπον γ K. Stu. Fl. Ox. var. l. α  
 St., δαῖτα Vi. 5, 56. 313. e θυρὸν θυρεὸν inde θυραῖον α cf. ad 340, θυ-  
 ρεων γ. 314. ὥσεῖτε I. K. M. Vi. iii, ὥς εἴγε H. post ras.; φατέτρης M. A.  
 a man. pr.

κρεμιστῆρες τοῦ ἥπατος, muscles sus-  
 pending the liver, are intended, which  
 I much doubt. — ἐπιμασσόμενος,  
 “feeling for it”, (so below mar.) χεῖρ  
 is dat. of instrum. The vast bulk of  
 the giant is implied, in which the  
 weapon might easily miss the vital  
 part, unless carefully directed to it. —  
 ἕτερος ... θυμὸς, “second thoughts”.  
 In Eurip. *Cycl.* the situation, here so  
 graphically given is spoilt. There is  
 no mighty stone, and Odys. there is  
 not shut in. He comes to and fro in  
 free converse with the Chorus; and  
 there is no reason why he should not  
 stab the Cyclops. Nevertheless tradi-  
 tion is observed and the eye burnt out  
 in due form. In Eurip. moreover the  
 picturesque form of the ῥόπαλον is  
 missed. It is a chance-found top-shoot  
 (ἀκρόμων 454) of olive, which is there  
 used. — ἡῶ, see on 251.

307—35. At dawn he rekindled his

fire, and breakfasted as he had supped,  
 drove out his cattle, and replaced the  
 stone. Left to my musings, I noticed  
 his staff, mast-tall and massive. A  
 fathom's length was soon cut off,  
 smoothed, sharpened, baked in the  
 fire, and hidden away. We cast lots  
 who should wield it to burn out his  
 eye. Chance selected the very four I  
 should have chosen.

308—15. κλυτὰ perhaps refers to  
 their noise, as bleating to be milked; so  
 below, 439—40, κ. 87. — ὑπ' ἔμβρονον,  
 see on 245. — σπεῦσε πον., see on  
 250. — δὴ αὖτε, most editions have  
 δ' αὖτε, but δὲ is unsuitable here, as  
 in εἴποτε δὴ αὖτε (δ' αὖτε) χρεῖω ἐμείο  
 γένηται, A. 340. — πῶμ', the word  
 is used β. for that which plugs or stops  
 a wine-jar: quivers were doubtless so  
 stopped, viz. by a disc or plate fitting  
 in, rather than by a lid, as we should

a II. 361.  
b 217 mar.  
c δ. 676 mar.  
d X. 20, ψ. 31.  
e γ. 338, χ. 7, H. 81, 154, II. 725.  
f 424, λ. 230, B. 5, Ξ. 161, ω. 52, I. 94.  
g α. 337, θ. 159, κ. 174.  
h λ. 575, ρ. 195, 236.  
i 219 mar.  
k π. 47.  
l ε. 236, N. 612.  
m A. 486, N. 391.  
n λ. 363, ζ. 152.  
o 325, κ. 113, 167, λ. 25, ν. 114.  
p cf. ξ. 311.

πολλῇ δὲ ροίζῳ<sup>a</sup> πρὸς ὄρος τρέπε πίονα<sup>b</sup> μῆλα 315  
Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ<sup>c</sup> βυσσοδομεύων,  
εἴ πως τισαίμην,<sup>d</sup> δοίη<sup>e</sup> δέ μοι εἶχος Ἀθήνη.  
ἦδε δέ μοι κατὰ θυμὸν ἀρίστη<sup>f</sup> φαίνεται βουλή.  
Κύκλωπος γὰρ<sup>g</sup> ἔκειτο μέγα ῥόπαλον<sup>h</sup> παρὰ σηκῷ,<sup>i</sup>  
χλωρόν<sup>k</sup> ἐλαΐνεον·<sup>l</sup> τὸ μὲν ἔκταμεν,<sup>m</sup> ὄφρα φοροίη 320  
αὐανθέν· τὸ μὲν ἄμμες εἵσχομεν<sup>n</sup> εἰσορόωντες,  
ὅσσον<sup>o</sup> θ' ἴσθον<sup>p</sup> νηὸς εἰκοσόροιο μελαίνης,

## 322. ἔ-εικοσόροιο.

315. πολλῇ γ A. K. Vi. 5 Eu. Ro. Schol. K 502 Photii Lex. h a man. 1., πολλῇ  
var. l. Vi. 133, πολλῶ Vi. 56 H. ex em. rec. var. l. A., πολλῇ M.; δ' ἐν  
ροίζῳ G. 317. δῶγ A. H. ex em., δοίη Eu. Fl. var. l. St. Ox. Wo. et rec.,  
δῶγ Ro. Bas. Steph. Ba. Ern. 319. κατὰ σηκῷ I. 320. ἐλατίναιον γ K.  
Stu. (num ἐλατίνεον?); "ἐσπασεν accuratiores" Eu. 321. εὐανθὲν H.

understand it. — ροίζῳ, is the herdsman's whistle, analogous to the σίττα of Theocritus; also (mar.) the whistle of arrows.

317. Ἀθήνη, by secret inspiration, as the goddess of good counsel, seems meant. This is the only mention of her in the books from IX to XII inclusively, except λ. 547, 626, which are both retrospective of earlier facts. She is kept off the scene, and the hero is left to battle with fate alone. This is remarkable here, as he has not yet incurred the wrath of Poseidon through the Cyclops' curse, 528 foll.

319—20. γὰρ, this introduces some fact as a ground of the action before the action itself, so mar. — ἐλατίνεον, the var. l. ἐλατίνεον, or rather ἐλατίναιον, by corruption, is noteworthy: ἐλλάτινον is the common Hom. adject. fr. ἐλάτη, "the fir"; but the flexibility of epic language would easily admit such a form as ἐλατίνεον. In favour of it is the fact that the olive, a low growing tortuous tree, is unfit for such a length as might be compared to a galley's mast, which last is regularly of fir. From this Milton has borrowed his famous passage: —

His spear, to equal which the tallest pine,  
Hewn on Norwegian hills to be the mast  
Of some great ammiral, were but a wand.

Par. Lost 292—4.

It is probable, however, that human clubs in the poet's own day were

commonly of olive, as in N. 612 is the handle of a battle-axe; and that without more thought he transferred the material to his giant. — τὸ μὲν, obs. μὲν thrice commencing successive clauses with the pron. τὸ or τοῦ, here and 321, and 325. It should be taken as demonstrative — "it indeed". — ἔκταμεν ... αὐανθέν, it was ready cut and put away to dry, not dry yet, as the word χλωρόν expresses. The reading of the more correct copies, (ἀκριβέστεραι Eust.) ἐσπασεν, as denoting brute force and absence of tools, is worth notice; but is probably some scholar's afterthought. The Cyclops, brute as he is, is the son of a powerful god, and may have had tool or weapon, though none is mentioned. So he has γανλοὶ and σκαφιδες, i. e. the utensils of a Greek dairy, spoken of expressly as τετυγμένα, which should mean fashioned by art, 223.

321—30. εἵσχομεν ... ὅσσον θ', the rel. clause is attracted to be the object of εἶσιν. by the antecedent τόσων being dropped. Similar examples of construction are inf. 325, also εὐρον ὅσην τ' ὄρεος κορυφὴν, πείσμα δ' ὅσον τ' ὄργην ... πλεξάμενος, βόθρον ὄρουξ' ὅσον τε πυγούσιον, (νῆυς) ἡπείρω ἐπέκλεισεν ὅσον τ' ἐπὶ ἡμῖν πάσης (mar.). For the probable size of the mast, the epith. εἰκοσόροιο and φορ-

φορτίδος<sup>a</sup> εὐρείης, ἣ τ' ἐκπεράα<sup>b</sup> μέγα λαῖτμα·  
 τόσσον<sup>c</sup> ἔην μῆκος,<sup>d</sup> τόσσον πάχος εἰσοράσθαι.<sup>e</sup>  
 325 τοῦ μὲν ὅσον<sup>f</sup> τ' ὄργυιαν ἐγὼν ἀπέκοψα<sup>g</sup> παραστάς  
 καὶ παρέθιχ' ἐτάροισιν, ἀποξῦσαι<sup>h</sup> δ' ἐκέλευσα.  
 οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δὲ θῶσα παραστάς  
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ<sup>i</sup> κηλέω.  
 καὶ τὸ μὲν εὖ<sup>k</sup> κατέθηκα κατακρύψας<sup>l</sup> ὑπὸ κόπρῳ,  
 330 ἣ ῥα κατὰ<sup>m</sup> σπείους κέχυτο<sup>n</sup> μεγάλ' ἥλιθα<sup>o</sup> πολλή.  
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάχθαι<sup>p</sup> ἄνωγον,  
 ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας,

a s. 250.  
 b η. 35, App. B. (3).  
 c I. 546.  
 d λ. 312.  
 e x. 396.  
 f x. 167, Ψ. 327.  
 g x. 127, ψ. 195.  
 h ζ. 269, I. 446.  
 i θ. 435 mar.  
 k γ. 20, 370, Δ. 112, 52. 271.  
 l o. 469.  
 m μ. 93.  
 n ρ. 297—8, Ψ. 775.  
 o ε. 483, ζ. 215, τ. 443, Δ. 677.  
 p x. 206, H. 171, Ψ. 352—3, 861.

325. ὄργυιαν G. Vi. iii, ὄργυιαν M. 326. ἀποξύναι A. H. K. Vi. 5 γ Stn. Vr. Eu., ἀποξύναι Vi. 50, 56 I. M. ἀπαξύναι Vr. ἀποξύναι Buttm. Lexil. 75 Bek. Fa. 329. ἐπὶ pro ὑπὸ A.; κόπρῳ γ Stn. Aristoph., h, κόπρῳ et -φ Eu.

330. σπείος M.; κέχωστο α (num ἦρα κέχωστο κατὰ?). 331. πεπαλάχθαι ms. xii γ t Eu. Fl. Ro., πεπαλάσθαι Aristar., h. m. Eu.; ἄνωγα Vr. Vi. 50. 332. σὺν ἐμοὶ συμμοχλὸν γ, συμμ. Stn.

τίδος, see App. F. I (6) (16) (2). — λαῖτμα, see App. B. (3). — ἀπέκοψα, “hewed off”, we are not told what instrument was used; see on ἔκταμεν, 320 sup. — ἀποξύναι, this might be done without much trouble by help of the knife, which each man bore, see on θ. 475. Buttmann would read ἀποξῦσαι Lexil. 26. — ὁμαλὸν, “smooth”, the object being apparently to make it trundle easily, (see 384—6) like a mop-handle. — ἐπυράκτεον, Doed. 634 takes this as formed from πυράκτος verbal of πυράσσω: but these nowhere occur. I think -ακτ- has the same element as in ἄκμων “anvil”, and that this is probably ακ- “point”; see on πυριηκα 387 inf. Beating to a point for tools or weapons was probably an early use of the anvil. So Tubal-cain in Gen. IV. 22 is a שִׁתְּרִי כְּלִי שֹׁמֵר “whetter of every tool”, (not as in our A. V.); cf. Virg. Aen. VIII. 425, nudus membra Pyr-aemon. — κατὰ σπείους, F. Spitzner de praepp. ἀνὰ et κατὰ has collected, among others, the following examples of κατὰ local with gen., Γ. 217 κατὰ χθονὸς ὁμματα πήξας, N. 504 αἰχμὴ ... κραδαινομένη κατὰ γαίης ὥχρε, Φ. 172 ἔθνεα κατ' ὅχθης μελινον ἔγχος, Hesiod Theog. 498 τὸν μὲν Ζεὺς στηριξε κατὰ χθονός. He distinguishes its use with words of motion οἰχεσθαι,

δύνειν κ. τ. λ., as in μ. 93, where of Scylla it is said, μέσση μὲν τε κατὰ σπείους κολλοιο δέδυνεν, where κατὰ might be “down”. In all the previous instances supernal contact is meant; so here, “along or over the cave”. μεγάλ' relates to the surface covered, ἥλιθα πολλή to the quantity of the κόπρος. The unremoved litter is a touch of brutality in contrast with human usages. Thus the domestics used to remove it periodically from the palace-door of Odys. (mar.).

331—5. τοὺς ἄλλους, not in contrast with those of 326 (ἐτάροισιν) but meaning all except myself. — κλήρῳ, the method may probably have been that of H. 171 foll., where pellets are marked and shaken up in a helmet, when the first, (here the first four) which escapes is deemed chosen; the same is alluded to in Soph. Aj. 1285—7. — πεπαλάχθαι, Aristarch and Herodian read πεπαλάσθαι. This seems to have been done to distinguish the sense of “casting lots” from that of “being bespattered”, πεπάλακτο πόδας καὶ χεῖρας, γ. 406; but the distinction is unreal; the same verb παλάσσομαι stands for both; as does the primary verb πάλλω for “casting lots” and for “shaking” a lance etc. — ἄνωγον, see on ἀνδρόμεα, 297. — ὅς τις



a A. 610.  
 b η. 289 mar.  
 c ε. 361 mar.  
 d ω. 279, H. 182  
 e δ. 453 mar.; cf.  
 δ. 451, I. 188,  
 Ω. 635.  
 f β. 357, ζ. 344,  
 ο. 505, π. 452.  
 g 469.  
 h κ. 85, ι. 217.  
 i 237—8 mar.  
 k 292.  
 l cf. 238—9, E.  
 142.  
 m κ. 232, 258, ο.  
 443, ξ. 298, τ.  
 390.  
 n cf. γ. 27, η. 263.  
 ο 240 mar.  
 π 244—5 mar.

τρῖψαι ἐν ὀφθαλμῷ, ὅτε<sup>a</sup> τὸν γλυκὺς<sup>b</sup> ὕπνος ἰκάνοι.  
 οἱ δ' ἔλαχον, τοὺς ἄν<sup>c</sup> κε καὶ ἤθελον<sup>d</sup> αὐτὸς ἐλέσθαι,  
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην.<sup>e</sup> 335  
 ἐσπέριος<sup>f</sup> δ' ἦλθεν καλλίτριχα<sup>g</sup> μῆλα<sup>h</sup> νομεύων.  
 αὐτίκα δ' εἰς<sup>i</sup> εὐρὺ σπέος ἦλασε πῖονα μῆλα,  
 πάντα μάλ', οὐδέ<sup>k</sup> τι λείπε βαθείης<sup>l</sup> ἔκτοθεν αὐλῆς,  
 ἥ τοι ὀϊσσάμενος,<sup>m</sup> ἥ καὶ<sup>n</sup> θεὸς ὥς ἐκέλευσεν.  
 αὐτὰρ<sup>ο</sup> ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας, 340  
 ἐξόμενος<sup>p</sup> δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρονον ἦκεν ἐκάστη.

336. Ἑσπέριος. 341. ὄφης. 342. Ἑκάστη.

333. τρῖψαι Vi. iii. I. K. ἐπ' ἥ ἐν Eu., ἐπ' Aristar., m., ἐν Ven. Amb. 1 et edd.; ἰκάνει H., -ει A. G. M. Vi. 50 Eu., -οι h et edd. 334. οὗς ἄν καὶ Eu. (sed fortasse non ad verb.). 335. τέσσαρας α, cf. ad 160; ἐλέχθην α K. Eu. St. in mar., -γμην St. α in mar. Fl. et edd. 336. ἦλθε K. M. Vr. Vi. 133. 338. οὐκέτι K.; ἔκτοσθεν I. K. Stu. Vi. 5, 56 Eu.; cf. ad 239. 339. ἐκέλευεν γ A. G. K. Stu. Vr. Ro. Bas. St. Ern., -ενεν H., -ενεν var. l. A. b Eu. Fl. Ox. Wo. recentt. 340. θυρεὸν α; cf. ad 313. 342. ὑπέμβρονον α γ A. K. Vi. omn., ὑπ' ἔμβ. β, ἐπέμβρονον M.

τολμήσειεν ... ἰκάνοι, this whole clause depends on πεπαλάχθαι, involving the sense of οριθῆναι. — ὀφθαλμῷ, the poet throughout rather assumes than states that the Cyclops had one eye only. The express statement belongs to later poets *e. g.* Hes. *Theog.* 143 μῶνος δ' ὀφθαλμὸς μέσσω ἐνέκειτο μετώπῳ. *Theocr.* VI. 22, τὸν ἕνα γλυκὺν ὃ ποθόραμι and XI. 53. This suggests that the myth of the one-eyed giant was already current among the poet's hearers, so that he might assume their knowledge of it. This seems better than Eustathius' notion, that he had lost one eye by an accident, grounded on βλέφαρα and ὄφρες (plur.) being ascribed to him, 389 inf., where see note. — ἄν κε, for the collocation of these particles in one sent. see examples in mar. I believe, however, that the line has lost a word and that ἄν κε καὶ is a mere botch of the critics. Removing the stop at ἰκάνοι, we might read ὕπτιον' (cf. 371) οἱ δ' ἔλαχον τοὺς ἠθέλον κ. τ. λ., which then falls in with the

form of the phrase elsewhere (mar.). — ἐλέγμην, see on λέκτο δ. 451.

336—59. He returned at evening and drove all his cattle within the cave, did his dairy work and repeated his horrid meal. I offered him wine; reproachfully hinting what good things he missed by thus scaring strangers from his shore. He drank and asked for more, demanding my name and signifying high approval.

338—9. οὐδέ τι λείπε, this is in contrast with his practice on the previous evening (mar.). — τι ὀϊσσάμενος, cf. ὀϊσσάμενος δόλον εἶναι, and ὁ δ' ὀϊσσάμενος καταδήσῃ (mar.); ὀϊσμαι is thus often used of suspecting harm, etc. We have once μοι ἀνὰ θυμὸν ὀίεται used impersonally "methinks", τ. 312. The double σσ is found in 8 mss. here. What harm the Cyclops could expect is not suggested. The driving in the males leads up to the contrivance of Odys. to escape afterwards, 425—35. — ἥ καὶ, this alternative has been suggested twice before (mar.).

340—2 see the notes on 240, 245 *sup.*

345

αὐτὰρ<sup>a</sup> ἐπεὶ δὴ σπεῦδε πονησάμενος τὰ ἄ ἔργα,  
 σὺν<sup>b</sup> δ' ὅ γε δ' αὖτε δὴ μάρψας ὠπλίσσατο<sup>c</sup> δόρπον.  
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἄγχι<sup>d</sup> παραστάς,  
 κισσύβιον<sup>e</sup> μετὰ χερσίν<sup>f</sup> ἔχων μέλανος<sup>g</sup> οἶνοιο·

“Κύκλωψ, τῇ<sup>h</sup> πίε οἶνον, ἐπεὶ φάργες ἀνδρόμεα<sup>i</sup>  
 κρέ<sup>j</sup>·”

ὄφρ' εἰδῆς,<sup>k</sup> οἶόν<sup>l</sup> τι ποτὸν τόδε νηῦς ἐκεκένυθει<sup>m</sup>

a 250 mar.  
 b 289 mar.  
 c β. 20 mar.  
 d γ. 218 mar., x.  
 377. O. 649.  
 e ξ. 78, π. 52.  
 f γ. 281, O. 717.  
 g ε. 265 mar.  
 h ε. 346 mar.  
 i 297 mar.  
 k γ. 234; cf. Θ. 420,  
 Θ. 406, x. 426,  
 Δ. 249.  
 l ν. 377, x. 45.  
 m ζ. 303, X. 118.

346. Φοῖνοιο.

347. Φοῖνον.

348. ὥς Φειδῆς.

343 om. Vi. 50.

344. δ' αὖτε α β A. I. Vi. omn.; ὠπλίσσατο A. Vi. 56,

ὠπλ. H.; δειπνον H. β γ et α in mar., δόρπον α H. var. l. 345. προσηύδων β.  
 346. χερσὶ φέρων Vi. 50, 133. 347. τῇ M, Schol. Ξ. 219. 348. τόδε om.  
 νηῦς Fl. Ald., τόδε ναὺς γ I. Stu.; ἐκεκένυθη H. a man. i., -θει a man. 2.  
 -θεν γ.

345—6. ἄγχι παρ., in Eurip. *Cycl.* 405, Odysseus waits upon the Cyclops at his meal, ἐχοιμπτόμην Κύκλωπι καὶ διηκόνον. — κισσύβιον, Theocr. I. 27—31 plainly understood this as 'a cup having ivy carved upon it, τῷ περὶ μὲν χεῖλῃ μαρτυρεῖται ὑψόθι κισσός, x. τ. λ. This is not to be thought of in an utensil of the Cyclops or of the swineherd Eumæus (mar.). Eustath. and Apollon. Lex. 400 give the meaning (the former guardedly, — φασί) as a cup made of ivy wood, and so Athen. XI. 53. The κύφος κισσοῦ, 3 cubits wide and 4 deep, used by the Cyclops in Eurip. *Cycl.* 389—90 follows this same notion; as does the δέπας κισσινον of Timotheus, *Fragm.* Bergk, p. 1269. The Scholl. here give both views. The later connexion of ivy with Dionysus gave currency to both; but this is post-Homeric. In Hes. *Scut.* 224 the word κίβισις occurs, (understood as a pouch or wallet, borne by Perseus, and found as his symbol on vases) akin to κισσός — the radical sense probably being that of a receptacle merely. From this by metath. (κισσύβιον, κισσύβιον) the word probably comes, in sense of a rustic cup. Thus also Suidas gives κισσιβίς. Cato *de R. R.* cited by Goëttl. Hes. *ub. sup.*, says that an ivy-wood vessel would not contain wine. This seems to show that vessels were made of ivy-wood in Cato's time in Italy, but proves nothing about the origin of the word; save that it is against the name κισσύβιον,

as given to a cup used for wine, being so connected with κισσός.

347. τῇ, see on ε. 346. — ἀνδρόμεα, see on 297. — κρέ, this is, I believe, one of the few traces extant of hypermetrical elision. The copies all have κρεᾶ (read in synizesis) here but in l. 266 at end 2 mss. have γούναθ', see readings there. Also in l. 104 we have νοήσει at end, which Heyne thought should be νοήσει, optat., elided before οἶον of next line; in 331 *sup.* ἀνώγε' is the probable reading for ἀνώγεα similarly elided; see La Roche *H. Textk.* p. 197, bottom; but as ἀναγον occurs in γ. 35, ξ. 471, E. 805, I have not altered it.

348—52. ὄφρ' εἰδῆς, we have ὄφρ' εἰδῆ mid. 2<sup>d</sup> sing. and ὄφρ' ἰδῆσθ' 2<sup>d</sup> pl. mar.; La Roche *H. Textk.* p. 286. — οἶόν τι, the τι added gives indefiniteness, the opposite of περ, which gives preciseness, to οἶος. This indefinite suggests the maximum point of quality of πότον, and is thus very expressive here: so we have ὅσος τις οἶον μὲν τινα (mar.). With these words cf. Eurip. *Cycl.* 413—4 σκέψαι τόδ' οἶον Ἑλλὰς ἀμπέλων ἀπο θεῖον κομίζει πῶμα, Διονύσον γάνος. — ἐκεκένυθει, pluperf. because κένυθα perf. has sense of "contain", as in ὅσα πτόλις ἦδε κέκενυθεν X. 118. κένυθω is probably akin to κείμαι, and in Soph. *Æd. R.* 967—8, ὁ δὲ θανὼν κενύθει κάτω δὴ γῆς, appears synon. with it. If κένυθα meant originally "I have made to lie", we see at once

a A. 49, Ω. 70.  
 b Φ. 74, Ω. 301,  
 357.  
 c Θ. 355.  
 d λ. 474, φ. 28, II.  
 203.  
 e φ. 202.  
 f λ. 416.  
 g β. 251 mar.  
 h O. 88, B. 420;  
 cf. T. 10.  
 i 361, κ. 237.  
 k 379, α. 208, 264,  
 Θ. 397.  
 l A. 513.  
 m β. 230, ε. 160,  
 γ. 359.  
 n φ. 550, Γ. 235.  
 o υ. 296, ι. 229 mar.  
 p cf. φ. 394—5.  
 q δ. 229 mar.  
 r 111 mar.  
 s δ. 445 mar.  
 t φ. 514, B. 755;  
 cf. γ. 98.

ἡμετέρῃ· σοὶ δ' αὖ λοιβὴν<sup>a</sup> φέρον, εἴ<sup>b</sup> μ' ἐλεήσας  
 οἴκαδε πέμψειας· σὺ δὲ μαίνειαι<sup>c</sup> οὐκέτ' ἀνεκτῶς.  
 350  
 σχέτλιε,<sup>d</sup> πῶς κέν τις σε καὶ ὕστερον<sup>e</sup> ἄλλος ἴκοιτο  
 ἀνθρώπων πολέων;<sup>f</sup> ἐπεὶ οὐ κατὰ<sup>g</sup> μοῖραν ἔρξας.  
 ὥς ἐφάμην, ὃ δὲ δέκτο<sup>h</sup> καὶ ἔκπιεν<sup>i</sup> ἦσατο δ' αἰνῶς<sup>k</sup>  
 ἦδ' οὐ ποτὶν πίνων· καὶ μ' ἦτεε<sup>l</sup> δεύτερον αὐτῖς·  
 “δός μοι ἔτι πρόφρων,<sup>m</sup> καὶ μοι τεδὸν οὖνομα<sup>n</sup> εἰπέ 355  
 ἀντίκα νῦν, ἵνα τοι δῶ<sup>o</sup> ξείνιον, ᾧ κε σὺ χαίρης.<sup>p</sup>  
 καὶ γὰρ Κυκλώπεσσι φέρει<sup>q</sup> ξείδωρος ἄρουρα  
 οἶνον<sup>r</sup> ἔρισταφύλον, καὶ σφιν Διὸς ὕμβρος ἀέξει·  
 ἀλλὰ τόδ' ἄμβροσίης<sup>s</sup> καὶ νέκταρός ἐστιν<sup>t</sup> ἀπορρώξ.

350. Φοίκαδε.

353. Φήσατο.

354. Φηδύ.

355. Φειπέ.

358. Φοῖνον.

349. φέρω Vi. 56 G.  
 Vi. 50, 56, κέν τοι Vi. 5.

351. ἄν τις M. Eu. Ro. Bas. St. var. 1., κεν τις I. K.  
 352. [] Bek. 353. ἔπιεν γ A.

I. K. Vi. omn. Vr. Fl. Ald. St., ἔπιεν H. (κ a man. 2.), ἔκπ. Eu. Ro. Bas.  
 354. εἶρητο pro μ' ἦτεε Schol. Sophoc. Oed. Col. 630. 355. ὄνομα γ I. Vi. 56  
 A. a man. pr. 356. καὶ σὺ χαίρεις α β, καὶ σὺ χαίρης γ, χαίρεις Vi. 56 I.,

οἶ-  
 -εις H., -οῖς A. -οῖς M. Eu. 359. ἦ pro καὶ K.; ἐστὶν I. K. M. Vi. omn.

how easily the notion “I keep, store up, contain”, grew upon it. — *λοιβὴν*, a “libation” for you to pour on my departure; so *πέμπετε με σπείσαντες*, and *ὄφρα λείψαντε κιοίτην*, γ. 39, ο. 149. *λοιβή* is associated with *κνίσθη* as an element of worship (mar.). Eustath. has the singular notion, that the words express adulation on Odysseus' part, as if he meant to pretend that it was *to* the Cyclops he would pour a libation, if only sent safe away. — *πῶς κ. τ. λ.*, the words imply that if he so treated his visitors, he could not expect any more to come, nor therefore any more such wine; cf. Æschyl. *Prom. V.* 716, *ἀνήμεροι γὰρ οὔτε πρόσπλαστοι ξένοις*. — *πολλέων* = πάντων.

355—9. *πρόφρων*, “in earnest” (mar.), i. e. without stint. — *οὖνομα*, the sudden interest which the wine causes the Cyclops to take in Odys. is remarkable. On heroic courtesy in this respect see on γ. 68—9, cf. Pind. *Pyth.* IV. 226—37. The Cyclops, instead of first

supplying the guest's wants, is only aroused to curiosity by being supplied himself. — *ἀντίκα νῦν* is blunt and peremptory. — *καὶ γὰρ κ. τ. λ.*, this, following the promise of a guest-gift, seems to mean that he would give him some wine to take away, and so to imply a promise to send him home. — *οἶνον κ. τ. λ.*, see on 111 *sup.* — *ἄμβροσίης κ. τ. λ.*, cf. Hes. *Theog.* 640, *νέκταρ τ' ἄμβροσίην τε, τὰ περ θεοὶ αὐτοὶ ἔδουσιν*, Aristoph. *Acharn.* 196, *αὐταὶ μὲν ὄξους ἄμβροσίας καὶ νέκταρος*. Eustath. here cites Sapphō, Anaxandrides, and Aleman, to show that nectar was viewed as solid, and ambrosia as liquid; cf. *τὸ νέκταρ ἔδμεναι*, Aleman, *Fragm.* Bergk, p. 861, also E. 777. — *ἀπορρώξ*, the Schol. Ven. on B. 755 says that Aristarchus gave this oxyton. Another view given by the same is, that it is oxyton in the sense of an “off-stream” (*ἀπορροή*), as in B. 755, but parox. (*βαρυντόνως*) in that of a “fragment” (*ἀπορρήγμα*) or “sample”, as here.



360 ὥς ἔφατ', αὐτὰρ οἱ αὐτὶς ἐγὼ πόρον αἰθοπα<sup>a</sup> οἶνον·  
 τρεῖς μὲν ἔδωκα φέρων, τρεῖς δ' ἔκπιεν<sup>b</sup> ἀφραδίῃσιν.<sup>c</sup>  
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας<sup>d</sup> ἤλυθεν οἶνος,  
 καὶ τότε δὴ μιν ἔπεσσι<sup>e</sup> προσηγύδων μειλιχίοισιν·

“Κύκλωψ, εἰρωτᾷς μ' ὄνομα<sup>f</sup> κλυτόν· αὐτὰρ ἐγὼ τοι  
 365 ἔξερέω·<sup>g</sup> σὺ δέ μοι δὸς<sup>h</sup> ξείνιον, ὥς περ ὑπέσθης.<sup>i</sup>  
 Οὐτὶς ἐμοὶ γ' ὄνομα·<sup>k</sup> Οὐτὶν δέ<sup>l</sup> με κικλήσκουσιν  
 μήτηρ<sup>m</sup> ἡδὲ πατὴρ ἡδ' ἄλλοι πάντες ἐταῖροι.”

ὥς<sup>n</sup> ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεῖ θυμῷ·  
 “Οὐτὶν ἐγὼ πύματον<sup>o</sup> ἔδομαι μετὰ<sup>p</sup> οἷς ἐτάροισιν,  
 370 τοὺς δ' ἄλλους πρόσθεν· τὸ<sup>q</sup> δέ τοι ξεινήιον ἔσται.”

ἦ, καὶ ἀνακλινθεὶς<sup>r</sup> πέσεν ὑπτιος·<sup>s</sup> αὐτὰρ ἔπειτα  
 κεῖτ' ἀποδοχμώσας παχὺν ἀνχένα· καδ δέ μιν ὕπνος<sup>t</sup>  
 ἦρει πανδαμάτωρ· φάρυγος<sup>u</sup> δ' ἐξέσσυτο οἶνος,

a β. 57.  
 b 353 mar.  
 c κ. 27.  
 d K. 139, A. 89, σ. 331, 391; cf. γ. 139.  
 e ζ. 143 mar.  
 f τ. 183.  
 g β. 187 mar.  
 h 356 mar.  
 i κ. 483.  
 k cf. ζ. 269, κ. 322.  
 l δ. 355.  
 m θ. 550 mar.  
 n 272 mar.  
 o β. 20, δ. 685.  
 p λ. 78.  
 q χ. 290.  
 r δ. 794.  
 s σ. 398, O. 647.  
 t Ω. 4—5.  
 u τ. 480.

360. ὥς φάτο, Φοι δὲ μάλ' αὐτὶς . . . Φοῖνον. 362. Φοῖνος. 363. ἔ φέπεσσι.  
 365. ἐκφ-ερέω. 369. Φοῖς. 373. Φοῖνος.

360. ἔφατ' αὐτὰρ γ' A. H. I. K. M. Stu. Vr. Vi. 56, 133; οἱ αὐτὶς om. ἐγὼ γ, αὐτὶς Vi. 56; ἐγὼν αὐτὶς Hermann. Bek. 361 om. α sed in mar. add., ἔπιεν Vr. 366. οὐτὶς Vi. iii, οὐτὶς Vi. 50 K.; ὄνομ' ἔστ' A. ex em. Vi. 50 ex em. Vr., ἐστὶ M., ὄνομα om. ἔστ' Amb. 1 H. (sed ad fin. ἔστ' add.) Eu. Fl. Wo. et recentt.; οὐτὶν I. K. Vi. 50, 56. 367. οἷδ' ἄλλοι H., ἡδ' Eu. ed. 368. μ' αὐτὶς γ α ex em. I. Stu. Vi. 50 Fl. St. Bar. Ern. Ox., αὐτίκ' H. Ro. Bas. Wo. et recentt. 370. ἔστω Apollon. de pronom. p. 291. 371. ἀνακλινθεὶς I. Vi. 50, 56 A. a man. 1. 373. φάρυγος H. (φάρυγος h. lem.) I. K. M. Vi. iii. A. a man. 2. (φάρυγος Herod. et “accuratiores”) Eu.

360—94. I poured the draught thrice, the wine began to work. I told him my name was *Outis*. He promised he would eat me last. He fell over sleepy-drunk, and revolting tokens of his gluttony followed. The stake was soon in the fire and red-hot. With hearts of cheer through help divine we thrust it into his eye and twirled it round like a naval wimble, till it hissed like a forge-iron plunged in water.

366. *Οὐτὶς*, the accent, changed from *οὐτὶς*, should be noticed. *Odys.* throughout this perilous, though grotesque, scene is the life of the whole plot, and the salvation of his comrades. He is ever ready; whereas they all seem without resource through panic. He shares their feeling of horror (256—7, 294) but alone is not unmanned by it; cf. *Virg. ub. sup. Haud impune quidem: nec talia passus Ulixes, Oblitusve sui est Ithacus discrimine tanto.* — *ονομαῖ*,

a remarkable instance (mar.) of length by asris combined with hiatus, see on ζ. 269.

369—74. *Οὐτὶν*, in *Aristoph. Vesp.* 180 foll., an amusing burlesque scene is founded on this. Old Philocleon, kept a prisoner by his son, tries to escape by hanging on (after the fashion of *Odys.* 431—5 *inf.*) to the belly of the ass, which is going to be sold, and, detected, gives his name as *Outis*. The resemblance of the name to *Odysseus* should be noticed. — *πύματον*, the wine was probably all drunk up, or the Cyclops too far overcome to suppress his purpose further. The really “last eaten” was Antiphus (β. 19—20). — *ἀνακλινθεὶς*, of one reclining for ordinary repose (δ. 794); in attempting this he fell over flat. — *κεῖτ'*, see on 298 *sup.* — *ἀποδοχμώσας*, expressed by *Virg. Aen. III. 631, cervicem inflexam posuit*. The rest of the description here is closely followed. — *φάρυγος*, see

a 297 mar.  
 b cf. ε. 403 mar.,  
 γ. 404.  
 c ζ. 555, φ. 304.  
 d cf. 319, ε. 261.  
 e cf. ε. 488.  
 f γ. 323, Ν. 767,  
 Ρ. 117.  
 g Σ. 199.  
 h σ. 348, υ. 286; cf.  
 Η. 99.  
 i 320 mar.  
 k cf. 386.  
 l 353 mar.  
 m γ. 368.  
 n ξ. 216, Ε. 1—2.  
 o τ. 138, ω. 520,  
 Ρ. 456, 570.  
 p 320 mar.  
 q γ. 375 mar.  
 r Σ. 494; cf. ι. 153.  
 s O. 410, Ρ. 744;  
 cf. ι. 498.

ψωμοί τ' ἀνδρόμεοι<sup>a</sup> ὃ δ' ἐρεύγετο<sup>b</sup> οἰνοβαρείων.<sup>c</sup>  
 καὶ τότε ἔγῳ τὸν μοχλὸν<sup>d</sup> ὑπὸ σποδοῦ<sup>e</sup> ἤλασα πολλῆς, 375  
 εἴως θερμαίνοντο· ἔπεσσί<sup>f</sup> τε πάντας ἐταίρους  
 θάρσυνον, μὴ τις μοι ὑποδδείσας<sup>g</sup> ἀναδύη.<sup>h</sup>  
 ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάϊνος<sup>i</sup> ἐν πυρὶ μέλλεν  
 ἄψεσθαι,<sup>k</sup> χλωρὸς περ ἐὼν, διεφαίνετο δ' αἰνῶς,<sup>l</sup>  
 καὶ τότε ἔγῳν ἄσσον<sup>m</sup> φέρον ἐκ πυρὸς, ἀμφὶ δ' ἐταῖροι 380  
 ἴσταντ'· αὐτὰρ θάρσος<sup>n</sup> ἐνέπνευσεν<sup>o</sup> μέγα δαίμων.  
 οἱ μὲν, μοχλὸν ἐλόντες ἐλάϊνον,<sup>p</sup> ὃξὺν ἐπ' ἄκρῳ,  
 ὀφθαλμῷ ἐνέρεισαν· ἔγῳ δ' ἐφύπερθεν ἀερόθεις<sup>q</sup>  
 δίνεον·<sup>r</sup> ὥς ὅτε τις τρυπῶ δόρυ<sup>s</sup> νήϊον ἀνήρῳ

374. Φοινοβαρείων. 376. Ἐπέσσι.

376. εἴ πως Vi. 133 v. 377. ἀναδύη I. K. Vi. iii., -δοίη vel -δυνή Vi. 50.  
 378. ἐλάϊνος γ et sic 382, cf. ad 320. 379. ἄψεσθαι γ A. Stu. Vr. Vi. 50, 133 M.  
 a man. pr. Hesych. I. 347 Apollon. Lex. 50, 10. Fl., ἄψεσθαι H. Wo. et recentt.,  
 utrumq. Eu. 383. ἐνέρευσαν H. ex em. h. lem., ἐνέρεισαν var. l. h edd.;  
 ἐνέρευσαν β; ἐρεισθῆς H. α β I. Vi. 50, 56, ita Aristar. m., ἄερόθεις var. l.  
 H. et α. 384. δ' om. H. h Eu. Fl. var. l. St. Ox. Wo. recentt., ὥς δ' edd.  
 vett. pler.

on σφαραγεῦντο 390 inf., and cf. Eurip. *Cycl.* 587, τάχ' ἐξ ἀναιδοῦς φάρυ-  
 γος ᾠθήσει κρέα. — ἐρεύνετο, *eruct-*  
*abatur*, for various shades in the mean-  
 ing of this word see mar.

376—9. εἴως θερμαίνοντο, the  
 optat. shows the notion in his mind  
 at the time of the act; comp. with this  
 v. 321, ἡλώμην εἴως με θεοὶ κακότη-  
 τος ἔλυσαν, where the ultimate fact  
 which limited the act is expressed. —  
 ἀναδύη, this also is optat. and appears  
 in one ms. as ἀναδύνῃ. Similar forms  
 are ἐκδύμεν for ἐκδύνῃμεν and δύνῃ  
 for δύνῃ (mar.). The meaning is "slink  
 off". — ἄψεσθαι, to "catch", as we  
 say of fuel; cf. ἀψάμενοι, 386. —  
 διεφαίνετο, cf. Herod. IV. 73, λίθους  
 ἐκ πυρὸς διαφανέας.

380—4. The action, as regards the  
 parts taken in it, is obscure, and the  
 simile explains it *per obscurius*; see  
 the next note. Odys. brought the stake  
 from the fire, the others took and  
 drove it into the eye. He, raised on  
 a higher level, kept on twirling it. On  
 what he was raised does not appear.  
 Standing on tiptoe merely, would not  
 suit the purpose, since a surer footing

than would thus be gained seems  
 necessary. Nor would "reaching up"  
 fitly render ἐφύπ. ἀερόθεις, or suit the  
 action; since more command over the  
 weapon than could be gained by so  
 reaching is also requisite. It should  
 be noticed, however, that Aristar. read  
 ἐρεισθῆς for ἀερόθεις. The stake,  
 allowing due force to ἀποδοχμώσας  
 372, would not be quite vertical; and  
 a slight elevation would thus suffice.  
 The others continue holding it during  
 the action δίνεον, and perhaps assist  
 the revolutions (δινέμεν), while they  
 guide the point. The whole action  
 would be necessarily very much shorter  
 than the description, even without the  
 simile. — ἐνέρεισαν, "drove home".

384—6. ὥς ὅτε τις κ. τ. λ., the  
 simile, as often in H., is inexact. In  
 the wimble, the turning power seems  
 administered by the strap from below  
 (ὑποσσεῖουσιν), conceived as wrapping  
 flat round the barrel of the tool, and  
 the guidance supplied from above. In  
 the action illustrated it is *vice versa*.  
 — τρυπῶ, all the grammarians take  
 this as optat., which is in direct viola-  
 tion of Homer's usage, who uses the  
 optat. to introduce a simile only with

385 τρυπάνω, οἱ δὲ τ' ἐνερθεν ὑποσσεῖονσιν<sup>a</sup> ἱμάντι  
 ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἔμμενές<sup>b</sup> αἰεῖ.  
 ὡς τοῦ ἐν ὀφθαλμῷ πυριηκέα μοχλὸν ἐλόντες  
 δινέομεν,<sup>c</sup> τὸν δ' αἷμα περιόρρε<sup>d</sup> θερμοὺν ἐόντα.  
 πάντα δὲ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν<sup>e</sup> ἀΐτην,<sup>f</sup>  
 390 γλήνης<sup>g</sup> καιομένης· σφαραγεῦντο<sup>h</sup> δὲ οἱ πυρὶ ῥίζαι.  
 ὡς δ' ὅτ' ἀνήρ<sup>i</sup> χαλκεὺς πέλεκυν<sup>k</sup> μέγαν ἦε σκέπαρνον<sup>l</sup>

a  $\Xi$ . 285.  
 b  $\phi$ . 69.  
 c 384 mar.  
 d  $\Sigma$ . 402—3.  
 e  $\xi$ . 75.  
 f  $\pi$ . 290.  
 g  $\Xi$ . 494; cf.  $\Theta$ . 164.  
 h 440.  
 i  $\Delta$ . 187, 216; cf.  $\gamma$ . 584.  
 k  $\epsilon$ . 234 mar.  
 l  $\epsilon$ . 237.

386. *ἑκάτερθε.*389. 390. *φοί.*

385. *ἱμάντα* Stu., *ἱμᾶσιν* Apoll. Lex. *ἡ. q.*, *πυριηκέα* A., *h.*, *πυριεικέα* V.; *ἔχοντες*  $\gamma$  Stu., *ita* Aristar., Eu., quod pro interp. vult Di., *ἐλόντες* Aristar., *h.* 388 om. *a* sed in mar. add. 390. *πυρὶ* Eu. in ed. Bas., *πυρὶ* in ed. Ro.; *ῥίζαι*  $\gamma$ . 391. *κέπαρνον* Vi. 50.

387. *πυριηκέα* Eu., *πυριηκέα* K. Vi. 50. *ἔχοντες*  $\gamma$  Stu., *ita* Aristar., Eu., quod pro interp. vult Di., *ἐλόντες* Aristar., *h.* 388 om. *a* sed in mar. add. 390. *πυρὶ* Eu. in ed. Bas., *πυρὶ* in ed. Ro.; *ῥίζαι*  $\gamma$ . 391. *κέπαρνον* Vi. 50.

ὡς *εἰ* preceding, and not always then (*e. g.* N. 492). I take it as 3<sup>rd</sup> sing. subjunct. from a verb *τρύπωμι* (being found only here in H., there is no proof that its pres. indic. is *τρυπάω*) of the form *γνώθιδι*, which are really contracted forms from *-ώη*; see Ahrens, *Gr. Form.* § 56, 6. § 75. § 76. For the subjunct. of simile see App. A. 9 (14). It is often followed up by the indic. as here. — *ἱμάντι*, so in 15 passages, only 5 have *ἱμᾶς*: Bekk. *Hom. Bl.* p. 279. — *ἀψάμενοι*, “catching hold”, cf. on 379, *ἄψασθαι*. — *ἔμμενές αἰεῖ*, “with unswerving steadfastness”.

387—8. *πυριηκέα*, Eustath. inclines to write *πυριήκεα ταννῆκεα*, the Scholl. H. Q. as here: in *ἀμφήκης* K. 256, *προσηγης*  $\mu$ . 205, the parox. is generally accepted. All involve the root *ακ-* “point”; see on *ἐπυράττειον* 328 *sup.* — *θερμοὺν ἐόντα*, Voss (Ni.) would have read *λόντα* here, referring *θερμὸν* to *αἷμα*, but needlessly. Ni. cites Ov. *Met.* XII. 275, *Et vulnere sanguis inustus Terribilem stridore sonum dedit*, as tending to show by *sanguis inustus* that Ovid read the same. But *ἐόντα* with an adj. preceding is so common a close of a Homeric line that probability is in favour of it here. And the force of it is, “hot though it (the stake) was, the blood flowed round it” — enhancing the description of the feat, which caused a wound, piercing while it burned.

389. The plur. forms here, *βλέφαρ' ὀφρύας*, give occasion to the Schol. M. as to Eustath. (*v. sup.* at 333)

to remark that the Cyclops was one-eyed, not by nature but by an accident. This, besides its natural unlikelihood, seems inconsistent with his suggested prayer to Poseidon to heal his lost eye, *inf.* 520, 525. — *βλέφαρον* is probably, if we comp. *βλέφαρις* (Aristoph. *Eq.* 373), the lower as well as the upper ridge on which the eyelashes grow, and thus one eye must have two. As regards *ὀφρύας*, if we take the Hesiodic description, *Theog.* 143, *μοῦνος δ' ὀφθαλμοῦ μέσσω ἐνέκειτο μετώπῳ*, there might still be two hairy brows below it — of course a monstrous and unnatural arrangement, but poetically conceivable. The greater probability, however, is that the poet did not trouble himself about such minutiae. For belief in a one-eyed race of men, cf. the *Ἀρίμασποι* of Herod. IV. 27 and the derivation given there.

390. *σφαραγεῦντο*, “were crackling”; this word seems originally to have expressed sound, and thence, like our “crack” and the Gr. *ἐλανον*, to have come to mean “break” or “burst”. Thus *βαρυσφαράγῳ πατρὶ (Διὶ)* Pind. *Isth.* VIII. 47. Thus in 440 *inf.* it means “were on the point of bursting”. The word *φάρυγξ* or *φάρυξ*, 373 *sup.*, was probably *σφάρυγξ*, so called from the voice it gave out, though used (Scholl.) for the whole throat, including both gullet and larynx. — *ῥίζαι*, cf.  $\Xi$ . 493, *ὀφθαλμοῖο θέμεθλα*.

391—3. *ὡς δ' ὅτ'*, the point of the simile is the fizzing noise which the eye gave out. — *σκέπαρνον*, see on



a Φ. 10.  
b ε. 29.  
c 320 mar.  
d Σ. 35, χ. 81.  
e 236.  
f ε. 21; cf. ρ. 103,  
τ. 596.  
g E. 352; cf. σ. 333,  
393.  
h κ. 83, ρ. 271.  
i π. 232.  
k π. 365, ξ. 2.  
l κ. 118, ξ. 266,  
Π. 508.  
m ω. 414.  
n 493, κ. 119, 442,  
λ. 42, μ. 392.  
o ψ. 9, P. 550, I.  
615.  
p ζ. 2 mar.  
q η. 283.  
r κ. 84, τ. 591.

εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλη<sup>a</sup> ἰάχοντα,  
φαρμάσσων· τὸ γὰρ<sup>b</sup> αὐτε σιδήρου γε κράτος ἐστίν·  
ὥς τοῦ σίξ' ὀφθαλμὸς ἐλαϊνέω<sup>c</sup> περὶ μοχλῶ.  
σμερδαλέον<sup>d</sup> δὲ μέγ' ὤμωξεν· περὶ δ' ἴαχε πέτρον· 395  
ἡμεῖς δὲ δέισαντες<sup>e</sup> ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν  
ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον<sup>f</sup> αἵματι πολλῶ·  
τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων.<sup>g</sup>  
αὐτὰρ ὁ Κύκλωπας μεγάλ' ἦπνεν,<sup>h</sup> οἳ δ' ἄ μιν ἀμφὶς  
ῥέον ἐν σπήεσσι<sup>i</sup> δι' ἄκριας<sup>k</sup> ἠνεμοέσσας· 400  
οἳ δὲ βοῆς<sup>l</sup> αἰόντες ἐφοίτων<sup>m</sup> ἄλλοθεν<sup>n</sup> ἄλλος·  
ἰστάμενοι δ' εἶροντο περὶ σπέος, ὅτι ἐ<sup>o</sup> κήδοι·  
“τίπτε τόσον, Πολύφημ', ἀρήμενος<sup>p</sup> ᾧ<sup>q</sup> ἐβόησας  
νύκτα δι' ἀμβροσίην<sup>r</sup>, καὶ αὐπνους<sup>r</sup> ἄμμε τίθησθα;  
ἦ μή τις σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; 405

392. *φιάχοντα.*398. *φέο.*400. *φοίνεον.*  
*κοντος.*402. *φε.*405. *ἄφέ-*392. *βάπτῃ* H. Wo. recentt. var. I. St., -ει K. Vi. 56. 133 A. ex em. St. Ba.

Ern., utrumque Eu. 394. *παρά α.* 394. *ἐλαϊνέω γ*, cf. ad 320. 395. *ὤμωξε*  
K. Eu., *ὠμώξεν* H. 396. *ὑπεσσύμεθ'* M. 397. *ὀφθαλμῷ πεφυρμένον* Vi.  
56. 398. “*ἀλύων* veterum nonn.” Eu. 400. *ῥέον* K.; *σπείεσσι* K. Vi. 5.

402. *κήδει* G. M. Vr., *κήδει* Vi. 5. 403. *πολύφημς* A. M. 404. *ὀρφναίην*  
Vr. h var. I. (cf. 143); *ἄμμ' ἐπίθησθα α*, *ἐτίθησθα* K. Vi. 56, *ἄμμε τίθεισθα*  
G. I. Hesych., *ἄμμε τίθησθα* var. I. α. 405 om. I; *εἰ μὴ* Apollon. de Synt.;

*σε* H., *σεῦ* edd. ante Wo., *σευ* Wo. et recentt.; *ἐλαύνει* et -*νη* Eu., *ἐλαύνει*  
Vi. 5; post hunc v. Ba. ex Diogenis Laër. Zenone “suo loco restituit”  
*τίς δέ σ' ἐτύφλωσεν καὶ ἀφείλετο λαμπάδος ἀνγὰς*, quem tamen contextus  
respiit.

ε. 237, α. 246. — *φαρμάσσων*, the metaphor is from the effect of drugs (tonics for instance, *φάρμακα ἐσθλά* δ. 230) on the bodily frame of man; *ἐνδυναμῶν* Schol.; “bracing, tempering”; cf. Soph. *Aj.* 651, *βαφῇ σίδηρος ὥς*. — *αὐτε*, this implies, as *inf.* 452, contrast: from being hot and yielding it becomes cold and hard. — *γε* “in particular”, other metals not being so treated.

395—402. He roared, we fled, he called to the Cyclopes in their mountain caverns. They heard and came, asking what ailed him?

398—402. *ἀλύων*, but in σ. 333 ἦ *ἀλύεις*, a word expressing mental

aberration, whether through joy, pain, or grief: perhaps connected with Lat. *hallu-cinor*. — *χερσὶν* belongs to *ἔρριψεν*. — *ἦπνεν*, the loudness of the cry is implied by the remoteness ascribed to the dwellings of the Cyclopes. — *κήδοι*, optat. proper to oblique interrogation in past tense.

403—12. They enquired why he thus broke their rest — was it robbery, murder, or what? He told them it was *Outis* — they rejoined suitably, bidding him pray to Poseidon his sire.

403—12. *ἀρήμενος*, see on §. 2. — *νύκτα δι' ἄμβ.*, these words occur in Alcman *Fragm.* (Bergk p. 836). — *μή τις*, for this form of question see

ἦ μή τις σ' αὐτὸν κτείνει δόλω<sup>a</sup> ἢ βίηφιν;"  
 τοὺς δ' αὖτ' ἐξ ἄντρον προσέφη κρατερὸς Πολύφημος  
 "ὦ φίλοι, Οὐτίς με κτείνει δόλω,<sup>b</sup> οὐδὲ βίηφιν."  
 οἱ δ' ἀπαμειβόμενοι ἔπα<sup>c</sup> πτερόεντ' ἀγόρευον  
 410 "εἰ μὲν δὴ μή τις σε βιάζεται<sup>d</sup> οἷον ἔοντα,  
 νοῦσόν<sup>e</sup> γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι·  
 ἀλλὰ σύ γ' εὖχεο<sup>f</sup> πατρὶ Ποσειδάωνι<sup>g</sup> ἄνακτι."  
 ὥς ἄρ' ἔφην ἀπιόντες, ἔμὸν δ' ἐρέλασσε<sup>h</sup> φίλον κῆρ,  
 ὡς ὄνομ' ἐξαπάτησεν ἔμὸν καὶ μῆτις<sup>i</sup> ἀμύμων.  
 415 Κῦκλωψ δὲ στενάχων τε καὶ ὠδίνων<sup>k</sup> ὀδύνησιν,  
 χερσὶ ψηλαφῶν,<sup>l</sup> ἀπὸ μὲν λίθων<sup>m</sup> εἴλε θυράων·  
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο,<sup>n</sup> χεῖρε πετάσσας,  
 εἰ τινά που μετ' ὅεσσι λάβοι στείχοντα<sup>o</sup> θύραζε·<sup>p</sup>  
 οὕτω γάρ πού μ' ἤλπετ'<sup>q</sup> ἐνὶ φρεσὶ νήπιον εἶναι.

a 408, H. 142.  
 b 406 mar.  
 c η. 236 mar.  
 d μ. 297, X. 229  
 e N. 670.  
 f δ. 752.  
 g 526, γ. 54.  
 h Φ. 389; cf v. 13.  
 i cf. β. 279.  
 k A. 269.  
 l θ. 196.  
 m cf. 240—2.  
 n Φ. 115.  
 o 444.  
 p 461, o. 451.  
 q φ. 157.

409. *ἔπα*. 412. *ἄνακτι*. 418. *ὅεσσι*. 419. *με ἐφέλπετ'*.

406 om. γ Stn.; εἰ μὴ Apollon. de Pronom.; σαῦτον K. Vi. 5; κτείνει H. ex em.

A. G. Vr. Vi. 50, 133 Ba. Bek., κτείνει<sup>η</sup> Vi. 5, κτείνῃ<sup>ει</sup> M. κτείνῃ Vi. 56 Eu. Ro. Apoll. Lex.; οὐδὲ pro ἢ Vi. 56 G. K. α in mar. 408. οὐτίς A. K. Vi. 5, 56; ἦ δὲ Vi. 5, ἦν Vi. 50, οὐτε γ. 409. πτερόεντα προσηύδων G. M. Stu. Vi. 5, sed ἀγόρευον supr. M. Vi. 5. 411. γ' v Eu., δ' α G. H. I. t h q; ἐστὶ A. I. M. Vi. omn. h. q., ἐστὶ v., ἔστι t, ἐστὶν K. 412. Post hunc v. in mar. addid. G. et H. (ex 519, 529) τοῦ γάρ δὴ παῖς ἐσσι πατήρ δὲ σὸς εὔχεται εἶναι. 413. ἦτορ pro κῆρ (e glossa natum?) H. α β, κῆρ h supra. 414. ἐξεπάτησεν Vi. 56; ἀμείνων Vi. 50 A. var. l. 416. ψηλαφῶν G. 417. αὐτοῦ

Cramer. Epim.; χεῖρα Vi. 50, 133. 418. ὅτεσι γ; λάβῃ G. M. Vr., λάβῃ<sup>οι</sup> Vi. 5; στείχοντα Vi. 5, 56. 419. γάρ πού μ' I. Vi. iii.

App. A. 9 (5). — Οὐτίς κ. τ. λ. should be read with an eye to the fact that οὐτίς is conveyed underneath it, giving, in conjunction with οὐδὲ βίηφιν, the force of a total negation to the whole line as understood by the Cyclopes, and leading up to their rejoinder, "well! if there is no one hurting you, etc." What he meant was to assert that Outis was killing him not by force but by stratagem, cf. Eurip.

*Cycl.* 666—7,

Οὐτίς μ' ἀπώλεσ'

Οὐκ ἄρ' οὐδέεις σ'  
 ἠδίκει

Οὐτίς με τυφλοὶ βλέφαρον

Οὐκ ἄρ' εἶ  
 τυφλός.

— ἀλέασθαι, see on 274. They acknowledge Zeus in a qualified way see on 275.

413—36. While I was amused at the success of my pseudonym, he groaning felt about removed the stone and sat in the entry with his hands out to catch us — as if we had been such fools! At my wit's end for my life I tied sheep by threes together and a man under each midmost sheep. Then twisting myself under belly of the biggest ram, I waited for the dawn.

413—6. κῆρ, secret and suppressed feeling seems intended — "I chuckled to think"; cf. mar. — μῆτις, a further play on the name, cf. the μή τις of 405—6. — ψηλαφῶν only here; cf. ἀμφαφῶν (mar.). The first element in the word is probably the same as in ψιλ-ός, "having the surface exposed". Hence "to touch the surface lightly" is the meaning.

a γ. 129 mar.  
 b cf. 52. 655.  
 c ε. 356 mar.  
 d δ. 678 mar.  
 e X. 161.  
 f 318 mar.  
 g ψ. 377, ξ. 16, Θ. 7.  
 h ξ. 305.  
 i ο. 418, σ. 218.  
 k θ. 135.  
 l μ. 424, ξ. 72.  
 m Δ. 105, κ. 166.  
 n μ. 87, Σ. 410;  
 cf. κ. 219, ι. 257,  
 187.  
 o 189 mar.  
 p cf. ξ. 98.  
 q cf. ε. 490.  
 r ρ. 365, β. 384.  
 s cf. 319, α. 337.  
 t M. 344.

αὐτὰρ ἐγὼ βούλευον, ὅπως<sup>a</sup> ὅχ' ἄριστα γένοιτο, 420  
 εἴ τιν' ἐταίροισιν θανάτου λύσιν<sup>b</sup> ἢ δ' ἐμοὶ αὐτῷ  
 εὐροίμην· πάντας δὲ δόλους<sup>c</sup> καὶ μῆτιν<sup>d</sup> ὕφαινον,  
 ὣς τε περὶ<sup>e</sup> ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.  
 ἦδε<sup>f</sup> δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή·  
 ἄρσενες<sup>g</sup> οἷες ἦσαν εὐτρεφές<sup>h</sup> δασύμαλλοι, 425  
 καλοί<sup>i</sup> τε μεγάλοι τε, ἰοδυφεές<sup>k</sup> εἶρος ἔχοντες·  
 τοὺς ἀκέων συνέργον<sup>l</sup> ἐϋστρεφέεσσιν<sup>m</sup> λύγοισιν,  
 τῆς ἐπὶ Κύκλωψ εὐδε πέλωρ,<sup>n</sup> ἀθιμίστια<sup>o</sup> εἰδώς,  
 σύντρεις<sup>p</sup> αἰνύμενος· ὃ μὲν ἐν μέσῳ ἄνδρα φέρεσκεν,  
 τῷ δ' ἐτέρῳ ἐκάτερθεν ἵτην, σώοντες<sup>q</sup> ἐταίρους. 430  
 τρεῖς δὲ ἕκαστον<sup>r</sup> φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε,  
 ἄρνειὸς γὰρ<sup>s</sup> ἔην, μῆλων ὅχ'<sup>t</sup> ἄριστος ἀπάντων,

425. ὄφ. Fies. 426. Fιοδυφεές. 427. συνέφ. εργον. 428. Fειδώς. 430. Fε-  
 κάτερθεν. 431. Fέκαστον ὄφ. Fies.

420. γένηται A. K. M. Vr. sed A. K. sup. γένοιτο. 421. ἐτάροισι K. Eu.,  
 ἐταίροισιν Vi. 56, 5 a man. 1, ἐταίροισι Vi. 133 Fl. 425. οἷες A. G. H. I.  
 K. γ Vi. omn., Eu. Fl., οἷες Aristar., h Schol. Ambr. (1) (2); εὐτρεφές A.  
 Vi. 50 Eu. var. 1.; βαθύμαλλοι Bek. annot. 427. ἀκέων Vr.; λύγῃσι Vi. 133,  
 λίγοισιν Vi. 50, λίγοισι A. var. l. 428 om. Vi. 56. τοῖς β H. I. K. Stu. Vi. 5.  
 429. σὺν τρεῖς A. I. K. M. Vi. 5 Schol. Ambr. (2), hoc et σύντρεις h.; φέρεσκε  
 Vi. 50 A. ex em., φορέσκες Vr. 430. ἕτερος ter quater Eu., ἕτερο Vi. 133,  
 ἐτέρως γ, ἐτέρωσ' K.; σάοντες A. a man. 1. 431. οἷς γ.

421—3. These lines illustrate α. 5, ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.

425. δασύμαλλοι, the epith. leads up to the contrivance which is soon after described; — the thicker the wool the more it aided the stratagem. — καλοί, the size of the sheep may be poetically supposed larger than ordinary, to bear some proportion to their master. — ἰοδυφεές, see on δ. 134. The remarks on Homeric colour Gladst. III. iv. p. 457 foll. (ἰοδυφεές 471) are well worthy of attention. The "Maeonian woman" of Δ. 141, there referred to, may have been the poet's country-woman, and as such would not be "foreign". But even if the art were so, Helen dwells amidst the rarities of foreign parts, and the presence of dyed wool in her basket would be no wonder. The hue was most likely some shade of blue (Fίον, "violet"). Here probably something unusual is similarly intended, viz. that the sheep had naturally the co-

lour, whatever it was, most esteemed as a rare dye for wool: cf. Virg. *Bucol.* IV. 45, *Sponte sua sandyx pascentes vestiet agnos*. — ἀκέων, see App. A. 16. — λύγοισιν, "willow-twigs" used also (mar.) to bind a prisoner with the remarkable epithet μόσχοισι; the Lat. *ligo* and *luctor* (λυγίζω) are probably connected with it. With the same Odys. makes an extempore rope to bind the big deer (mar.). — πέλωρ κ. τ. λ., see on 187 and 190 *sup*.

430—2. σώοντες, "covering", so (mar.) σπέρμα πρὸς σώζων, where the notion of covering up as a means of safety is shown. — ἐταίρους, here the middle sheep "their fellows", not "my comrades". As a means of concealment this was required for the present, in case the Cyclops should feel about for them; also as a means of escape when daylight came. In this condition they are supposed to spend part of the night. — γὰρ, see on 319 *sup*.



- τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἔλυσθεις<sup>a</sup>  
 κείμεν· αὐτὰρ χερσὶν ἁώτου<sup>b</sup> θεσπεσίῳ  
 435 νωλεμέως<sup>c</sup> στρεφθεὶς ἐχόμεν<sup>d</sup> τετληότι θυμῷ.  
 ὥς<sup>e</sup> τότε μὲν στενάχοντες ἐμείναμεν ἧῷ δῖαν.  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτα νομόνδ<sup>f</sup> ἐξέσσυτο ἄρσενά<sup>g</sup> μῆλα,  
 θήλειαι δ' ἐμέμηκον<sup>h</sup> ἀνήμελκτοι περὶ σηκούς.<sup>i</sup>  
 440 οὔθ' αὖτ' ἄρ' ὀφθαλμοὶ σφαραγεῦντο.<sup>j</sup> ἄναξ δ' ὀδύνησι<sup>m</sup> κακῆσιν  
 τειρόμενος,<sup>n</sup> πάντων ὄτων ἐπεμαίετο<sup>o</sup> νῶτα  
 ὀρθῶν<sup>p</sup> ἑσταότων· τὸ δὲ νήπιος<sup>q</sup> οὐκ ἐνόησεν,  
 ὥς οἱ ὑπ' εἰροπόκων<sup>r</sup> ὄτων στέρνοισι δέδεντο.  
 ὕστατος<sup>s</sup> ἄρνεὺς μῆλων ἔστειχε<sup>t</sup> θύραζε,  
 445 λάρνῃ στενόμενος<sup>u</sup> καὶ ἐμοὶ πνικινὰ φρονέοντι.  
 τὸν δ' ἐπιμασσάμενος<sup>v</sup> προσέφη κρατερὸς Πολύφημος  
 "κριε<sup>w</sup> πέπον,<sup>x</sup> τί μοι<sup>y</sup> ὦδ' ἐπὶ δὴ<sup>z</sup> σπῆος ἔσσυτο<sup>aa</sup> μῆλων<sup>bb</sup>

a Ω. 510.  
 b N. 599, 716.  
 c μ. 437.  
 d δ. 459 mar., μ.  
 433.  
 e 306-7 mar.  
 f 217 mar.  
 g 238.  
 h K. 362, A. 435.  
 i 219 mar.  
 k cf. I. 141, 283.  
 l 390.  
 m E. 766.  
 n O. 60-1.  
 o 446, λ. 531; cf.  
 μ. 220, α. 302.  
 p Σ. 246.  
 q γ. 32, Y. 264, X.  
 445.  
 r E. 137.  
 s 447-8.  
 t 418 mar.  
 u Φ. 220.  
 v 302 mar.  
 w 461.  
 x γ. 154, γ. 233,  
 Z. 55.  
 y τ. 312.  
 z 458.  
 aa II. 585.  
 bb 444.

440. *Ἄναξ.* 441. *ὀφίον.* 442. *ὀφίων.* 443. *Φοι ὀφίων.*

433. τὸν Vi. 50 A. var. l.; ἐλκθεις Vi. 50 A. sup., ἐλευσθεις Vi. 56, ἐλνθεις γ  
 Stu., ἐρεισθεις ἢ ἐλευσθεις Vi. 56 var. l., ἐλυσθεις Schol. Ψ. 393. 436. ἧῷ  
 A. Vi. 56. 437 om. γ Stu. 438. ἄρσενά A. 439. δὲ μέμηκον α β I. Vi.  
 50, 133 Eu., δὲ μέμνον Vi. 5, 56, δ' ἐμέμηκον A.; παρὰ K. Stu. γ, παρὰ α.  
 441. ὄτων om. γ. 445. λαχμῷ mss. xiii (γ) Eu. Fl. Ro., λαχμῷ H. β, edd.  
 ante Wo. Apoll. Lex. Hesych., λαχνῷ α, λάρνῃ G. var. l. Herodian, "melius"  
 Eu. m. Selencus ad Etym. Mag. 558, 24. var. l. h schol. Heidel. m. v., ita  
 Wo. et recentt. 446. ἐπιμασόμενος et -μασόμενος Eu.

433-5. κατὰ... λαβὼν, in tmesis.  
 — νῶτα, the reason of this action is  
 probably that the animal was recumbent  
 till thus aroused. — ἐλυσθεις, (the  
 var. l. here should be noticed,) ἐλύνω  
 εἰλύνω, the latter rather stronger in  
 meaning, "wrap" or "cover"; ἐλύνω  
 "wind" or "twist"; cf. νεφέλη εἰλυν-  
 μένος ὥμους E. 186, ὄνυμος δ' ἐπὶ  
 γαίαν ἐλυσσθι Ψ. 393; "twisting my-  
 self under". — ἁώτου, Buttm. views  
 this as properly the old word for *floc-*  
*cus*, with no relation to the "flower",  
 real or metaphorical, of anything;  
*Lexil.* 33. — νωλεμέως (see App.  
 A. 21) goes here with ἐχόμεν. — στε-  
 νάχοντες, "with many a sigh" of ill  
 suppressed anxiety.

437-45. Morning came. The cattle  
 went forth, the females unmilked. He  
 felt the sheep's backs: so they escaped  
 — I holding on to the ram during a  
 pause of anxiety.

439-45. ἐμέμηκον, the doubled

syllable conveys the image of their  
 oft repeated note, and suggests the  
 onomatopoeitic origin of the word. The  
 fact would serve to distract the Cy-  
 clops' attention from the rams. — σφα-  
 ραγεῦντο, see on 390 sup. — ἐπε-  
 μαίετο, see on 302 sup. — ὀρθῶν,  
 as recumbent before; see on νῶτα,  
 433 sup. — δέδεντο, the thick wool  
 (425 sup.) would hide the ropes. —  
 πνικινὰ φρον. — i. e. to be prepared  
 against any miscarriage. The Scholl.  
 notice the φιλευταιρία of Odys. in thus  
 taking the last chance of escape and  
 not being, like the rest, tied under  
 three.

447-60. He stopped the ram, felt it,  
 and spoke to it, wondering why it came  
 last, and adding — if it could only  
 speak and tell him where I was, his  
 revenge would be sweet!

447-9. κριε, cf. Cicero *Tusc. Quaest.*  
 V. 39 "Polyphemum Homerus cum im-  
 manem ferumque finxisset, cum ariete

a δ. 810.  
b cf. *ψ*. 523.  
c α. 113, *H*. 162.  
d cf. *μ*. 357.  
e *O*. 307, λ. 539  
f ζ. 216 mar.  
g ο. 308, λ. 223.  
h δ. 357.  
i *ψ*. 532, 547.  
k α. 343.  
l 504, λ. 103, ν. 343;  
cf. α. 69.  
m 516.  
n 366, 369.  
o *Z*. 488.  
p *X*. 219; cf. α. 18.  
q ζ. 183.  
r Σ. 281; cf. ρ. 581,  
γ. 297.  
s 290 mar.  
t 447.  
u ε. 71 mar.

ὑστάτος; οὐ<sup>a</sup> τι πάρος γε λελειμμένος<sup>b</sup> ἔρχεται οἶων,  
ἀλλὰ πολὺ<sup>c</sup> πρῶτος νέμει τέρεν<sup>d</sup> ἄνθεα ποίης,  
μακρὰ<sup>e</sup> βιβὰς, πρῶτος δὲ ῥοὰς<sup>f</sup> ποταμῶν ἀφικάνεις, 450  
πρῶτος δὲ σταθμόνδε λιλαίαι<sup>g</sup> ἀπονέεσθαι  
ἐσπέριος<sup>h</sup> νῦν αὖτε πανύστατος<sup>i</sup> ἢ σύ γ' ἄνακτος  
ὀφθαλμὸν ποθέεις<sup>k</sup>; τὸν ἀνὴρ κακὸς ἐξαλάωσεν,<sup>l</sup>  
σὺν λυγροῖς ἐτάροισι, δαμασσάμενος<sup>m</sup> φρένας οἴνω,  
Οὔτις<sup>n</sup>, ὃν οὐ πω φημι<sup>o</sup> πεφνυμένον<sup>p</sup> εἶναι ὄλεθρον. 455  
εἰ δὴ ὁμοφρονέοις<sup>q</sup> ποτιφωνήεις τε γένοιο,  
εἰπεῖν, ὅππῃ κείνος ἐμὸν μένος ἤλασκάξει<sup>r</sup>.  
τῷ κέ οἱ ἐγκέφαλός<sup>s</sup> γε διὰ σπέος<sup>t</sup> ἄλλυδις<sup>u</sup> ἄλλη

448. ὀφίων. 452. Ἑσπέριος σὺν Φάνακτος. 454. Φοίνω. 457. Φειπεῖν.  
458. Φοί.

448. ἔρχεο Vi. 50, 133; ἀρῶν Stu. γ α var. l. 451. λιλαίεσσι Vi. 50; ἀπο-  
ναίεσθαι et -νέεσθαι Eu. 452. ἢ I. K. Vi. 5, 56. 453. πεθέεις H. cum  
var. l. ποθέεις. 454. φρένα Vi. 5. 455. οὔτις A. K. M. Vi. 5, 56, ἔμμεν'  
H. P. α; ὀλέθρον Vi. 5, 56. 456. εἶθε α in mar.; ὁμοφρονέοις H. Eu. Fl.  
eidd. pler., -νεῖς M. Vi. 5, -νεῖς Stu. Ro. Bas.; ποτὶ φωνήεις A. I. K. 457.  
ὅπποι Vi. 133 ὅππῃ H.; ἡλυσκάξει Vr. 458. καὶ pro κέ l. Vr. Eu., κεν α;  
ποτὶ σπέος Eu.

*etiam colloquentem facit, ejusque laudare fortunas, quod qua vellet ingredi posset et quae vellet attingere.* This shows that Cicero completely missed, or perhaps mis-remembered, the spirit of the passage. He wholly skips the emphatic thrice-repeated *πρῶτος* and seems in *laudare fortunas* and *qua vellet ingredi* to contrast the ram's fortunes with his own, instead of the ram's slinking out last with his usual forwardness. But the sympathy claimed for himself in 452—3 is the crowning point of the whole to which all the rest leads up, and this too Cicero slurs over. The Scholl. comp. Hector to his horses, “*Ἐνθε τε καὶ σὺ Πόδαργε κ. τ. λ.*” *Θ*. 185. — *πέπον*, “gentle ram”, ὦ *πέπον* generally forms an exclamation by itself; cf. ὦ *πέπον*, ὦ *Μενέλαε*, *Z*. 55. The word seems derived from the notion of ripe fruit, soft, mellow, and sweet; *matura et cocta* Cic. *Cato*, XIX. 71. In Latin *πεπ-* becomes *coq-* or *cic-* (*cic-ur*); but is retained in *pop-ina* = *coquina*: we have “bake” and “cook” side by side; and so the German. — *ἔρχεται* ... *νέμει*, for the pres. see on δ. 811. 450—4. *βιβὰς*, this form with *βι-*

*βάσσα βιβάντα*, and *βιβῶν* with *βιβῶντα* are alike supported on good authority; e. g. the Schol. Ven. A. and Eustath. both have *βιβὰς* in *H*. 213 and *O*. 686, in *Γ*. 22 both have *βιβῶντα*, in λ. 539 all mss. have *βιβῶα*; see La Roche, *H. Textk.* p. 216, from whose remarks it seems that *βιβὰς -άσσα κ. τ. λ.* is rather more frequent. — *αὖτε*, see on 393 *sup.* — *φρένας*, might be *φρένα Φοίνω*, but need not; see on 182 *sup.* 455. Ni. thinks that this line interrupts the current of feeling which otherwise runs on uninterrupted from the sympathetic question, ἢ *σύ γ' ἄνακτος κ. τ. λ.*, to the sympathetic wish *εἰ δὴ ὁμοφρ.* But he does not say why it should not be interrupted, for instance by a sudden thought of him who had wrought the mischief from which the speaker was smarting. He proposes to drop the line out. Its meaning is threatening, “I can tell him he is not yet out harm’s way”.

456—60. *εἰ δὴ κ. τ. λ.*, “if only you could sympathize!” — *ἡλασκάξει*, for the various forms, *ἄλυσκάζω* etc., see mar. — *οἱ ... θεινομένου*, see on ζ. 157—9, κ. 483—5. — *γε* adds a scornful

θεινομένου<sup>a</sup> θάιαιτο πρὸς<sup>b</sup> οὐδεῖ· καὶ δέ κ' ἐμὸν κῆρ  
 460 λωφῆσαι<sup>c</sup> κακῶν, τὰ μοι οὐτιδανὸς<sup>d</sup> πόρεν Οὔτις.<sup>e</sup>  
 ὡς εἰπὼν τὸν κριὸν<sup>e</sup> ἀπὸ ἔο πέμπε θύραζε.<sup>f</sup>  
 ἐλθόντες<sup>g</sup> δ' ἡβαῖον<sup>h</sup> ἀπὸ σπείους τε καὶ ἀνλῆς,  
 πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσα δ' ἑταίρους.  
 καρπαλίμως δὲ τὰ μῆλα ταναῦποδα<sup>i</sup> πίονα<sup>j</sup> δημῷ  
 465 πολλὰ περιτροπέοντες<sup>k</sup> ἐλαύνομεν, ὄφρ' ἐπὶ νῆα  
 ἰκόμεθ'· ἀσπάσιοι<sup>l</sup> δὲ φίλοις ἐτάροισι<sup>m</sup> φάνημεν,  
 οἳ φύγομεν<sup>n</sup> θάνατον· τοὺς δὲ στενάχοντο<sup>o</sup> ρωόντες.  
 ἀλλ' ἐγὼ οὐκ<sup>p</sup> εἶων, ἀνὰ<sup>q</sup> δ' ὄφρυσι<sup>r</sup> νεῦον ἐκάστω,  
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα<sup>s</sup> μῆλα  
 470 πόλλ' ἐν νηὶ βαλόντας<sup>t</sup> ἐπιπλεῖν<sup>u</sup> ἀλμυρὸν<sup>v</sup> ὕδωρ.  
 οἷ<sup>w</sup> δ' αἶψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐξόμενοι πολὴν ἄλλα τύπτον ἐρετμοῖς.  
 ἀλλ'<sup>x</sup> ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,  
 καὶ τότε<sup>y</sup> ἐγὼ Κύκλωπα προσηύδων<sup>z</sup> κερτομίοισιν

a Z. 135; cf. 289  
 —90, ζ. 157 mar.  
 b E. 734.  
 c Φ. 292.  
 d 9. 209, ι. 515.  
 e 447.  
 f E. 694, Φ. 237.  
 g cf. σ. 95—6, ω.  
 483—5.  
 h γ. 14 mar.  
 i Φ. 750.  
 k B. 295.  
 l K. 35, Φ. 607.  
 m 230.  
 n 61 mar.  
 o Σ. 355.  
 p η. 40—1, E. 802.  
 q cf. 129, II. 250,  
 X. 205; cf. ι. 490.  
 r π. 164, φ. 431.  
 s 336.  
 t cf. μ. 415, ξ. 305.  
 u 227 mar.  
 v δ. 511 mar.  
 w 103—4 mar.  
 x ε. 400 mar.  
 y υ. 177, A. 539,  
 ω. 240.

461. φείπων. φέο.

468. νεῦσα φεκάστω.

469. κλάφφειν.

471. κλεφφῖσι.

459. θέοιτο α ῥέοιτο γ; θεινομένου<sup>s</sup> H., θεινόμενος et καδδ' ἐμὸν αὖ κῆρ Vi.  
 50, καδδ' δ' ἐμὸν κῆρ H. Eu., καδδ' δὲ κεν α H. var. l. Fl. 460. οὔτις K. M.  
 Vi. 5, 56. 462. δη βαῖον Herodian.; σπείους ἡδὲ Vr. 464. ταναυποδα α in

mar. H. var. l. Ro. St.; πίονι G. I. Vr. Vi. 5, 56, πιονι<sup>α</sup> α H. 465. περι-

τροπῶντες Hesych.

468. ἀνὰ<sup>ξβ</sup> H.

471. καθίζον A. I. K. M. Vi. omn.

474. μελιχίοισι α sed in mar. correx.

emphasis, "that brain of his!" or, as C. F. Nügelbach, *de part.* γε, p. 18, "his very brain". — οὐτιδανός, "that good-for-nothing!"

461—79. Quit at last, I got down and released the rest. We drove off his flocks and rejoined our comrades at the ship. I checked lamentations, silence being our only safety. We put off. But while we were yet within reach of voice, I turned and taunted him with the vengeance which had overtaken him.

461—70. θύραζε merely means "forth" without special reference to θύρα (mar.) — ἐλθόντες, the plur. subject is distributively taken in ἐγὼ and ἑταῖροι (as it should have regularly been) in 463, but then the second member of the distribution changes the subj. to obj. — ἑταίρους; see mar., and the remarks on ε. 477, where anacol. in

an appositional sentence occurs in both the distributed members. — ἡβαῖον, see on γ. 14. In Hes. *Opp.* 418, we have βαῖον ὑπὲρ κεφαλῆς, and the Schol. Ven. at B. 380 allows βαῖον as a reading but supports ἡβαῖον as more Homeric. — πολλὰ, adv. with περιτροπ.; meaning "dodging and heading them this way and that", as no shouts or whistling (315 sup.) could safely be used. In 470 inf. πόλλ' agrees with μῆλα. — οἷ, these were only six, beside himself. Twelve were taken, 195 sup., six eaten by the Cyclops. — στενάχοντο, "were beginning to lament". — ἀνὰ, has neg. force here (mar.), in tmesis with νεῦον; cf. Virg. *Aen.* III. 667, *tacitque incidere funem*. — βαλόντας denotes dispatch, or τιθέντας would have sufficed.

471—9. κληῖσι, see App. F. 1 (17). — καθίζον, see on θ. 6. — τόσσον



a λ. 553, γ. 293.  
 b Δ. 390, N. 777.  
 c β. 20.  
 d μ. 210, Φ. 501.  
 e α. 46.  
 f Z. 341.  
 g β. 67, γ. 329.  
 h 494, μ. 116, 21,  
 II. 203.  
 i ρ. 401, E. 830.  
 k θ. 4.  
 l γ. 306 mar., γ.  
 213.  
 m μ. 377.  
 n ε. 284 mar.  
 o β. 147, κ. 113, B.  
 456.  
 p κ. 172, δ. 344 mar.  
 q μ. 354, O. 693.  
 r 540—2.  
 s μ. 218  
 t E. 392.  
 u ε. 430.  
 v λ. 639.

“Κύνκλωψ, οὐκ<sup>a</sup> ἄρ’ ἔμελλες ἀνάλικδος<sup>b</sup> ἀνδρὸς  
 ἑταίρους 475  
 ἔδμεναι ἐν<sup>c</sup> σπῆι γλαφυρῷ κρατερῶφι<sup>d</sup> βίηφιν  
 καὶ<sup>e</sup> λίην σέ γ’ ἔμελλε κηγήσεσθαι<sup>f</sup> κακὰς<sup>g</sup> ἔργα,  
 σχέτλι,<sup>h</sup> ἔπει ξείνους οὐκ ἄξει<sup>i</sup> σῶ<sup>k</sup> ἐνὶ οἴκῳ  
 ἐσθήμεναι· τῷ σε Ζεὺς τίσατο<sup>l</sup> καὶ<sup>m</sup> θεοὶ ἄλλοι.”  
 ὧς ἐφάμην, ὃ δ’ ἔπειτα χολώσατο<sup>n</sup> κηρόθι μᾶλλον· 480  
 ἦκε δ’ ἀπορορήξας κορυφὴν<sup>o</sup> ὄρεος μεγάλοιο,  
 καδ’<sup>p</sup> δ’ ἔβαλε προπάροιθε νεὸς<sup>q</sup> κυανοπρόοιο,  
 [τυτθὸν,<sup>r</sup> ἐδεύησεν δ’ οἰήιον<sup>s</sup> ἄκρον ἰκέσθαι.]  
 ἐκλύσθη<sup>t</sup> δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
 τὴν δ’ αἰψ’ ἤπειρόνδε παλιρρόθιον<sup>u</sup> φέρε<sup>v</sup> κῆμα, 485  
 πλημμυρὶς ἐκ πύντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.

477. *Ἔργα.* 478. *Φοῖκος.*

476. σπεῖν Vi. 5; βίηφι A. K. M. Vi. omn. 477. κηγήσασθαι M. 481. ἀπορ-  
 ῥήξας Vi. 5. 482. καδδῆβαλε K. Vi. 56, -λε<sup>v</sup> A.; νεὸς A. I. K. Stu. Vr.  
 Vi. iii. Schol. Σ. 3 H. a man. alt. νεὸς α β γ H. a man. I et ad κ. 127.  
 483. † Eu. h, servant m. q. v [ ] Wo. et recentt. 484. ἐκλυσθῆ H., “ἐκλύ-  
 σθῆ melius” Eu. 485. τὴν δ’ αἰψ h. αἰψ<sup>v</sup> H. Fl. edd., τὴν δὲ ἐς ἤπειρον  
 Eu.; παλιρόθιον I. 486. πλημμυρὶς (et πλήμυρις) Eu. Ro. Bas. Bek. Di., -μυ-  
 γ<sup>v</sup> H. I. K. Vr. Vi. iii. m. h. Hesych. Fl. St. edd. rell.; θέμωσεν Aristar., h.  
 q. suspicor θέμωσαν (a 542 translato schol. ibi ad κῆμα pertinens).

... γέγωνε, see on ε. 400. — οὐκ... ἀνάλικδος, “not one who could not revenge himself”. — ἔμελλες, so often (mar.) a fact or result achieved is put as it were back to the point of time at which it was prospective; so ἔμελλε 477. We may illustrate this by the contrast of the Lat. epistolary idiom, *dabam etc. literas*, which puts a present fact forward to the point at which it will appear past. — κρατερῶφι βίηφιν, “by high-handed violence”. — καὶ λίην, see on α. 46. — σχέτλι, “atrocious”; sometimes, according to context, “presumptuous”, or plur. “dare-devils” (mar.). — οὐκ ἄξει, “shrankest not”. — Ζεὺς, whom he had defied *sup.* 275—8.

480—505. He answered by flinging a fragment of rock, which overshot the mark, but raised a swell which washed our ship back towards the shore. I shoved her off and nodded to my comrades to pull lustily. When we had doubled our previous distance, I

shouted again, in spite of my comrades’ remonstrances, who feared my voice would guide his next shot to crush them. But I was staunch and spoke my mind indignantly, telling him my real name and country.

481—2. So the Læstrygones, giant cannibals, in the next book, pelt the ships ἀπὸ πετρῶων ἀνδραχθῆσι χερμαδίοισιν, κ. 121; cf. Ov. Met. XIV. 181—2, *Vidi cum monte revulso Immanem scopulum medias permisit in undas*.

483 is rejected as anticipating its right place 541 *inf.* The οἰήιον is the steering paddle (mar. App. F. 1 (14)). A rock falling *aft*, as there it does, might well just fall short of the paddle’s end; not so one which past over the ship and fell *ahead*. Some of the early commentators thought that Odys. had turned the ship round, to speak to the Cyclops — a supposition, for which there is no more ground here than in 542.

485—6. πλημμυρὶς, Apollon. Rhod.

αὐτὰρ ἐγὼ χεῖρεσσι<sup>a</sup> λαβὼν περιμήκεα<sup>b</sup> κοντὸν  
 ὥσα παρῆξ<sup>c</sup> ἐτάροισι δ' ἐποτρύνας<sup>d</sup> ἐκέλευσα  
 ἐμβαλέειν κώπης,<sup>e</sup> ἵν' ἔ<sup>f</sup> ὑπὲκ κακότητα φύγοιμεν,  
 490 κρατὶ κατανεύων<sup>g</sup> οἳ δὲ προπεσόντες<sup>h</sup> ἔρρεσσον.  
 ἀλλ' ὅτε δὴ δις τόσσον<sup>i</sup> ἄλλα πρήσσοντες<sup>k</sup> ἀπῆμιν,  
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων, ἀμφὶ δ' ἐταῖροι  
 μελιχίοις<sup>m</sup> ἐπέεσσιν<sup>n</sup> ἐρήτουν ἄλλοθεν<sup>o</sup> ἄλλος.  
 “σχέτλιε,<sup>p</sup> τίπτ' ἐθέλεις ἐρεθίζεμεν ἄγριον<sup>q</sup> ἄνδρα;  
 495 ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα  
 αὐτίς ἐς ἥπειρον,<sup>r</sup> καὶ δὴ φάμεν<sup>s</sup> αὐτόθ' ἰ<sup>t</sup> ὀλέσθαι.  
 εἰ δὲ φθερξαμένου τευ ἢ αὐδῆσαντος ἄκουσεν,  
 σὺν κεν ἄραξ<sup>u</sup> ἡμέων κεφαλᾶς καὶ νῆια<sup>v</sup> δοῦρα,  
 μαρμαράω<sup>w</sup> ὀκρίοντι βαλὼν· τόσσον<sup>x</sup> γὰρ ἴησιν.”  
 500 ὥς φάσαν, ἀλλ' οὐ<sup>y</sup> πεῖθον ἐμὸν μεγαλήτορα<sup>z</sup> θυμόν.  
 ἀλλὰ μιν ἄπορρον<sup>aa</sup> προσέφην κεκοτητόι<sup>bb</sup> θυμῷ

a O. 229.  
 b z. 293, μ. 443.  
 c s. 439.  
 d β. 422, ξ. 79, ι. 561, κ. 531.  
 e cf. μ. 171—2.  
 f γ. 175 mar.  
 g o. 463—4, ω. 335; cf. ι. 468 mar.  
 h μ. 194.  
 i s. 400 mar.  
 k o. 47, 219.  
 l 544, K. 151, O. 9.  
 m ζ. 143 mar.  
 n B. 75.  
 o 401 mar.  
 p 478 mar.  
 q 215, O. 96, Φ. 314.  
 r 485.  
 s δ. 664.  
 t o. 327, Γ. 428, κ. 132.  
 u μ. 412, M. 384, Φ. 673.  
 v 384 mar.: cf. B. 135.  
 w M. 380, Π. 735.  
 x cf. θ. 203.  
 y I. 386, 587, X. 78.  
 z s. 298 mar.  
 aa 282 mar.  
 bb z. 71, χ. 477, Φ. 456.

493. *Ἐπέεσσιν.*

488. *παρῆξ* A. K. M. Vi. iii; *ἐποτρύνων* Vi. 5. Eu. Ro. Bas., -νας α β γ Fl. St. edd. rell. 489 om. K. Stu. Vi. 50; *ὑπ'* εκ M. Vi. iii; *φύγοιμεν* α Vi. 133 Fl. 491 om. γ, *πρήσσοντες* A. Vi. 56, *πρήσαντες* I., *πλησσόντες* Rhian., h. q.; *ἀπῆμιν* V. *ἀπῆμιν* H., *ἀπῆσαν* Eu. 492. *τότε* δὴ Vi. 5 Aristar., m. Ox., *τότε* δὴ ἐγὼ Fl. 496. *ἐπ'* ἥπειρον Stu. γ. 497. *τεῦ* I. Vi. omn. edd. ante Wo., *τευ* Wo. et recentt. 498. *σὺν* κεν I. Apoll. Lex. 499. *ὀκρίοντι* Vi. 5, 50, Fl. et edd. ante Wo., *ὀκρίοντι* H. quod Hesych. confirmat.

IV. 1269, has imitated this, ἀλλὰ μιν αὐτὴ πλῆμυρὶς ἐκ πόντοιο μεταχθονίην ἐκόμισσε. Ni. suspects from this that φέρειν αὐτὴ was read by him here, and that there was another reading φέρει κῦμα, omitting this 486; since πλῆμυρ. being fem. does not well match with κῦμα neut. I think that 486 is probably a later line. πλῆμυρ. is the proper word for “tide”, which is scarcely observable in the Mediterranean, and seems to denote a more advanced stage of navigation than the Homeric. The verse has another strange word too, θέμωσσε, probably a seaman’s phrase, and nowhere else found in Greek, = ἔθῃ, “set”, or else ἡνάγκασε “drove” (Scholl.).

487—90. *κοντὸν*, “ship’s pole”, perhaps the same as *ξυστόν* App. F. i (15). The derivation is probably *κεν-ἔκανον*, generally found in sense

of “slew”, but first meaning probably “cut”, containing the root of *canif*, *kn*-ife. Thus a felled tree, or lopped bough, is the original sense of *κοντὸς*, really a verbal adj. — *ἐμβαλέειν κ.*, cf. Pind. *Pyth.* IV. 356—7, *κάρυξε δ' αὐτοῖς ἐμβαλεῖν κώπαισι. προπεσόντες*, cf. Virg. *Aen.* V. 189, *insurgite remis*, and 197—8, *olli certamine summo procumbunt*. Ni. cites Xen. *Oeconom.* VIII. 8 of rowers, *ἐν τάξει μὲν κάθηνται, ἐν τάξει δὲ προνεύουσιν ἐν τάξει δὲ ἀναπίπτουσιν*.

491—505. *δις τόσσον*, twice as far from shore as before; but the Cyclops, we may suppose, had now come down to the water’s edge, or was wading after them; cf. Virg. *Aen.* III. 671, *Nec potis Ionios fluctus æquare sequendo*. They might thus be still within the *τόσσον ὅσον τε γέγωνε βοήσας* of him. — *εἰ δὲ*, they mean “if, when we were drifting to the shore the Cyclops

a γ. 114 mar.  
 b δ. 244, ξ. 32, q.  
 357.  
 c cf. v. 100.  
 d ϑ. 3 mar.  
 e 453 mar.  
 f δ. 555 mar.  
 g ζ. 71, λ. 59, o  
 485.  
 h δ. 169 mar.  
 i ρ. 172; cf. τ. 163.  
 k cf. 191 mar., γ.  
 267 mar.  
 l ι. 167, 226, ψ.  
 664.  
 m φ. 289.  
 n β. 158 mar.  
 o τ. 360.  
 p β. 171, 306.  
 q α. 343, X. 488.  
 r φ. 99.  
 s cf. γ. 97.  
 t γ. 199 mar.  
 u μ. 230, v. 385.  
 v O. 180, ι. 214 mar.  
 w 460 mar.  
 x φ. 131; cf. λ. 393.  
 y α. 69 mar.  
 z 454.

“Κύκλωψ, αἶ κέν τίς σε καταθυνητῶν<sup>a</sup> ἀνθρώπων  
 ὀφθαλμοῦ εἶρηται ἀεικελίην<sup>b</sup> ἀλαωτὺν,  
 φάσθαι,<sup>c</sup> Ὀδυσσεῖα<sup>d</sup> πολίπορθιον ἐξαλαῶσαι,<sup>e</sup>  
 νίδυν<sup>f</sup> Λαέρτεω, Ἰθάκῃ ἐν οἴκῳ ἔχοντα.” 505  
 ὧς ἐφάμην, ὃ δέ μ’ οἰμῶξας ἡμείβετο μύθῳ  
 “ὦ πόποι, ἦ μάλα δή με παλαίφατα<sup>i</sup> θέςφαθ’ ἱκάνει.  
 ἔσκε τις ἐνθάδε μάντις<sup>k</sup> ἀνῆρ<sup>l</sup> ἥς τε μέγας τε,  
 Τηλέμος Εὐρυμίδης, ὃς μαντοσύνη<sup>m</sup> ἐκέκαστο,<sup>n</sup>  
 καὶ μαντευόμενος κατεγήρα<sup>o</sup> Κυκλώπεσσιν.” 510  
 ὃς μοι ἔφη τάδε πάντα<sup>p</sup> τελευτήσεσθαι ὀπίσσω,<sup>q</sup>  
 χειρῶν<sup>r</sup> ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.<sup>s</sup>  
 ἀλλ’ αἰεὶ τινα φῶτα<sup>t</sup> μέγαν καὶ καλὸν ἐδέμην.<sup>u</sup>  
 ἐνθάδ’<sup>v</sup> ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν.  
 νῦν δέ μ’ ἔων ὀλίγος τε καὶ οὐτιδανός<sup>w</sup> καὶ ἄκις<sup>x</sup> 515  
 ὀφθαλμοῦ<sup>y</sup> ἀλάωσεν, ἐπεὶ μ’ ἐδαμάσσατο<sup>z</sup> οἶνω.

503. ἀφεικελίην.

505. Φοικί’.

514. ἐπιφειμένον.

516. Φοίνω.

502. εἰ καὶ τίς σε παταχθονίων h. q. ad 106, αἶ κέν Eu. et edd., κέν τις σε I. Vi. omn., κατὰ θυνητῶν A. I. K. M. Vi. omn., καταθν. Ba. Wo. et recentt.  
 504. φάσθαι I. K. M. Vi. 56, 133 Fl. Ro. Bas. quod redarg. Eu., φάσθαι edd.  
 a St.; πολίπορθιον H. 505. λαέττω α Vi. 5, 56, -εω γ. 507. ω Vi. 133 M.  
 509. εὐρυμίδης ἢ εὐρύμαχος Schol. Theoc. VI. 23. 512. χεῖρεσσιν ἐξ Ὀδυσ-  
 σῆος Vi. 50. 515. ἄκις Aristot. de Poesi. 22, libri pler., ἀνάλκις α γ Stu.,  
 cf. Eu. ad 530, ἀεικῆς var. l. Eu. m. St. 516. ἀλάωσας α γ A. K. Stu. Vi. iii.

m. et h. var. l. Fl. Ro. Bas. Ox. St. var. l., -σεν<sup>αδ</sup> H., μ’ ἐδαμάσσαο A. K. Vi. 5  
 h. et m. var. l. Fl. Ro., -σσαο<sup>σασαο</sup> H., με δαμάσσαο α Vi. 50, 133, ἐπεὶ δάμασας  
 γ Stu., ἀλάωσεν ... ἐδαμάσσατο Eu. Ven. St. Ba. Ern. Wo. et recentt.

had then heard any one's voice etc.", i. e. as they had held their breath then, so he should now. — φάσθαι, Bacon says, Essay IV, "On Revenge", "Some when they take revenge are desirous the party should know whence it cometh: this is the more generous. For the delight seemeth to be not so much in doing the hurt as in making the party repent: but base and crafty cowards are like the arrow that flieth in the dark." So Arist. Rhet. II. 3, 16, καὶ ἂν μὴ αἰσθήσεσθαι οἴωνται ὅτι δι' αὐτοὺς, καὶ ἀνδ' ὧν ἔπαθον ... διὸ ὀρθῶς πεποιήται, "φάσθαι Ὀδυσσεῖα πολίπορθιον" ὥς οὐ τετιμωρημένους, εἰ μὴ ἦσθετο καὶ ὅψ' οὐ καὶ ἀνδ' ὅτου.

506—25. The Cyclops recognized the ancient oracle of a seer, who had fore-

told his suffering and its author, but he had expected a very different sort of person. He gave me an ironical invitation to return — he would bespeak me Poseidon's aid, who alone could repair his lost sight. I replied, "I wished I could as surely strike him dead, as Poseidon would be unable to heal him".

507—16. με ἱκάνει, "have come home to me". — Τηλέμος, so Theoc. VI. 23, ἀντάρ ὃ μάντις ὃ Τηλέμος ἔχθρ' ἀγορεύων. — ἔων ... ἄκις, "feeble creature", κίς is found, meaning "strength", cf. mar.; so Æschyl. Fragm. 216, Dind., σοὶ δ' οὐκ ἔνεστι κίς οὐδ' αἰμόρροτοι φλέβες. — The readings ἀλάωσας and ἐδαμάσσαο (Harl.) should be noticed in 516.



ἀλλ' ἄγε<sup>a</sup> δεῦρ', Ὀδυσσεῦ, ἵνα<sup>b</sup> τοι παρ ξείνια θείω,  
 πομπήν<sup>c</sup> τ' ὀτρύνω δόμεναι κλυτὸν<sup>d</sup> ἔννοσίγαιον.  
 τοῦ γὰρ ἐγὼ παῖς εἰμὶ,<sup>e</sup> πατὴρ δ' ἐμὸς εὐχεται<sup>f</sup> εἶναι.  
 520 αὐτὸς δ', αἶ κ' ἐθέλῃς<sup>g</sup>, ἴησεται,<sup>h</sup> οὐδέ τις<sup>i</sup> ἄλλος  
 οὗ τε<sup>j</sup> θεῶν<sup>k</sup> μακάρων οὗ τε θνητῶν<sup>l</sup> ἀνθρώπων."  
 ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 "αἶ γὰρ<sup>m</sup> δὴ ψυχῆς<sup>n</sup> τε καὶ αἰῶνός σε δυναίμην  
 εὔνιν<sup>o</sup> ποιήσας πέμψαι δόμον<sup>p</sup> Ἄϊδος εἴσω.  
 525 ὥς οὐκ ὀφθαλμόν γ' ἴησεται<sup>q</sup> οὐδ' ἐνοσίχθων."  
 ὣς ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι<sup>r</sup> ἄνακτι  
 εὐχετο,<sup>s</sup> χεῖρ' ἰδρέγων εἰς οὐρανὸν<sup>t</sup> ἀστερόεντα.  
 "κλυῖθι,<sup>v</sup> Ποσειδάων γαίηοιχε κυανοχαῖτα.  
 εἴ<sup>w</sup> ἔτεόν γε σός εἰμι,<sup>x</sup> πατὴρ δ' ἐμὸς εὐχεται<sup>y</sup> εἶναι,  
 530 δὸς μὴ Ὀδυσσῆα<sup>z</sup> πολυπόροθιον οἴκαδ'<sup>aa</sup> ἰκέσθαι.  
 [νιδὸν<sup>bb</sup> Λαέρτεω, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα.]  
 ἀλλ' εἰ οἱ μοῖρ'<sup>cc</sup> ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐνκείμενον καὶ ἐὴν ἐς πατρίδα γαίαν,

a 9. 145 mar.  
 b 9. 91 mar.  
 c 9. 30 mar.  
 d 9. 423 mar.  
 e 529.  
 f 9. 406 mar.  
 g 525.  
 h 52. 220, 768, 774.  
 i 9. 339.  
 j 9. 281 mar.  
 k 9. 199.  
 l 9. 251—3, 9.  
 m 538—41, N. 825—8.  
 n 9. 453.  
 o 9. 44.  
 p 9. 322, Z. 284,  
 9. 246; cf. 9. 60.  
 q 520.  
 r 412 mar.  
 s 9. 371.  
 t 9. 366.  
 u 9. 380, v. 113.  
 v 9. 55.  
 w 9. 122 mar.; cf.  
 9. 300, 320.  
 x 519.  
 y 9. 321, 9. 460  
 mar.  
 z 9. 3 mar.  
 aa 9. 520, 9. 19,  
 9. 287.  
 bb 9. 555 mar.  
 cc 9. 41—2 mar.

522. προσέειπον.  
 λιπόροθον φοίκαδ'.

523. αἰφῶνος.  
 531. φοικί'.

524. Ἄϊφιδος.  
 532. φοι φίλους φιδέειν.  
 533. φοῖκον  
 εἰση.

526. φάναντι.  
 530. πο-  
 533. φοῖκον

517. παρξείνια A. K. Vi. 56, παραξ. Vi. 5. 519. παῖς A. I. M. Vi. iii. 520.  
 αὐτὶς γ; αἶ κε θέλῃς<sup>g</sup> H. Vi. 133, αἶ κε θέλῃς γ Stu.; κεν ἄλλος K. 523. γῆ  
 H., γε A. Vr. 524. ποιήσασθαι γ. 528. ποσειδάων A. Vi. 50. 529. εὐ-  
 χεο G. 530. πολυπόροθον A. K. Stu. Vr. Vi. 133, Fl. Ald. 531 om. α γ  
 A. H. I. K. M. Stu. Vr. Vi. omn. Eu. sed α in mar. add. [ ] Wo. Bek. Di. 532.  
 εἰ οἱ καὶ μοῖρα φίλους α et β (sed ἐστὶ inser.) K. Stu. γ, εἰ οἱ κ. μ. ἐστὶ Vi. 5,  
 εἰ οἱ μ. ε. et rursus εἰ καὶ μ. ἐστὶ Eu. 533 om. β, ἣν ε eraso H.

524—5. **εὔνιν**, according to Eustath. derived fr. εἰς, as if "alone, solitary"; cf. 9. 5. . . νιδὸν εὔνιν ἔθηκε mar., and Aeschyl. *Persae* 288—9, πολλὰς Περσίδων ἔκτισαν εὔνιδας καὶ ἀνάνδρους. — **ὥς**, "as surely as"; for similar imprecations etc. of the form αἶ γὰρ . . . ὥς see mar. — **ὀφθαλμόν γ'**, this is explained by C. F. Nägelsbach p. 5 as expressing, "not even Poseidon will heal thine eye, even though he might all other wounds", perhaps more simply, as above at 458, "will heal that eye of yours".

526—42. He prayed to Poseidon to stop my return; or if that were fated, to make it solitary and joyless, with after troubles in my home. His prayer was heard. He hurled a mightier stone.

It fell just short, and its surge washed us onwards.

529—33. **εἰ ἔτεόν γε κ. τ. λ.**, "if it be true (as it is) that I am your son", as calling upon the god to make it good: cf. Theoc. XXII. 133, ὃν πατέρ' ἐκ πόντοιο Ποσειδάωνα κηλήσκων; Virg. *Georg.* IV. 323, *Si modo, quem perhibes, pater est Thyμβραῦς Apollo*. — **δὸς μὴ**, on this prayer granted nearly the whole of the poem turns. The domestic disorder to which we are introduced in the earlier books, and the successive losses of eleven ships with their crews at Læstrygoniê, and of his own ship and crew after leaving Thrinakiê, in books X and XII, arise directly from the Cyclops' curse heard by Poseidon, and

|                                |                                                                                                                                                        |
|--------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------|
| a λ. 114, μ. 141;<br>cf. ψ. 7. | ὄψ <sup>a</sup> ε κακῶς <sup>a</sup> ἔλθοι, ὀλέσας <sup>b</sup> ἅπο πάντας ἐταίρους,<br>νῆος <sup>c</sup> ἐπ' ἄλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ." 535 |
| b β. 174 mar.                  | ὥς ἔφατ' <sup>d</sup> εὐχόμενος, τοῦ δ' ἔκλυε κνανοχαίτης.                                                                                             |
| c λ. 115, ω. 301.              | αὐτὰρ ὃ γ' ἐξαῦτις <sup>e</sup> πολὺν μείζονα λᾶν αἰέρας <sup>f</sup>                                                                                  |
| d γ. 385.                      | ἦκ' ἐπιδινήσας, <sup>g</sup> ἐπέρεισε <sup>h</sup> δὲ ἱν' <sup>i</sup> ἀπέλεθρον.                                                                      |
| e H. 268—9.                    | καὶ δ' <sup>k</sup> ἐβαλεν μετόπισθε νεὸς <sup>l</sup> κνανοπρώροιο                                                                                    |
| f M. 383, Ξ. 411.              | τυτθόν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι.                                                                                                              |
| g F. 378; cf. v. 218.          | ἔκλυσθ <sup>i</sup> η δὲ θάλασσα κατερχομένης ὑπὸ πέτρης.                                                                                              |
| h A. 235.                      |                                                                                                                                                        |
| i E. 245.                      |                                                                                                                                                        |
| k 482—5 mar.                   |                                                                                                                                                        |
| l γ. 209.                      |                                                                                                                                                        |

535. Φοίκω. 538. Ἰν'.

534. ἔλθ<sup>η</sup> Schol. θ. 567, ἔλθοι Stu.; ἀπο A. I. Vi. 50, ἀπο ex ras. Vi. iii. 535. ἄλλοτρίης Eu. εὖρη Vr. Vi. 50, 133. 537. λᾶν α β γ Fl., λᾶν fere lib. Eu. edd. rell. 538. ἱνα K., ἱνα Vi. 56, ἱνα πέλεθρον Vi. 5, ἱνα πέλεθρον A. var. l. 539. καδδῆβαλεν Vi. 56, γ om. I. K., καδδ' A. M. Vi. iii. μετό-μετόπισθε Ven. Eu. ad 482 edd. omn., προπᾶροιθε H., προπ. m. var. l.; νεὸς Fl. Ro. Bas. Wo. et recentt., νεὸς A. Vi. 50 H. a man. alt. St. Ba. Ern. Ox., νεὸς I., vid. ad 482. 540. ἐδεύησε K. M. Vi. 133.

further ratified by Zeus, as it should seem from 553—5 *inf.*

534. ὄψ<sup>e</sup>ε κακῶς, "too late for joy". There had been a promise given by Zeus v. 133 that Odys. should return to his home; either previous to the commencement of the facts of the *Odyssey*, as seems probable from the word λαθοίμην, α. 65, and ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι, α. 17, or the express promise extorted, α. 76—7, by the remonstrances of Pallas in α. 59—62. It was in Poseidon's power to postpone and to embitter it as far as possible. We have in this curse the poetic machinery exhibited by which this was brought about. Now, the forgiveness of injuries is no doctrine of ancient Greek ethics; and Odys. by blinding the Cyclops, as by butchering the suitors, rather raised than lowered himself in the Homeric idea. Therefore, as in the cases of the Cyclops and of the suitors the poet's moral sense recognized righteous retribution; so in the case of Odys. and Penel. it recognized the law that the righteous also suffer; and seems to imply, by their examples rather than by express moralizing, that without such suffering heroic virtue would be less exalted and heroic happiness less complete. See App. E. 2

(7). Cf. with this imprecation that of Dido against Æneas, Virg. *Aen.* IV. 612 foll., *Si tangere portus Infandum caput ac terris adnare necesse est, Et sic fata Jovis poscunt, hic terminus habet, etc.*

538. ἐπιδινήσας, so περιστρέψας θ. 189, T. 131, of the action of the arm in throwing, of which the sling is only an extension, by which missiles acquire centrifugal as well as propulsive force. Similarly we have the phrases καταμαδὸν ἤλασεν, of the whip applied to the horses, O. 352, and καταμαδῖος of the quoit, Φ. 431 (Ni.). — ἱν', "sinew", its dimin. ἰνίον is the nape of the neck, Ξ. 495. — ἀπέλεθρον, "immense"; the πέλεθρον appears as a measure of land (in later Gr. πλέθρον) Φ. 407, λ. 577. The Schol. Ven. at Φ. 407 gives it as = 100 feet; cf. Ovid. *Met.* XIV. 183 foll., *Vidi iterum veluti tormenti viribus acta Vasta giganteo jaculantem saxa lacerto.*

540—2. τυτθόν, this goes with μετόπισθ. of 539, "a little behind": to join it with ἐδεύησεν would be a violence to the particle δὲ, which is later than second in the Homeric sentence, only when a prep. and case, as ἐς δίφρον δ' ἀνόρουσε, P. 130, or an art. and noun, as τῷ δεκάτῳ δὲ, B. 329, cf. A. 54, precedes. — οἴηιον, see on 483 *sup.* —

τὴν δὲ πρόσω φέρε κῆμα, θέμω σε<sup>a</sup> δὲ χέρσον ἰκέσθαι.

ἀλλ' ὅτε δὴ τὴν νῆσον<sup>b</sup> ἀφικόμεθ', ἔνθα περ ἄλλαι

νῆες<sup>c</sup> εἴσσελμοι μένον<sup>d</sup> ἄθροαι, ἀμφι<sup>e</sup> δ' ἑταῖροι

545 εἵατ' ἰὸδυρόμενοι,<sup>f</sup> ἡμέας ποτιδέγμενοι<sup>h</sup> αἰεὶ,

νῆα μὲν ἔνθ' ἔλθόντες ἐκέλαμεν<sup>i</sup> ἐν ψαμάθοισιν,

ἐκ<sup>k</sup> δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.

μῆλα δὲ Κύνκλωπος γλαφυροῆς<sup>l</sup> ἐκ νηὸς ἐλόντες

δασσάμεθ',<sup>m</sup> ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσῃς.

550 ἀρνειὸν δὲ ἐμοὶ οἶω<sup>n</sup> εὐκνήμιδες<sup>o</sup> ἑταῖροι

μῆλων δαιομένων δόσαν ἔξοχα<sup>p</sup> τὸν δ' ἐπὶ θινὶ

Ζηνὶ<sup>q</sup> κελαινεφεῖ Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,

ῥέξας<sup>r</sup> μηρί<sup>s</sup> ἔκαιον· ὃ δ' οὐκ ἐμπάζετο<sup>t</sup> ἱρῶν,

ἀλλ' ὅ γε μερμηρίζεν,<sup>u</sup> ὅπως ἀπολοίατο<sup>v</sup> πᾶσαι

555 νῆες εὐσσελμοι<sup>w</sup> καὶ ἐμοὶ<sup>x</sup> ἐρήρες ἑταῖροι.

ὥς<sup>y</sup> τότε μὲν πρόπαν ἤμαρ ἐς ἥλιον καταδύντα

ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.

a 486.  
b x. 1, 135, μ. 127,  
261—2.  
c β. 390, δ. 409,  
τ. 127, 148.  
d O. 656—7.  
e 492 mar.  
f O. 10.  
g π. 145, κ. 486.  
h x. 380, ω. 396,  
β. 403 mar.  
i λ. 20, μ. 5, ι. 138  
mar.  
k 150 mar.  
l μ. 83, 218, 310,  
406.  
m 42 mar.  
n 160.  
o β. 402.  
p λ. 432, ο. 70, 71,  
E. 61.  
q ν. 25.  
r x. 523, λ. 31.  
s γ. 9 mar., Δ. 34.  
t α. 271, τ. 134;  
cf. π. 422.  
u e. 354 mar., q. 235.  
v cf. 534 mar.  
w 544 mar.  
x 172, 100 mar.  
y 161—2 mar.

547. Φρηγμῖνι. 549 vid. 42. 552. Φανάσσει. 553. ἔκαλφον. 555. ἐρί-  
Φηρες. 557. Φηδύ.

542. † G. vid. ad 486. 540—2. "αἰθετοῦνται" h. ad 483—5. 544. εὐσσελ-  
μοι A. I. K. M. N. Vi. 50, 133 Fl. Ro. 545. εἵατ' I. 547 om. γ. Stu.; ἐν  
pro ἐκ A. 548. ἀπὸ pro ἐκ K.; ἔχοντες Vi. 50. 549. αἵσης e conj. Bent-

leius. 550. δέ μοι A. H. I. K. M. N. Vi. 133 Ro., δε μοι α, δ' ἐμοὶ Ambr.  
(1) γ. 552. κρονίῳ Vi. 56, κρονίῳ Vi. 5. 553. ῥέξας K. γ. Stu.; ἔκηνον  
δ' ἐμοὶ

α K. M., ἔκηνον Vi. 5, 56, ἔκαιον A. I. N. Vi. ii Wo., ἔκην' ὃ δ' γ, ἔκαλον H.;  
ὄγε A. G. I. K. M. N. Vi. omn. Eu. Ro. Bas. St. var. l. 554. ἀλλ' ἄρα h.  
var. l. α β γ St. Ba. Ern. Ox. Wo. et recentt.; μερμηρίζεν A. G. H. ex em. Eu.,  
ἐμερμηρίζεν Vr.; πᾶσι Bas. 555. εὐσσελμοι A. I. K. M. N. Vi. 133, 50; cf.  
ad 544. 556. καταδύντα A. Vi. 56. 557. κρέατ' A. I. K. M. N. Vi. omn.

θέμω σε, see on 485 *sup.*; if the verse he retained here, χέρσον ἱ. must mean "to reach the further shore", i. e. the "island" of 543.

543. We reached the other vessels sorrowfully awaiting us at the island, beached our galley, disembarked with the sheep, and feasted; my special share being the ram, which I sacrificed to Zeus, but with vain vows. Then we feasted, and slept on the shore. Next morning we put off to sea with troubled hearts.

546—51. ἐκέλαμεν, cf. Hy. *Apoll. Pyth.* 261, ἣ δ' ἀμάθοισιν ἐχρίμψατο ποντοπόρος νηὺς. — ὥς κ. τ. λ., see on 42 *sup.* Ni. notices an anecdote fr. Plutarch, that Agathocles the Si-

cilian told some Ithacans by way of jest, from whom some of his sailors had taken some sheep, that it was in retaliation of this spoil taken by Odys. — ἔξοχα, this might be in acknowledgement of his services in effecting their rescue; but we have had already previously a similar distinction made 160 *sup.*

552—66. μηρία, cf. on γ. 456. — οὐκ ἐμπάζετο, cf. B. 419—20 where, after Agamemnon had just sacrificed and prayed that he might that day capture Troy and kill Hector, οὐδ' ἄρα πῶ οἱ ἐπεκράταίινε Κρονίων, ἀλλ' ὅ γ' ἔδεκτο μὲν ἱρᾶ πόνον δ' ἀλίσστον ὄφελλε. — μερμηρίζεν, the destruction, here represented as already



|                  |                                                                        |     |
|------------------|------------------------------------------------------------------------|-----|
| a γ. 329 mar.    | ἥμος <sup>a</sup> δ' ἥλιος κατέδν καὶ ἐπὶ κνέφας ἦλθεν,                |     |
| b δ. 430 mar.    | δὴ τότε κοιμήθημεν <sup>b</sup> ἐπὶ ῥηγμῖνι θαλάσσης.                  |     |
| c β. 1 mar.      | ἥμος δ' <sup>c</sup> ῥοιγένηια φάνη ῥοδοδάκτυλος Ἥως,                  | 560 |
| d ε. 171.        | δὴ τότε <sup>d</sup> ἐγὼν ἐτάροισιν <sup>e</sup> ἐποτρύννας ἐκέλευσα   |     |
| e 488 mar.       | αὐτούς <sup>f</sup> τ' ἀμβαίνειν ἀνά τε προμνήσια λῦσαι.               |     |
| f 178—80 mar.    | οἷ <sup>g</sup> δ' αἰψ' εἷσβαινον καὶ ἐπὶ <sup>h</sup> κληῖσι καθίζον, |     |
| g 103 mar.       | ἔξῃς δ' ἐξόμενοι πολὴν ἄλλα τύπτον ῥετμοῖς.                            |     |
| h δ. 579—80 mar. | ἔνθεν <sup>i</sup> δὲ προτέρω πλέομεν, ἀκαχήμενοι ἦτορ,                | 565 |
| i 62—3 mar.      | ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.                        |     |

559. *ῤηγμῖνι.* 563. *κλεῖσι.* 566. *ῤάσμενοι.*

558. κατέβη Vi. 5. 559. καὶ τότε K γ α. 561. ἐποτρύνων Vi. omn. Fl.  
 edd. vett. -<sup>α</sup>ων H. -νας Wo. et recentt. 562. ἐμβαίνειν Vi. 50, 133. 563. κά-  
 θίζον A. I. K. M. N. Vi. omn.

resolved on by Zeus, is brought about in μ. 377—419 by the supplication of the Sun-god to him, after the sacrilegious slaughter of his flocks by the comrades of Odys. So α. γ—8, σφετέ-  
 ρησιν ἀτασθαλίησιν ὄλοντο, νήπιοι, *z. t. l.* Thus we have an immediate (the Sun-god) as well as a more remote cause (Poseidon), both concurring to effect the end here put as resolved on

by Zeus. For 556—66 the annotations on the previous passages, referred to (mar.), which here recur, may be consulted. In connexion with the latter part of this book Lucian's 2<sup>nd</sup> *Dial. Marin.* may be read. It is between Polyphemus and Poseidon, and ends with the latter's significantly remarking that Odys. is still at sea (*πλεῖ δὲ ἔτι*).

Ο Δ Υ Σ Σ Ε Ι Α Σ Κ.

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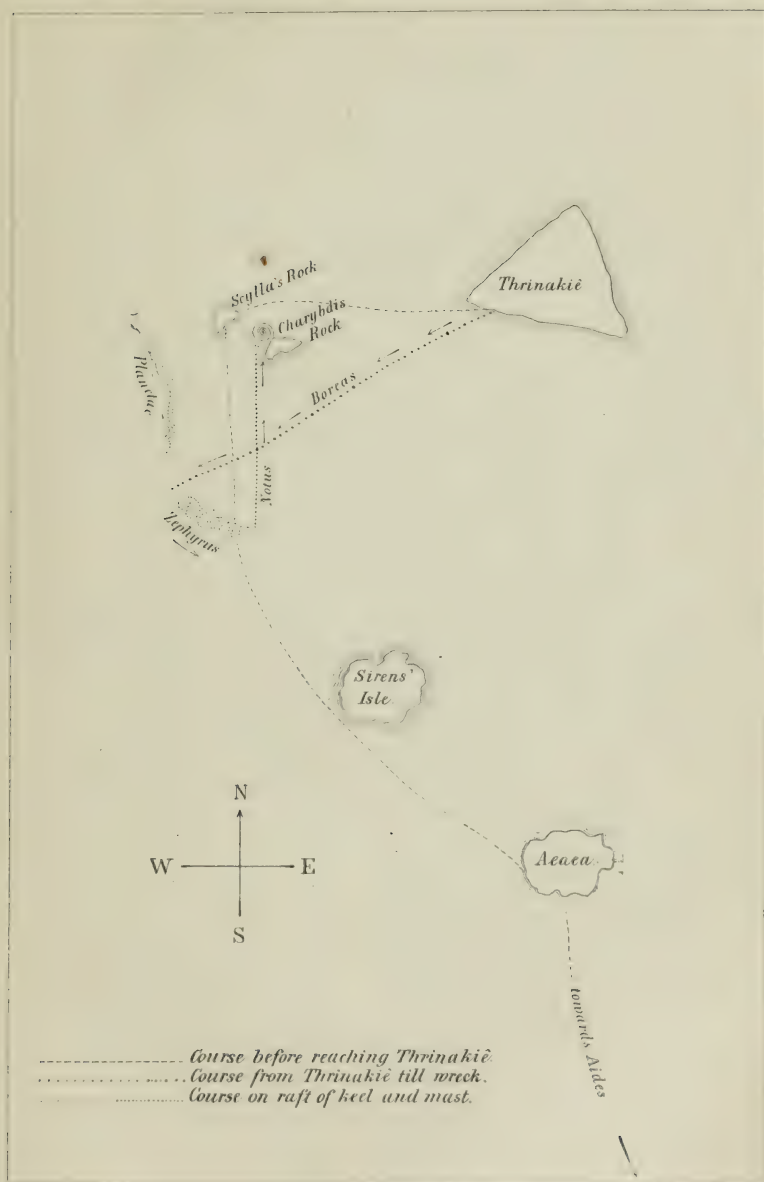
## SUMMARY OF BOOK X.

"We reached Æoliê. There Æolus helped me with a wind, but, when through "my comrades' rashness we miscarried, he would not renew his aid (1—76). "Wearily we rowed seven days to Læstrygoniê. I sent forth a herald attended, "who met a maiden, who pointed out the palace (80—113). The Læstrygonian "king, a giant cannibal, seized and ate one of the company: his people crushed "our ships with missile crags, save mine, left cautiously outside the harbour "(114—132). We came to Ææa, Circê's isle (133—143). I went to reconnoitre, "and, returning, killed a monstrous deer. We feasted on him (144—186). After- "wards we cast lots between me and Eurylochus, which should stay with half "the crew, which go with the other half to explore (187—209). They went, "we staid. They reached Circê's magic palace, and were transformed to swine, "save Eurylochus (210—260).

"I, resisting entreaties, went to know their fate. The god Hermes met and "fortified me with "moly" against Circê's charms, and further, with directions "(261—306). I overcame the sorceress and obtained my comrades' restoration "(307—399); then went to fetch the rest (400—427). Eurylochus there showed "a mutinous spirit, which the rest did not share (428—465). We spent a year "in the hospitable refreshment of Circê's isle (466—474). When reminded of "our return, she bade us prepare for another voyage — to consult Teiresias in "the abode of the dead, and gave me instructions in the ritual needed (475— "540). When departing, I lost one of my comrades, Elpenor, through falling "from the roof of Circê's palace (541—568). She supplied the victims, and we "sailed away (569—574)."



# Plan to illustrate note on p. 127.



For Aides as near the Sunrise, and on the eastern side of the world, comp. Ralston's *Songs of the Russian People*, pag. 111-112: "The abode of the dead was known to the old Slavonians under three names, *Rai*, *Xava* and *Pekto*. According to many Slavonic traditions this *Rai* is the home of the Sun, lying eastward beyond the Ocean, or in an island surrounded by the sea."



Τὰ περὶ Αἰόλου καὶ Δαιστρυγόνων καὶ Κίρκης.

Αἰολὴν δ' ἐς<sup>a</sup> νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν

Αἰόλος<sup>b</sup> Ἴπποτάδης, φίλος<sup>c</sup> ἀθανάτοισι<sup>d</sup> θεοῖσιν,

a *ι.* 216.  
b 36, 60, *ψ.* 314;  
cf. *λ.* 237, *Ζ.* 154.  
c *Υ.* 347, *ω.* 92, *Χ.*  
41, *Ξ.* 61, 749;  
cf. *ω.* 92, *Α.* 74,  
*Β.* 628, *Ζ.* 318,  
*Θ.* 493, *Ι.* 168, *Α.*  
419, *ω.* 25, *μ.* 72.  
d *ς.* 447 *mar.*

2. Αἰόλος A. K. N. Vi. 56, 133. Fl. Apoll. Lex.

1—27. We reached the isle Æoliê, where dwells Æolus, who manages the winds, with six wedded pairs of sons and daughters. A month he entertained us and then sped us on our way with a fair west wind, giving us the rest fast bound in a sack of bull's hide; but through rashness we miscarried.

1. The direction of the course by which Æoliê was reached is not stated: our only indication is the subsequent one in v. 28—9, that in 9 days and nights with a westerly or north-westerly wind (ξέφνυρος) they thence reached within sight of Ithaca. But if πλωτή mean "floating", see below on 3, there is no fixed position to be assigned. And in the manifest absence of any definite conceptions of Mediterranean geography which the poet shows, all that can be said is that the point where Odys. met the floating isle. dots the vast vacancy somewhere westward or north-westward. The attempts to turn the poet's vague hints into definite conceptions and identify his localities with known sites, as Æoliê with Stromboli, are mere "expository figments" (Gladst. III. p. 262) arising from "the pardonable ambition of after-

times". The scantiness of the poet's knowledge, contrasted with our large enlightenment and accurate maps, imparts even a deeper air of mystery to his view than it had before, when, for all that his hearers knew, there might be realities to correspond: ἐς ἀφανὲς τὸν μῦθον ἀνεγείνας οὐκ ἔχει ἐλεγχον, Herod. II. 23.

2. Αἰόλος, certainly not a god, perhaps not even immortal (so Nägelsbach, II. 12 p. 93, "nicht unsterblichen"): the epith. φίλος ἀθαν. θεοῖσιν, or Διὶ φίλος, is used commonly of favoured heroes (mar.) as Æneas, Peleus, Achilles, Hector, Agamemnon, and Phœnix. He is nowhere else heard of. Mr. Gladstone's argument in favour of making him the reputed ancestor of the Æolidæ, *Juv. Mun.*, p. 135 foll., is worthy of attention. The name is probably made from the adj. αἰόλος, (with which ἀέλλα ἀέλλω are presumably cognate,) applied to rapid or irregular movement; cf. πόδας αἰόλος ἵππος, *T.* 404, and αἰολόπωλος, *Γ.* 185; and in conjunction with the patronymic Ἴπποτάδης expresses wind-swiftness here. So the ἀρνυῖα Ποδάργη bare to the wind Zephyrus the two horses of Achilles



a cf. O. 20.

b s. 412 mar.

c ζ. 62.

πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τεῖχος  
 χάλκεον<sup>a</sup> ἄρρηκτον, λίσσῃ<sup>b</sup> δ' ἀναδέδρομε πέτρῃ.  
 τοῦ καὶ δώδεκα παῖδες ἐνὶ<sup>c</sup> μεγάροις γεγάσιν,

5

4. ἄρρηκτον N., ἄρρηκτον rell., ἄρρ- vel ἄρδ- edd.; ἀναδέδρομε Vi. 5, 56, ἀναδέδρομε α β et fere rell., sic edd. 5. τῷ Bek. annot.

II. 150, T. 400; cf. T. 223. In the II. the winds appear themselves to be elemental deities, propitiated within the limits of their function with prayers and offerings, Ψ. 194—5, 209, and holding there (200) a revel in the house of Zephyrus, whose frequent mention, many epithets, and general force, seem to point him out as their chief. Thus Æolus' island is here found in the region of Zephyrus, relatively to Greece, see the last note. As compared with this deification of the elements proper, Æolus is probably the Greek embodiment of some legend derived from Phœnician voyagers, and his relation seems to be only to the winds as they affect the explorers of remote seas. He is elevated into a deity by later, especially Roman, poets; cf. Ov. *Met.* XI. 748, XIV. 223; Virg. *Æn.* I. 51 foll. There is no Æolus in Hes. but the winds appear among his divine personages, *Theog.* 379—80.

3. πλωτῇ. The interpretation of Crates for this was *πλωμένη*, "accessible to navigators", that of Aristarchus, "floating". But the description given in 3—4, the *τεῖχος* and *λίσση πέτρῃ* seem to mark it as less accessible than most islands. To say that ships could sail *up to* it, or even close to it, is hardly distinctive enough to be given as the one distinguishing feature. The notion of "floating" best suits the fact that Odys., blown about by all the winds when loose, again encounters it; as otherwise Eurys, or some wind the direct opposite of Zephyrus, or a resultant of all equivalent to this, would seem necessary. In such a voyage of marvels this difficulty is not great, but to suppose the island moveable wholly removes it. The balance of usage in post-Homeric Greek is also in favour of "floating"; cf. *Ἰχθυὼν πλωτῷ γένει* Sophoc. *Fragm.* 678, 9 Dind., *πλωτοὶ θῆρες χορεύονσι κύκλῳ* Arion *Fragm.*, Bergk, p. 872, *πλωτὰ* (sc. ζῶα) appears also to be

the term in natural history for aquatic creatures, Lidd. and S. s. v. The only variation from this is that it is used passively of the sea, "navigable". A similar fable was current concerning Delos, of which Pindar says, Prosod. *Fragm.* Bergk, p. 309, ἦν γὰρ τοπᾶροι θεοφρονητὰ κυμάτεσσιν· παντοδαπῶν τ' ἀνέμων ἑπαῖσιν; cf. also Lucian, *Dial. Marin.* IV.

4. ἀναδέδρομε, "ran up", i. e. out of the water: a sheer precipice seems meant. "Æolia is evidently placed in complete isolation, figured by the sheer and steep rock of the coast, and by the metal wall which runs round it." (Such a hummock is that known as the "Steep Home" in our Bristol Channel.) "It may have a partial prototype in Stromboli misplaced, the appearance of which from a distance entirely accords with this particular of inaccessibility". Gladst. II. p. 323. — Stromboli is the ancient *στοργγύλη*, "round", a name given to one of the Liparean islands from its form. Of another of them, Hiera, Strabo, VI. ii. 229, says that before a south wind it was always covered with a thick mist, whereas before a north wind bright flames would rise from the crater with loud rumblings etc., so that the people there could tell καὶ τὸν εἰς ἡμέραν τρίτην πάλιν μέλλοντα ἀνέμων πνεῖν, — a pretension still claimed by the modern inhabitants. One of the easiest conversions would of course be that from foretelling the winds to governing them.

5. δώδεκα, a Schol. suggests that the months of the year are symbolically meant; cf. the riddle of Cleobulus, ap. Bergk, p. 971; εἰς ὃ πατήρ, παῖδες δὲ δώδεκα κ. τ. λ.: this may have been the meaning of the myth, supposing it to have been from a Phœnician source, without the poet's so understanding it. The only period of months apparently equal to a year in H. is that of *τρεῖς καὶ δέκα μῆνας* in E. 387. But this does not assist us to the artificial

ἔξ<sup>a</sup> μὲν θυγατέρες, ἔξ δ' υἷες ἡβώοντες.<sup>b</sup>  
 ἔνθ' ὃ γε θυγατέρας πόρεν νιάσιν εἶναι ἀκοίτις.  
 οἱ δ' αἰεὶ παρὰ πατρὶ<sup>c</sup> φίλῳ καὶ μητέρι κεδνῇ  
 δαίνυνται, παρὰ δέ σφιν ὀνειράτα<sup>d</sup> μυρία κεῖται.  
 10 κνισῆεν δέ τε δῶμα περιστεναχίζεται<sup>e</sup> αὐλῇ  
 ἡματα.<sup>f</sup> νύκτας δ' αὔτε παρ' ὧ<sup>g</sup> αἰδοίης ἀλόχοισιν  
 εὖδουσ', ἐν<sup>h</sup> τε τάπησι<sup>i</sup> καὶ ἐν τροητοῖσι<sup>k</sup> λεχέσουσιν.  
 καὶ μὲν τῶν ἰκόμεσθα<sup>l</sup> πόλιν καὶ δώματα<sup>m</sup> καλὰ.  
 μῆνα<sup>n</sup> δὲ πάντα φίλει<sup>o</sup> με καὶ ἐξερέεινεν<sup>p</sup> ἕκαστα,  
 15 Ἴλιον Ἀργείων τε νέας καὶ νόστον<sup>q</sup> Ἀχαιῶν.  
 καὶ μὲν ἐγὼ τῷ πάντα<sup>r</sup> κατὰ μοῖραν κατέλεξα.  
 ἀλλ'<sup>s</sup> ὅτε δὴ καὶ ἐγὼν ὁδὸν<sup>t</sup> ἤτεον ἢδ' ἐκέλευον<sup>u</sup>  
 πεμπέμεν,<sup>v</sup> οὐδέ<sup>w</sup> τι κῆνρος ἀνήγατο, τεύχε<sup>x</sup> δὲ πομπήν.

a Ω. 604.  
 b I. 446.  
 c ζ. 51.  
 d ο. 316.  
 e 454, ψ. 146.  
 f cf. β. 345.  
 g Z. 250.  
 h I. 448.  
 i δ. 298.  
 k α. 440 mar.  
 l ζ. 472; cf. κ. 39, 416.  
 m γ. 387.  
 n μ. 325; cf. ζ. 244.  
 o cf. α. 123 mar.  
 p μ. 34, ρ. 70.  
 q α. 326.  
 r γ. 331 mar.  
 s γ. 286.  
 t cf. β. 253, δ. 480, 57. 150.  
 u η. 226, ν. 48.  
 v s. 112, ο. 15.  
 w cf. I. 116.  
 x s. 173, ρ. 545; cf. τ. 313.

14. *ἑκάστα.*15. *Ἰλίον.*

6. υἷεις β I., υἷεις α, -έες edd.; ἡβώοντες γ α sic edd., -ώοντες β γ H. Eu. Vi. 50, 133, ἡβόωντες Vi. 56. 7. υἷεσιν β; ἀκοίτις α (?) β γ Eu. H. a man. 1

Fl. Wo. et recentt., -τάς M., -τας I. Stu. Vr. Vi. 50 H. a man. 2. Ro. Bas. edd. ad Wo. sic Ox. 8. περὶ Vi. 56. 9. κέννται Vr. 10. κνισσῆεν β H. S. Vr. Vi. 50, 133, κνισῆεν α h q v Bek. Di.; περιστεναχίζετο γ Stu. -στοναχίζεται Vi. 56, 133 edd. omn.; αὐλῇ (i. e. αὐλήσει) Bek., αὐλῇ Α. K. Stu. Vr. Vi. 50, αὐδῇ var. l. Vi. 133. 11. αἰδοίης α Fl. Ald. St. Ern., -ης Au. Wo. Ox. 12. τάπησι R. Ald.; τροητοῖς M. p. ras. Fl. Ro. Ald., τροητοῖσι α γ Α. H. I. K. N. Stu. Vi. 50, 133 Eu. h St. var. l.; λεχέσσι α γ Α. K. Stu. Eu. M. a man. 2 Fl. Ald. Ro., λεχέσσι Vi. 133 H. I. M. a man. 1. St. var. l. 13. καὶ τείχεα μακρὰ var. l. H. 14. δὲ om. β. 15. νῆας β, πόλιν α β γ Vi. 5, νέας πόλιν Vi. 56. 16. καὶ μὲν xii mss. (α γ) Eu. Ro. Bas. Wo., ἀντὰρ Vi. 56 α in mar. Fl. St. Ba. Ern. Ox. Bek. 17. ἐγὼν mss. xiii. Ald. Ro. Bas. St. Ba. Ern. Ox. Bek., ἐγὼ α β γ Eu. Fl. Wo. Di.; κέλευθον α β I. Vi. 5, κέλευνον Vi. iii. Eu., ἦδ' ἐκέλευνον γ α inter lin. Fl. 18. πεμπέμεν et πέμπειν Eu., πέμπειν Bek.; οὐδέ τι γ v. Fl. Ald.; ἀνήγατο Vi. 56 I. N. Ro.; τεύχε δὲ om. β.

calendar months of which 12 nearly complete the earth's period in her orbit.

7. *ἀκοίτις*, a rare form of accus. plur.; the var. l. *ἀκοίτας* should be noticed: with both cf. *πόλις*, θ. 560, which makes it likely that *ἀκοίτας* was once read here. The dat. *κόνι* for *κόνι* or *κόνει*, λ. 191, may also be compared. Such connubial unions were against Greek customs. H. has no other example save that of Zeus and Herê, to be accounted for, as in Patriarchal families (Gen. XX. 12) by the absence of any wider field for alliances.

10—18. *κνισῆεν*, from the steam of banquets, the *nidor culinae* of Juv. *Sat.* V. 162. — *περιστεναχίζεται*, of the

noise of revels here; but also (mar.) of lamentations. — *αὐλῇ*, Bek. reads *αὐλῇ* taken for *αὐλήσει*, but *αὐλήσις* nowhere occurs in H., nor is *αὐλέω*, from which it would be formed, found before Herod. I. 141. I take *αὐλῇ* as the place of dancing, in fact = *χορῶν*, and thus an instrumental dative. — *τάπησι*, see on δ. 298. — *τροητοῖσι*, see on η. 345. — *πόλιν* seems to imply that the island was peopled beyond the mere family of Æolus; cf. Cic. *de Off.* II. 4, 15, *Urbes vero sine hominum cœtu non potuissent nec ædificari nec frequentari*. — *πάντα κατὰ μ.*, "every particular". — *πομπήν*, any mode of despatch applied to further

|                                                     |                                                                     |    |
|-----------------------------------------------------|---------------------------------------------------------------------|----|
| a cf. <i>A.</i> 105.                                | δῶκε δέ μ' ἐκδείρας ἄσκον <sup>a</sup> βοὸς ἐννεώροιο, <sup>b</sup> |    |
| b 390, <i>λ.</i> 311, <i>τ.</i> 179, <i>Σ.</i> 351. | ἔνθα δὲ βυκτιάων ἀνέμων <sup>c</sup> κατέδησε κέλευθα·              | 20 |
| c <i>ε.</i> 383 mar., <i>η.</i> 272.                | κέεινον γὰρ ταμῖν <sup>d</sup> ἀνέμων ποίησε Κρονίων,               |    |
| d <i>A.</i> 84, <i>T.</i> 224, 44.                  | ἥμὲν πανέμεναι ἢ δ' ὀρνύμεν ὅν κ' ἐθέλησιν.                         |    |
| e cf. <i>Ψ.</i> 854, 866.                           | νῆι δ' ἐνὶ γλαφυρῇ κατέδει μέριμι <sup>e</sup> φαεινῇ,              |    |
| f <i>ι.</i> 102, 377.                               | ἄργυρῇ, ἵνα <sup>f</sup> μὴ τι παραπνεύσῃ ὀλίγον <sup>g</sup> περ·  |    |
| g <i>θ.</i> 547.                                    | αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἄηναι,                           | 25 |
| h <i>ι.</i> 230 mar.                                | ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν                     |    |
| i cf. <i>α.</i> 7.                                  | ἐκτελέειν· αὐτῶν <sup>i</sup> γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.             |    |

19. δῶκε δέ μοι xiii mss. (*α γ β* Vi. omn.) *b.* Fl. Ro. Ald. Bas. St. Ox., δῶκέ μοι Vr. *α* (sed δὲ sup. add. a man. i.) Wo. et recentt.; ἐκδείρας *α β* H. Fl.

Ro. Bas. Wo. et recentt., <sup>ἐκ</sup>δείρας M., δείρας St. Ba. Ern. Ox.; ἐννεώροιο Vi. 5.

20. κατέδυσσε *α*; κέλευθα γ Stu., κέλευθα<sup>ον</sup> *α.* 22. ὅν κε θέλῃσι γ Fl. Ald.

23. δ' om. Ald.; ἐνὶ πρυμνῇ Apoll. Lex. 25. προέηκεν Eu. St. var. 1.; ἄηραι β. 26. φέρε γ G. M. N. Vi. 50, 133; ἄρ mss. x (Vi. omn. γ); ἔμελλον

K. Vi. iii, -λλεν<sup>ον</sup> I. 27. ἐκτελέσειν V; ἀπολλόμεθ' A., ἀπολόμ. γ Fl. Ald. Ro. Bas.

the wanderer on his way is so called. Thus Calypso in *ε.* 192 foll. gives Odys. the materials for a raft and provisions for his voyage, the Phæacians in *ν.* 19 furnish a vessel ready equipped: in those cases he is alone. Here he has a fleet and comrades, so Æolus gives him a wind etc.

19. ἄσκον βοὸς, so Herod. III. 9, ἄσκους καμήλων πλήσας ὕδατος ἐπέσαξε κ. τ. λ. — ἐννεώροιο, the mystical character attaching to the number nine is manifest from several passages in Hes. *Theog.*, as 722—5, 804. Thus the distance of earth below heaven and above Tartarus is measured by the nine-days' fall of the *χάλκεος ἄκμων*; the god who broke his oath by Styx was banished nine years from the divine assembly. It is also the number of the Muses, 56—60. Through this sacredness, as with the number seven in Hebrew, a character of completeness and perfection attached to it, and this secondary meaning predominates in H.; cf. *λ.* 577. Thus of animals, here and 390, "prime" or "mature" would suit; of oil *Σ.* 351, "seasoned"; of Minos, too, *τ.* 179, ἐνν. βασίλευε probably means "reigned his full time", possibly, however, literally, "was nine years king"; or, as

Müller, Dor. III. 6. § 6, "reigned for periods of nine years". In the passage *λ.* 311 foll. (where see note) the literal meaning is required, not only by the parallel words, ἐννεα-πηχέες, ἐννεοργυῖοι, but by the fact that the giants (Otus and Ephialtes) there spoken of were slain *before* they had come to maturity, or even adult youth, cf. εἰ ἥβης μέτρον ἔκοντο (317), which seems to have escaped Col. Mure, who, deriving the word fr. ἐν-νος or ἐνος (*annus*) and ὥρα, assumes maturity of age as the meaning there also.

24—7. ἄργυρῇ, the Scholl, remark that the silver cord conducted to the comrades' suspicion in 43 foll. of treasure concealed, also that κατέδησε denotes the fastening the sack so securely down that its lightness could not be detected, and the suspicion thus at once dispelled. That Odys. kept secret the real contents, is an obvious economy of the poet to bring about the result. There seems no reason in the facts for his silence. This probably is his share in the ἀφραδίῃσιν spoken of as shared by all. — Ζεφύρου, for the bearing of this on the direction, of their course, see on 3. — ἔμελλεν, see on *ι.* 475—7.



ἐννήμαρ<sup>a</sup> μὲν ὁμῶς πλέομεν νύκτας<sup>b</sup> τε καὶ ἡμαρ·  
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς<sup>c</sup> ἄρουρα·  
 30 καὶ δὴ πυρπολέοντας<sup>d</sup> ἐλεύσομεν ἐγγὺς ἑόντας.  
 ἔνθ' <sup>e</sup> ἐμὲ μὲν γλυκὺς ὕπνος<sup>f</sup> ἐπήλυθε κεκμηῶτα·  
 αἰεὶ γὰρ πόδα<sup>g</sup> νηὸς ἐνῶμων, οὐδέ τω<sup>h</sup> ἄλλω  
 δῶχ' ἐτάρων, ἵνα θάσσω<sup>i</sup> ἰκοίμεθα<sup>i</sup> πατρίδα γαῖαν.  
 οἱ δ' ἔταροι ἐπέεσσι πρὸς<sup>k</sup> ἀλλήλους ἀγόρευον,  
 35 καὶ μ' ἔφασαν χρυσόν<sup>l</sup> τε καὶ ἄργυρον οἴκαδ' <sup>m</sup> ἄγασθαι,  
 δῶρα παρ' Αἰόλου<sup>n</sup> μεγαλήτορος Ἴπποτάδαο·

a η. 253 mar.  
 b β. 345 mar.  
 c α. 407, v. 193.  
 d cf. T. 375—8.  
 e r. 282.  
 f cf. δ. 793 mar.,  
 a. 472 mar.  
 g α. 270 mar.; cf.  
 μ. 218.  
 h ζ. 68, 192, ξ. 510,  
 T. 262.  
 i γ. 117, δ. 545, ζ.  
 314—5.  
 k δ. 620, E. 431.  
 l K. 438.  
 m T. 72, 404.  
 n 2; cf. 60.

34. *Ἐπέεσσι.*35. *Φοίκαδ'* contra metr.; num ἀσκῶ leg.? cf. 45.

30. *πυρπολέοντες* α Vi. 5, 56, -τας β h. q. v.; ἐλεύσομεν β A. I. Vr.; ἑόντας  
 Eu. Ro. Bas. St., -τες A. D. α Fl. Ald. K. Vr. Vi. 5, 50 h. Bek., -τας<sup>es</sup> H.,  
 -τα β. 31. *ἐπήλυθε* Eu. St. var. l., ἐπήλυθε in mar. α γ A. Vi. 50, 133. I.  
 K. Heidelb. var. l. Stu. Ro. Fl. et edd., ἐπέλλαβε α Heidelb. H. G. Vi. 5, 56,  
 ἐπέλαβε N. Vr. 33. *θάσσω* A.

28—55. After a run of nine days and nights, during which I kept the helm for greater surety, we sighted Ithaca, and saw fires rising. Wearied out, I fell asleep. My comrades eyed the bag, suspected treasure, envied my fortune, and resolved to see the contents. The winds burst forth and blew us out to sea. I almost had flung myself overboard, but yet endured. We were borne again to Æolië amidst the lamentations of the crew.

28—33. *ἐννήμαρ*, see on 19 for the force of *ἐννέα* as a number. — *τῇ δεκάτῃ*, i. e. *ἡμέρῃ*, which only is found in H. at Θ. 541 and its parallel pass. N. 828 (Ni.); this adjunct, however, often in similar phrases, as A. 54. — *καὶ δὴ* marks the nearness to which they had reached. The fires were probably those of shepherds etc. in the open fields. So Tozer, *Highlands of T.* II. 208, "In a valley at our feet (near Suli) could be distinguished .... here and there the bright blaze of a shepherd's fire". With *πυρπολ.* cf. Aristoph. *Nub.* 1497, *τίς ἡμῶν πυρπολεῖ τὴν οἴκταν*; the var. l. *ἑόντες* should be noticed. — *πόδα*, see App. F. 1 (14), and (9) for another sense of *πόδες* in a ship. Ni. denies any save the latter sense here. But surely the helm is the most important office, with which that of managing the sheets

(foot-ropes) of the sail bears no comparison; and the obvious motive, to lose no point of the course, would require the most important here: cf. Pind. *Pyth.* I. 165, *νόμα δικάϊω πηδάλιῳ στρατόν*. — *οὐδὲ ... δῶχ'*, for this prolonged stretch of wakefulness comp. ε. 270—1, where it is even protracted, as it should seem, to 20 days in all; cf. ζ. 170. This heroic endurance, like the lifting weights etc., is part of that exaggeration which the poet's art includes. Possibly, again, *Odys.* means to include himself as a party to the *ἀφραδίῃσιν* for resigning the helm even now and giving way to sleep. In μ. 338—9, where there is a similar opportunity given to the prevalence of *κακὴ βουλὴ* (46), the gods interpose and shed slumber upon the hero, as if in answer to his prayer.

35—7. *χρυσόν τε κ. τ. λ.*, see on *ἀργυρέῃ*. — *Αἰόλου*, the liquid letters and so easily double themselves to the ear, that a slight stress of the voice in recitation would produce the effect; cf. in Æschyl. *Sept.* c. Th. 483, *Ἰππομέδοντος σχῆμα*, and 542, *Παρο-θένοπαῖος Ἀρκᾶς*, also *inf.* 481, *γυνων ἐλλιτάνενσα*, and such words as *ἐρυσσάμενος*, in which the mss. continually vary, some doubling the letter, others not. Payne Knight thought *Αἰόλοφο* was the original form here. —

a θ. 328 mar.  
 b γ. 302.  
 c cf. γ. 129.  
 d ζ. 195 mar.  
 e cf. ε. 39 mar.  
 f Σ. 290.  
 g cf. O. 211, Ω. 57.  
 h δ. 701—2 mar.,  
 ε. 19.  
 i λ. 359; cf. ο. 214,  
 Δ. 181.  
 k cf. ξ. 505.  
 l 228, 268.  
 m cf. ι. 348 mar.  
 n ξ. 337, μ. 339.  
 o Γ. 325.  
 p δ. 515 mar.  
 q N. 696, O. 335;  
 cf. α. 203 mar.  
 r π. 237, Π. 119.  
 s ξ. 31, 3.  
 t cf. λ. 330; cf. μ.  
 350.

ὥδε<sup>a</sup> δέ τις εἶπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·  
 “ὦ πόποι, ὥς ὅδε πᾶσι φίλος<sup>b</sup> καὶ τίμιός<sup>c</sup> ἐστὶν  
 ἀνθρώποις, ὅτεών τε πόλιν<sup>d</sup> καὶ γαίαν ἵκηται.  
 πολλὰ<sup>e</sup> μὲν ἐκ Τροίης ἄγεται κειμήλια<sup>f</sup> καλὰ 40  
 ληίδος· ἡμεῖς δ’ αὐτε ὁμήν<sup>g</sup> ὁδὸν ἐκτελέσαντες  
 οἴκαδε<sup>h</sup> νισσόμεθα κενεὰς<sup>i</sup> σὺν χεῖρας ἔχοντες.  
 καὶ νῦν οἱ τάδ’ ἔδωκε χαριζόμενος φιλότῃ<sup>k</sup>  
 Αἰόλος· ἀλλ’ ἄγε θαῤσσον<sup>l</sup> ἰδώμεθα, ὅτι τάδ’ ἐστὶν,  
 ὅσος<sup>m</sup> τις χρυσός τε καὶ ἄργυρος ἀσκή<sup>n</sup> ἔνεστιν.” 45  
 ὡς ἔφασαν, βουλή<sup>n</sup> δὲ κακὴ νίκησεν ἐταίρων·  
 ἀσκὸν μὲν λῦσαν, ἄνεμοι δ’ ἐκ<sup>o</sup> πάντες ὄρουσαν.  
 τοὺς δ’ αἰψ’ ἀρπάξασα<sup>p</sup> φέρεν πόντονδε θύελλα  
 κλαίοντας γαίης<sup>q</sup> ἀπο πατρίδος· αὐτὰρ ἐγὼ γε  
 ἐγρόμενος κατὰ θυμὸν<sup>r</sup> ἀμύμονα μερμηρίζα, 50  
 ἦε πεσὼν<sup>s</sup> ἐκ νηὸς ἀποφθίμην<sup>t</sup> ἐνὶ πόντῳ,

37. εἶπεσκεν φιδῶν. 41. ληφίδος. 42. φοίκαδε. 43. φοι. 49. κλάφφοντας.

37. ἄλλον Stu., ἄλλον Vi. 56; cf. θ. 328. 38. τιμῆς var. l. h. 39. ὅτεών  
 et οτεῶν q., ὅτεων I. M. Fl. St., ὅτεων Eu. et edd. rell.; καὶ pro κε γ Fl.

γαίαν  
 Ald., τε Bek. Wo. et edd.; καὶ δώμαθ’ var. l. H., καὶ δῆμον α, καὶ γαίαν β  
 γ H. Eu. Fl. et edd. 41. ἐκτελέοντες Zenod. h. 42. νισσόμεθ’ mss. x  
 (α Vi. iii) Fl., νεισόμεθα γ v I. K. Stu. Vi. 56 A. a man. i, εἰσόμεθα β,  
 ἐνεισόμεθα H. Amb. i var. l., νεισόμεσθα κενὰς var. l. Ern. 43. τάδ’ ἔδωκε  
 A. H. I. N. sic Aristar., h., Wo. et recentt., τάγ’ ἔδωκε γ G. K. M. Vr. Fl.  
 Ro. Ald. h var. l. Ern. St. Ox., τὰ γε ὤκε Vi. omn. Eu. Herodian., h., τὰ  
 δέδωκε var. l. h. 44. αἰόλος γ Vi. 56, 133 A. I. K. N. Fl.; τόδ’ Vi. 50, 133.  
 45. ὅσος τις β γ A. N. t., ὅσος τις Vi. 50, 133 I. K., ὅσος τε α Vi. 50.

48. ἀρπάξασα α, -σ- N., -σασα γ K. Stu. Fl. Ald.

ὥδε δέ τις, see remarks on this formula at θ. 268.

41—5. ληίδος, so Aristar. accentuated, Menecrates ληίδος (Herodian. ap. La R. H. Textk. p. 306). On the etymological affinity of the word see on λήιον, ι. 134. — νισσόμεθα, “are coming”; the fut. is νίσσονται in Ψ. 76. The final α long by ictus should be noticed here, as in ι116, ἔνα μάρφας, though there before a liquid. — χαριζόμενος, the notion of freely or largely giving is proper here; cf. its use of the ταμίη supplying the guests, χαριζομένη παρεόντων, α. 140, and τῶν ἀγαθῶν χαρίζ.; Simon. ap. Bergk, p. 1147: render τάδ’ ἔδωκε χαρ. “has lavished these gifts”. — ὅσος τις,

the τις added marks the enquiry as regarding a quantity indefinite at present, but definite in the result expected.

46—55. νίκησεν, cf. τὰ χειρῶνα νικᾷ, σ. 404, so here νίκησεν is best taken absolutely; Ni. takes it as governing ἐταίρων. — πεσὼν ἐκ, means “by flinging myself out of”. — ἀποφθίμην, optat., φθίνω (or φθίω, β. 368) has the optat. of the form φθίμην, φθίω, φθίτο. His feelings probably arose from self-reproach at abandoning the charge of the helm; cf. Soph. Fragm. 321 Dind.,

ταῦτ’ ἐστὶν ἀλγιστ’, ἦν, παρὸν θέσθαι καλῶς,  
 αὐτὸς τις αὐτῷ τὴν βλάβην προσθῆ  
 φέρων.

ἢ ἀκέων τλαίην<sup>a</sup> καὶ ἔτι ζωοῖσι<sup>b</sup> μετείην.  
 ἀλλ' ἔτλην<sup>c</sup> καὶ ἔμεινα, καλυψάμενος<sup>d</sup> δ' ἐνὶ νηὶ  
 κείμεν· αἱ δ' ἐφέροντο κακῇ<sup>e</sup> ἀνέμοιο θυέλλῃ  
 55 αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο<sup>f</sup> δ' ἑταῖροι.  
 ἔνθα<sup>g</sup> δ' ἐπ' ἡπείρου βῆμεν, καὶ ἀφυσάμεθ' ὕδωρ.  
 αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.  
 αὐτὰρ ἐπεὶ σίτοιο τέ πασσάμεθ' ἡδὲ ποτῆτος,  
 δὴ τότ' ἐγὼ κήρυκά<sup>h</sup> τ' ὀπασσάμενος<sup>i</sup> καὶ ἑταῖρον  
 60 βῆν εἰς Αἰόλου κλυτὰ<sup>k</sup> δώματα· τὸν<sup>l</sup> δ' ἐκίχανον  
 δαινύμενον<sup>m</sup> παρὰ ἧ<sup>n</sup> τ' ἀλόχῳ καὶ οἴσι τέκεσσι.  
 ἔλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ  
 ἐξόμεθ'·<sup>n</sup> οἷο<sup>o</sup> δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ<sup>p</sup> τ' ἐρέοντο·  
 “πῶς<sup>q</sup> ἦλθες, Ὀδυσσεῦ; τίς<sup>r</sup> τοι κακὸς ἔχραε δαίμων;

a γ. 209.  
 b Σ. 91, Ψ. 47, κ. 179.  
 c Δ. 317, ρ. 238.  
 d cf. Ψ. 84 mar.  
 e Z. 346; cf. δ. 515.  
 f ι. 467 mar.  
 g ι. 85—8 mar.  
 h ι. 90 mar.  
 i K. 238.  
 k 112, ω. 304, N. 21, Ω. 719.  
 l K. 150.  
 m Ψ. 243 mar.; cf. κ. 9.  
 n cf. ρ. 339, η. 153.  
 o δ. 638 mar.  
 p 109.  
 q Ω. 519.  
 r ε. 396 mar.

61. ἦ ἦ Φοῖσι. 63. τε φέροντο.

52. ἦ h.; μέτειναι Vi. 5, 56, ἐπείην Vr. 54. οἷ δ' Vi. 50, 133 M. Vi. 133 ex corr.  
 55. αἰολίδα Vr. 56. ἡπείρου α β γ b. q. t., ἡπείρου Vi. 50; ἀφυσάμεθ' γ,  
 -σάμεν M. (hunc v. om. β). 59. αὐτὰρ ἐγὼ Apoll. Lex.; ἑταίρους Vi. 5,  
 ἑτάρους Vi. 56. 60. βῆν γ; ἔς γ. 62. ἀνὰ δώματ', ἐπὶ A. H. I. N. Vr.,  
 παρὰ Eu., πρὸς δῶμα παρὰ var. l. h., ἐς δῶμα π. Fl. 63. ἐκ δ' β, ἡδ'  
 Vi. 50, 133; ἐρέοντες Vi. 5, ἔροντο γ. 64. Ὀδυσσεῦ Fl. Ro. Ald.

— τλαίην, cf. the expression τλή-  
 μονα θυμὸν ἔχων, E. 670, and τεληότι  
 θυμῷ, δ. 447, 459; so τλάμονι ψυχῇ  
 παρέμειν', Pind. Pyth. I. 93. — καλυ-  
 ψάμενος, so, in profound sorrow at a  
 tale of Troy, Odys. κάλυψε δὲ καλὰ  
 πρόσωπα, θ. 85; cf. Soph. Aj. 248,  
 κάρου καλύμμασι κρυψάμενον, and  
 Liv. IV. 12, spe amissa . . . capitibus  
 obvolutis se in Tiberim praecipitaverunt;  
 also Hy. Cer. 182, στεῖχε κατὰ κρηθιν  
 κεκαλυμμένῃ. — ἐπ' Αἰ. νῆσον, see  
 on πλωτῇ v. 3.

56—79. We landed, watered the fleet,  
 and supped. I went then with two  
 others to bespeak the compassion of  
 Aeolus. We found him feasting, and  
 took the posture of suppliants. The  
 company marvelled at our reappear-  
 ance, and asked the reason. I told  
 them of my unluckily slumber and my  
 comrades' imprudence. Aeolus dismissed  
 me with revilings; — whom the gods  
 hated he would not help. We took  
 our course with heavy hearts, to weary  
 at the oar.

56—9, see on ι. 85—90. For 59, see  
 on ι. 90. — κήρυκα, this formality,  
 towards one who had entertained him  
 hospitably before, perhaps denotes  
 uneasiness as to his reception.

60—3. κλυτὰ, “echoing” with the  
 noise of revel; cf. κλυτὰ μῆλα ι. 308,  
 and note there. — δαινύμενον, Aeolus,  
 if not god or immortal, see on ι, is  
 so far like the gods, that banqueting  
 seems his chief occupation. — σταθ-  
 μοῖσιν ἐπ' οὐδοῦ, for these see App.  
 F. 2 (16) (23). The posture adopted  
 is that of a suppliant and stranger,  
 not at all building upon previous inti-  
 macy. In the Phæacian palace he  
 takes his place ἐπ' ἐσχάρῃ ἐν κοινή-  
 σιν, first clasping the knees of the  
 queen, but there the friendly inter-  
 vention of Pallas, who conceals him by  
 a mist, enables him to penetrate so  
 far within. The total absence of the  
 protectress deity in the present crisis  
 is remarkable, but accounted for by  
 ζ. 329—31.

64—9. ἔχραε, see on β. 50—1. —



a η. 256 mar.  
b η. 319, κ. 420.  
c η. 320 mar.  
d ι. 500, μ. 192.  
e H. 428, 431, Ψ. 165.  
f λ. 61, φ. 296.  
g cf. ξ. 383, N. 115.  
h β. 62, ψ. 128.  
i κ. 422, Z. 337.  
k A. 582.  
l β. 240 mar., B. 322.  
m ι. 506.  
n Θ. 164, X. 498, Σ. 239; cf. ε. 139.  
o A. 171, P. 26.  
p ο. 229.  
q ξ. 56, Ψ. 44.  
r θ. 451—3, ξ. 316, Θ. 284.  
s Z. 140, 200.  
t Ψ. 440; cf. κ. 72.  
u α. 409 mar., Ξ. 298.  
v K. 72.  
w cf. ψ. 23.  
x ε. 420.  
y ι. 62 mar.

ἦ μὲν σ' ἐνδυκέως<sup>a</sup> ἀπεπέμπομεν, ὄφρ' <sup>b</sup> ἂν ἴκοιο 65  
πατρίδα σὴν καὶ δῶμα, καὶ εἴ<sup>c</sup> πού τοι φίλον ἐστίν.<sup>d</sup>  
ὥς φάσαν,<sup>d</sup> αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος<sup>e</sup> κῆρ  
“ἄσάν<sup>f</sup> μ' ἔταροι τε κακοὶ πρὸς τοῖσι τε ὕπνος  
σχέτλιος· ἀλλ' ἀκέσασθε,<sup>g</sup> φίλοι, δύναμις<sup>h</sup> γὰρ ἐν ὑμῖν.”  
ὥς ἐφάμην, μαλακοῖσι<sup>i</sup> καθαπτόμενος<sup>k</sup> ἐπέεσσιν. 70  
οἱ δ' ἄνεω<sup>l</sup> ἐγένοντο· πατὴρ δ' ἡμείβετο<sup>m</sup> μύθῳ·  
“ἔρρ'<sup>n</sup> ἐκ νήσου θάσσον, ἐλέγχιστε<sup>o</sup> ζῶντων.”  
οὐ<sup>q</sup> γὰρ μοι θέμις ἐστὶ κοιμίζεμεν<sup>r</sup> οὐδ' ἀποπέμπειν  
ἄνδρα τὸν, ὅς κε θεοῖσιν ἀπέχθεται<sup>s</sup> μακάρεσσιν.  
ἔρρ',<sup>t</sup> ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τὸδ'<sup>u</sup> ἰκάνεις.” 75  
ὥς<sup>v</sup> εἰπὼν ἀπέπεμπε<sup>w</sup> δόμων βαρέα<sup>x</sup> στενάχοντα.  
ἔνθεν<sup>y</sup> δὲ προτέρω πλέομεν, ἀκαχήμενοι ἦτορ.

68. ἄφασάν. 70. ἑπέεσσιν. 72. ἑέρρ'. 75. ἑέρρ'. 76. ἑειπών.

65. ἂν ἴκοιο β γ Stn. α in mar. Bek., ἂν ἴκηαι A. M. N. Vr. Vi. 5, 56 H. a man. i. Ro. Bas., ἀφίκηαι K., ἀφίκοιο I. Vi. 50, 133 H. ex em. A. var. l. M. n. Fl. Ald. edd. rell. 66. εἴ πον τι Vi. 50, 133 Fl. Ro. Ald.; φίλον ἐῖη A. G. M. N.

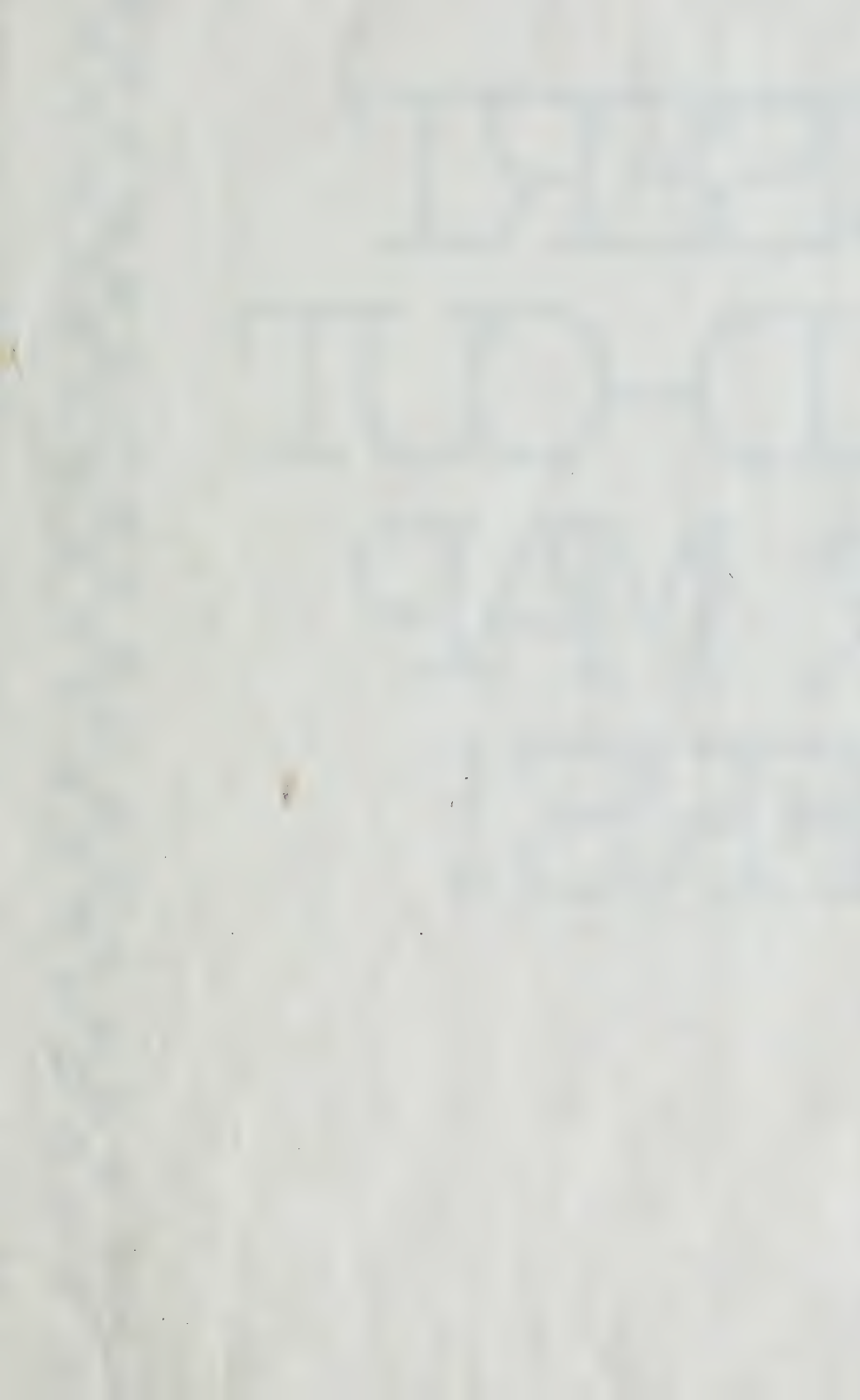
67. ἔφαν γ A. Stn. Vr. Vi. 50 Fl., φάσαν β Ro. Ald. et edd., φάσαν α; ἀχνύμενος περ Vr. 68. καὶ ὕπνος Vi. 5 Stn., τε καὶ ὕπ. γ. 69. ἀκέσασθαι γ; γὰρ ἔνεστιν Vi. 50 (glossa, ut ex h. patet). 70. ἐκαπτόμενος Vi. 50, ἀμειβόμενος Zenod., h, sic α in mar. 71. ἄνεω I. Vi. 5, ἄνεω A. K. M. N. Vi. iii. Fl. Ro. Ald., ἄνεω α, ἄνεω β ex emend. 75. ἔρρ' ἐπεὶ ἄρα θεοῖσιν α γ K. Vi. 50, Stn. Eu. Fl. Ro. Bas. St., .... θεοῖσι Vi. 133, ἔρρε .... θεῶ var. l. Heidelb. Eu.

ἀπεπέμπομεν, the imperf. is used here as a token of impatience, as speaking of a thing which ought now to be accomplished, but is not. — μετεφώνεον, this, like μετήνδα, has the sense generally of “spoke among”, not “after”, so here, although “after” would suit the sense; cf. θ. 201, π. 354, I. 52, Σ. 323, and for μετηνύδα α. 31, δ. 721.

68—9. ἄσσαν, from the ἀνάταν of Pind. Pyth. II. 51, III. 43, it is probable that ἀφάτη ἀφάω was the original form of the noun and verb. But this had died out of the Homeric text by the time of the first Alexandrine recensions. It might, however, in many places be retained, as in I. 504—5, αἶ ῥα τε καὶ μετόπισθ' ἀφάτης ἀλέγονται κούσαι· ἦ δ' ἀφάτη σθέναρ ἔτε καὶ ἀρτίπος, and T. 91, 129, Ἀφάτη ἦ παντὶς ἀφᾶται. — σχέτλιος, “un-

controllable” or “irrepressible”, as if of an external agent: the action of Ὑπνος, personified as a deity, in Ξ. 286 foll., upon Zeus, may be compared.

71—5. ἄνεω, see on β. 240; cf. Ibycus, Bergk, p. 1003, δαρόν δ' ἄνεω χρόνον ἦστο τάφει πεπηγώς. — ἔρρ' said with the air of a threat or exclamation — “go to perdition!” or, “out and avaunt, thou worst of souls alive!” Worsley. Ni. compares Theogn. 601, ἔρρε θεοῖσιν τ' ἐχθρὸν καὶ ἀνθρώποισιν ἄπιστε. — τὸδ' ἰκάνεις, see on α. 409. Æolus speaks as if he knew the purpose of the immortals. But it is probably only an inference, such as any man might have drawn, to which he gives utterance; cf. ἀνθρωπος οὐτός ἐστιν ἀθλιος φύσει, Aristoph. Plut. 118. We need not ascribe to him any special knowledge of Poseidon's wrath and Zeus' consent to allow that wrath its course.



N



ΟΛΥΣΣΕΙΑΣ ΝΥ.

ΟΜΗΡΟΥ ΡΑΥΩ

ΛΙΑΣ.

ΝΥΪΟΑΚΗΣ ΕΠΕΛ  
ΦΑΙΚΚΩΝ ΠΟΛΙΤΗ.  
ΟΔΥΣΣΕΥΣ  
ΕΙΦΑΛΟΙΔΥΡΑΠΗ  
ΑΜΜΥ ΕΓΕΡΟΝ ΤΟ ΣΙΩΤΗ  
ΚΗΛΗΒΩ ΔΕΧΕΡ ΚΑΤΑ  
ΜΕΤΡΟΙ ΟΙΟΝ ΤΑ



ΟΔΥΣΣΕΥΣ ΕΠΕΛ ΚΕΝ ΕΜΟΙ ΤΡΟΪ ΧΑΛΚΟΒΑΝΤΕΣ ΔΕ  
ΑΛΗΡΕΦΕΣ. ΤΩ ΟΥ ΤΙ ΤΙΔΕΝ ΙΑΤΡΑ ΧΡΕΪΤΑΙ ΟΙΩ,  
ΑΛ' ΑΠΟ ΜΟΡΗΣ ΕΙΝ' ΕΚΑΣΤΩ ΕΠ' ΕΜΕ ΜΟΣ ΤΑ ΔΕ ΕΙΡΑΣ  
ΥΜΕΩΝ ΔΥΝΑΤ' ΕΚΑΣΤΩ ΕΠ' ΕΜΕ ΜΟΣ ΤΑ ΔΕ ΕΙΡΑΣ  
ΟΥΤΟΙ ΟΥ ΜΕΤΡΟΙ ΟΙΟΝ ΤΡΟΪ ΧΑΛΚΟΒΑΝΤΕΣ ΔΕ  
ΑΙΕΙ ΤΙ ΜΕΤΕΪΟΙ ΣΙΩΤΗ ΑΚΟΥΩ ΖΕΩΣ ΔΙΟΙΔΟΥ  
ΖΕΩΣ ΜΕΤΕΪΟΙ ΣΙΩΤΗ ΑΚΟΥΩ ΖΕΩΣ ΔΙΟΙΔΟΥ



τείρετο<sup>a</sup> δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης<sup>b</sup> ἀλεγρινῆς  
 ἡμετέρῃ ματίῃ<sup>c</sup> ἐπεὶ οὐκέτι φαίνεται<sup>d</sup> πομπή.  
 80 ἐξῆμαρ<sup>e</sup> μὲν<sup>f</sup> ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,  
 ἐβδομάτῃ δ' ἰκόμεσθα Λάμον αἰπὺν<sup>g</sup> ποτλίεθρον,  
 τηλέπυλον<sup>h</sup> Λαιστργονίην, ὅθι ποιμένα ποιμὴν<sup>i</sup>  
 ἡπύει<sup>k</sup> εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει.<sup>l</sup>

a X. 242.  
 b λ. 640, μ. 225.  
 c cf. E. 233.  
 d δ. 12, 361, 519;  
 cf. B. 122.  
 e μ. 397, ξ. 249, ο.  
 476.  
 f 28 mar.  
 g γ. 485 mar.  
 h ψ. 318.  
 i E. 137.  
 k ι. 399, ρ. 271.  
 l δ. 283.

78. ὑπειρεσίης p. 80. πλέομεν ὁμῶς β. 81. ἰκόμεσθα β. 82. "Τηλέπυ-  
 λον nonnulli", Eu., v, τηλέκλυτον Bek. annot. 83. ὅδ' ἔτ' Vi. 50, ὃ δέ τ'  
 Eu. Fl. Wo. St., ὅδε τ' Ern.; ἐξελαει ὑπακουῶν<sup>ει</sup> Vi. 133.

76—9. *εἰρεσίης*, because, the winds being now foul, they were compelled to use the oar; cf. Soph. *Aj.* 249, *Θοὸν εἰρεσίης ζυγόν*. — *ματίῃ*, "vain quest" of our homeward way (*πομπή*). The word, here only in H., is akin to *ματάω* "to seek"; cf. *μὴ ματᾶν ὁδῶ*, Æschyl. *Sept. c. Th.* 37.

80—110. On the seventh day we reached Læstrygonië where the courses of night and day well nigh touch. The entrance to the harbour is narrowed by opposite bluffs, and the water all calm within. Upon reconnoitring from a headland, I send a herald with two attendants. They met a maiden going to the fountain and enquired the king's name.

81—3. *Λάμον*, the difficulty as to the names in this sentence is not easily removed. I incline to take *Λάμον* as gen. of *Λάμος*, ὁ, the name of the supposed founder (as Pylos is called *Νηλῆος ἐννείμενον πτολ.* in γ. 4), to take *Λαιστργονίην* as a prop. name of the city, (although really a local epithet derived from *Λαιστργόνες*, and merely doing duty as a noun,) also *τηλέπυλον* as an epith. In ψ. 318 we have *τηλέπυλον Λαιστργονίην* without the previous phrase *Λάμον α. πτολ.*, and there either *τηλέπυλος* must be a prop. name, or *Λαιστ.* the name of the city and *τηλέπ.* its epith. And even although this summary of the wanderings in ψ. may perhaps have been made up by a later hand, yet it was doubtless composed at a time when there was still a living perception of the Homeric meaning. The balance of authorities for and against *Λάμον* being the name of a person in Eustath. and the Scholl. is about equal; as regards *τηλέπ.* it rather inclines against this

being a prop. name. The question remains how to account for *Λάμος*, of whom we are told nothing here or elsewhere? Eustath. calls him a son of Poseidon (cf. the Cyclops) and king of the locality, meaning a former king, as Antiphates (106 *inf.*) is king now. This sounds like an invention of the grammarians. I believe *Λάμον* is merely a made-up name to suit the cannibal character of the people, and being akin to *λαῖμα* and *λαίμωδς* means "throat" or "gorge", as if he had said "the city of Swallow", i. e. where men are swallowed. It is in fact a touch of the grotesque, blending, as we see in the narrative of the Cyclops in ι., with the tragic horrors of the adventure. So *Lamia* is the name for an ogress in Hor. *ad Pis.* 340, *Neu pransae Lamiae vivum puerum extrahat alvo*. So Tertullian speaks of *Lamiae turres* as among popular superstitions. The ode III. xvii, beginning, *Æli vetusto nobilis ab Lamo*, seems to embody the notion of *Lamus* as mythical founder of the gens *Ælia*, locally identified with *Formia*, see Cic. *ad Attic.* II. 13, *τηλέπ. Λαιστ., Formias dico*. Pliny, however, III. 8, and the Schol. *ad Lycoph. Cassand.*, 956 (Löwe), following a probably older tradition, place Læstrygonië at Leontini in Sicily; but all such identifications are worthless. — *τηλέπυλον*, "having wide gates, or big gates", Eu.; "wide from gate to gate", Ni., who adds the notion of being long and narrow; but this seems needless. The word only occurring in this connexion, its sense cannot be precisely determined. — *ποιμένα ποιμὴν κ. τ. λ.*, "one herdsman, as he drives (his cattle) in, hails another, who answers driving out". For *ὑπακούει* in this sense

a ι. 404, τ. 591.  
 b γ. 137.  
 c E. 313, Φ. 448;  
 cf. γ. 221.  
 d 52. 621.  
 e ι. 336.  
 f ο. 472.  
 g O. 618, ι. 243 mar.  
 h cf. P. 748.  
 i ε. 405; cf. γ. 98.  
 k A. 67.

ἐνθα κ' ἄϋπνος<sup>a</sup> ἀνὴρ δοιοὺς ἐξήρατο<sup>b</sup> μισθοὺς,  
 τὸν μὲν βουκολέων,<sup>c</sup> τὸν δ' ἄργυρα<sup>d</sup> μῆλα<sup>e</sup> νομεύων· 85  
 ἐργὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.  
 ἐνθ' ἐπεὶ ἐς λιμένα<sup>f</sup> κλυτὸν ἦλθομεν, ὃν πέρι πέτρῃ<sup>g</sup>  
 ἡλίβατος τετύχηκε<sup>h</sup> διαμπερὲς ἀμφοτέρωθεν,  
 ἀνταὶ<sup>i</sup> δὲ προβλήτες ἐναντία<sup>k</sup> ἀλλήλησιν

84. ἄονος N. cum var. l. ἄπνος ; ἐξήρατο Vi. 56 St. Ox. 86. ἡματος  
 εἰσι I. N. Vi. iii. 87. εἰς Vi. iii A. ex em. 89. ἐναντίοι γ; ἀλλήλαισιν  
 Vi. 56, -λοισιν β γ I.

see mar. and cf. Theoc. XI, 78, κ-  
 χλίσδοντι δὲ πᾶσαι ἐπεὶ κ' αὐταῖς  
 ὑπακούσω. ποιμὴν in later Greek  
 is limited to mean a "shepherd" only.  
 The Læstrygonians were pastoral, not  
 agricultural (98 *inf.*).

84—6. "There (accordingly) a man  
 who could keep awake might earn  
 double wages" — this alludes to the  
 θῆς or hiring, see App. A. 7 (3),  
 employed with herds and flocks — "the  
 one in herding oxen the other in tend-  
 ing sheep; for the goings-forth of night  
 and day are close (to one another)".  
 This last expression is to be inter-  
 preted by help of the simple natural  
 view, that night "goes forth" at or  
 after sunset, day at or after sun-rise.  
 If then the sun rose, say, one hour  
 after he set, these κέλευθοι would be  
 ἐγγὺς i. e. in time. A highly poetical  
 passage in Hes. *Theog.* 748 foll. may  
 illustrate this,

ὄθι Νύξ τε καὶ Ἥμερῃ ἄσπον  
 ἰοῦσαι  
 ἀλλήλας προσείπον, ἀμειβόμεναι μέ-  
 γαν οὐδὸν  
 χάλκεον. ἥ μὲν ἔσω καταβήσεται, ἥ  
 δὲ θύραζε  
 ἔρχεται, οὐδὲ ποτ' ἀμφοτέρως δόμος  
 ἐντὸς ἔργει·  
 ἀλλ' αἰεὶ ἑτέρῃ γε δόμων ἔκτοσθεν  
 ἐοῦσα  
 γαῖαν ἐπιστρέφεται, ἥ δ' αὖ δόμων  
 ἐντὸς ἐοῦσα  
 μίμνει τὴν αὐτῆς ὥρην ὁδοῦ, ἐς τ'  
 αὖν ἔκηται.

which lines might well seem founded  
 on the present passage. In Hes., how-  
 ever, it is the going out of one which  
 coincides with the coming in of the

other, here their two goings out are in  
 such close succession as almost to  
 coincide. Ni. shows well from the  
 ἀνέμων κέλευθα 20 *sup.* and similar  
 passages, that not the mere road (ὁδός),  
 but the taking it, is the proper sense  
 of κέλευθος. Compare Psalm. LXV. 9,  
 "Thou shalt gladden the goings-forth  
 (הַיְצִיאוֹת) of morn and even;" also a  
 passage from Milton, cited at ε. 1.  
 That H. had some notion of the curtail-  
 ment of the summer night in the  
 higher latitudes is probable from this  
 passage. But the form of diurnal  
 arrangements which he supposed to  
 result from this was an ordinary  
 length of day, then sunset and the  
 briefest glimpse of night, then sun-  
 rise and day again. Crates accord-  
 ing to Eustath. and the Scholl. took  
 this view, adding that Læstrygoniē  
 lay astronomically nearly under (περὶ)  
 the head of the Serpent, and citing  
 Aratus, *Phænom.* 61, κελύη πον κεφαλῇ  
 τῇ νεύσεται, ἥχι περ ἄκρα μίσγον-  
 ται δύσιές τε καὶ ἀντολαὶ ἀλλή-  
 λῃσιν.

87—92. κλυτὸν, perhaps "loud" as  
 in 60, see note there; the enclosure  
 of high cliffs described would confine  
 sound and reverberate it. — πέρι,  
 is best taken as in tmesis with τε-  
 τύχηκε, equivalent to περιέχεται, so  
 ἦν πέρι πόντος ἀπείριτος ἐστεφάνω-  
 ται, κ. 195; cf. διαπερῶσιον τετυχηκώς  
 (mar.). — ἡλίβατος, see on ι. 243. —  
 ἀμφοτέρωθεν, the point of view is  
 apparently the entrance, between the  
 ἀνταὶ of 89. — προβλήτες, see on  
 ε. 405; cf. Sophoc. *Philoct.* 936, ὦ λι-  
 μένες, ὦ προβλήτες, and Virg. *Æn.*  
 III. 699, *proiectaque saxa Pachyni.* —

- 90 ἐν στόματι προῦχουσιν,<sup>a</sup> ἀραιή<sup>b</sup> δ' εἰσοδός ἐστιν.  
 ἔνθ' οἳ γ' εἶσω πάντες ἔχον<sup>c</sup> νέας<sup>d</sup> ἀμφιελίσσας.  
 αἱ μὲν ἄρ' ἔντοσθεν<sup>e</sup> λιμένος κοίλοιο δέδεντο  
 πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κύμα γ' ἐν αὐτῷ,  
 οὔτε μέγ', οὔτ' ὀλίγον, λευκή δ' ἦν ἀμφὶ γαλήνη.<sup>f</sup>
- 95 αὐτὰρ ἐγὼν οἷος σχέθον ἔξω νῆα<sup>g</sup> μέλαιναν,  
 αὐτοῦ ἐπ' ἐσχατιῆς,<sup>h</sup> πέτρης ἐκ πείσματα δήσας·<sup>i</sup>  
 ἔστην δὲ, σκοπὴν<sup>k</sup> ἐς παιπαλόεσσαν<sup>l</sup> ἀνελθών.  
 ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα,<sup>m</sup>  
 καπνὸν<sup>n</sup> δ' οἷον ὀρώμεν ἀπὸ χθονὸς αἰσسونτα.<sup>o</sup>
- 100 δὴ<sup>p</sup> τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας,

- a w. 82; cf. ζ. 138, μ. 11.  
 b E. 425, II. 161, Σ. 411; cf. ζ. 264.  
 c t. 279.  
 d t. 64 mar.  
 e v. 100.  
 f e. 391.  
 g ζ. 51 et sapiss.  
 h t. 280, β. 391 mar.  
 i 92, t. 136 mar.  
 k 148, 194, δ. 524, E. 771.  
 l N. 17, δ. 671, λ. 480.  
 m ζ. 259 mar., π. 314, κ. 147.  
 n a. 58 mar.  
 o Σ. 212.  
 p t. 88—90 mar.

90. Φαραίη.

98. Φέργα.

90. προέχουσιν Vi. 5, 56, προύχουσιν Fl. et edd., et hoc et προύχουσαι Eu., προύχουσαι var. l. St.; ἀραιή H. h. Eu. Ro. Bas., sic Aristar., Scholl. ad E. πάντες  
 425. ἀραιή α β γ v; δ' om. Ald. Lov.; εἰσοδός ἐστιν Vi. iii A. 91. βάντες  
 Vi. 133, βάντες Vi. 50 A. Ro. Bas. 93. ἀέξετο α; κύματ' G. H. ex emend. sic Apoll. Lex., κύμα (γ' om.) Vi. 5, 133. 94. λεπτή K.; ἀμφιγαλήνη Vi. iii K. En. 96. πισχατιῇ β, ἐσχατιῇ mss. præter A. M., sic γ Fl. Ro. Ald., -τίας Eu.; δείσας α β. 97. δ' ἐς Vi. 50, 133 Ro., δὲ σκοπὴν Hesych. N. ex ras. 100. προΐειν α β v H. Fl. Ro. Bas. St. Wo. et recentt., -ῖην G. K. M. Stu. N. ex ras. Ba. Ern. Ox.

ἀραιή, for the applications of this epith. in H., which are rather curious, see mar. In Hes. *Opp.* 809 it is applied, to ships, νῆας πηγνυσθαι ἀραιάς. — εἰσοδός, i. e. of the haven; the λεπτή εἰσόδῳ of ζ. 264 is that of the town, narrowed by the haven on either side and the row of ships lining the way. — ἔχον, see on γ. 182: they were probably tempted by the secure harbourage, and followed each other heedlessly. — ἀμφιελίσσας, see on ι. 64. — δέδεντο, see App. F. i (11). 93—4. πλησίαι, "close together", a position safe only owing to the absence of rough water, there being thus no risk of their running foul. It is implied that the harbour was deep (ἀγχίβαθής) and the shore steeply shelving, not where, as on the Cyclops' land, the galleys could be beached and left; cf. ι. 136—9. This closeness accounts for the easy havoc made of them in 121 foll. — ἀέξετο κύμα, the natural breakwater was complete. — μέγ' οὔτ' ὀλίγον, so ὀλίγον for μικρόν in Herod. IV. 52, ποταμός ἐν ὀλίγοις μέγας. — λευκή ... γα-

λήνη, cf. Simon. *Fragm.* 23, Bergk. p. 1124 λευκᾶς καθύπερθε γαλάνας ἐνπρόσωποι σφας παράβξαν ἔρωτες.

95—9. σχέθον, similar formations are ἀμύναθον, διωκάθειν, εἰργάθειν. Greater prudence on the part of Odys. is implied. But the captain of each vessel seems to have had a discretion in judging for himself where to lie. There is no suggestion that they disobeyed orders. — αὐτοῦ, local adv. "there", where I was, i. e. at the point of view implied above, see on 88; not the gen. of αὐτός as meaning λιμὴν. — πείσματα, see App. F. i (11). — ἔστην κ. τ. λ., Ni. regards this v. as inserted from 146. — ἔνθα μὲν κ. τ. λ., see on 81—3 (end); cf. Virg. *Georg.* I. 325, *hominumque bouumque labores*. — καπνόν, see on *πυροπόλοντας*, 30. — ὀρώμεν, imperf. always without augm. in H., so ὄρα, and midd. ὀρώτο ὀρώντο. H. uses both the open and contracted form in several parts of this verb, e. g. ὀρώω ὀράας ὀρώσασα, ὀρῶ ὀρᾷς ὀρώσα.

100—102, see on ι. 89—90. —



a z. 134.  
b z. 113 mar.  
c ζ. 105, ο. 294, Σ.  
493, Ω. 784; cf.  
Ψ. 120—2.  
d Ξ. 27, ζ. 54 mar.  
e η. 131 mar.  
f δ. 797, ο. 364.  
g 199.  
h cf. 159.  
i β. 384.  
k 63.  
l β. 284, η. 62; cf.  
ο. 510.  
m ο. 424.  
n η. 29.  
o ξ. 3.  
p ο. 432.  
q Ω. 719.  
r 60 mar.  
s δ. 120, ε. 366.

οἳ *τινες* *ἀνέρες* εἶεν ἐπὶ *χθονὶ* σῖτον ἔδοντες,  
ἀνδρε *δύω* *κρίνας*, *τρίτατον* *κήρυχ'* ἅμ' ὀπάσσας.  
οἷ δ' ἴσαν ἐκβάντες *λείην*<sup>a</sup> ὁδόν, ἥ περ ἅμαξαι  
ἄστυδ' ἀφ' ὑψηλῶν<sup>b</sup> ὁρέων *καταγίνεον*<sup>c</sup> ὕλην.  
*κούρη* δὲ *ξύμβληντο*<sup>d</sup> πρὸ ἄστεος ὕδρευούσῃ,<sup>e</sup>  
θυγατέρ' <sup>f</sup> *ἰφθίμῃ* *Λαιστρυγόνος*<sup>g</sup> Ἀντιφάτῃο.  
ἡ μὲν ἄρ' ἐς *κρήνην*<sup>h</sup> κατεβήσετο *καλλιρρέεθρον*  
*Ἀρτακίην*, ἐνθεν γὰρ ὕδωρ *προτὶ* ἄστει φέρεσκον.  
οἳ δὲ *παριστάμενοι*<sup>i</sup> *προσεφώνεον* ἕκ' <sup>k</sup> τ' ἐρέοντο,  
ὅς τις τῶνδ' εἴη *βασιλεὺς* καὶ *τοῖσιν* ἀνάσσει.<sup>l</sup>  
ἡ<sup>m</sup> δὲ *μάλ'* *αὐτίκα* *πατρὸς*<sup>n</sup> ἐπέφραθεν<sup>o</sup> ὑπερφῆς<sup>p</sup> δῶ.  
οἷ<sup>q</sup> δ' ἐπεὶ εἰςῆλθον *κλυτὰ*<sup>r</sup> *δῶματα*, *τὴν* δὲ<sup>s</sup> *γυναικὰ*

105

110

103. λεffην. 104. *ῥάστυδ'*. 105. *ῥάστεος*. 108. *ῥάστν*. 110. *ῥανάσσει*.

101—2 horum ordin. mutav. M. 101. εἰσὶν Vi. iii; ἐπὶ *χθονὶ* γ. 103. ἦν περ  
A., ἥ κεν var. l. h.; ἅμαξαι H. α Vi. omn. A. I. K. H. N. h. Eu. Ro. Bas. St.,  
ἅμαξαι β et post Ba. edd. 105. σύμβλητο cum glossa ἦρχετο v, unde patet  
lectio *κούρη* ..... *ἰφθίμῃ* *θυγάτρῃ*; πρὸς Vi. 5 Eu. 106. *θυγατρί* *ἰφθίμῃ* γ  
Stu. Vr. K. Eu. Fl. Ro. Ald., *θυγατρί* *ἰφθίμῃ* b et edd. ante Wo. qui ex H.  
*θυγάτρῃ* restituit *θυγατέρ'*, *θυγατέρ'* α β; *μεγαλήτορος* Vi. 56; *ἀντιφάτῃο* Vi. 5.  
107. *κατεβησατο* et ε sup. α, -σατο β γ H. I. M. N. Vi. 50 Eu. Ro. Ald. et  
var. l. St., -σετο Fl. Wo. et edd. 109. *περιστάμενοι* et sup. παρ α, *παριστ.*  
β γ. 110. τῶν α γ Stu. Fl. St. Ba. Ern. Ox., τῶν δ' β H. h. Eu. Ro. Bas.  
Wo. et recentt.; ἡ δ' A. Vi. iii Vr. Ro. Bas., καὶ α β H. I. K. M. Stu. Eu. Fl.  
Ald. Bek. Di. Wo., sic Arist., h; οἷσιν α β H. A. Vi. iii Vr. I. K. M. Stu. Fl.  
Ald. Ro. St. Ern. Ox., τοῖσιν Eu. sic Aristar., h, Wo. Bek. Di.; ἀνάσσει α G.  
K. M. N. Vi. 5, 50 Stu. Vr. A. ex em. Eu., ἀνάσσει γ H. I. A. a man. i. et  
edd., -σσει et sup. οι β Vi. 56. 111. ὑπερφῆς St., ὑπερφῆς Eu. Fl. Wo.

*τρίτατον*, cf. for the form *δεύτατος*,  
α. 286.

104—8. *καταγίνεον*, we have *ἀγι-  
νόμεναι* (mar.) which suggests *ἀγίνω*,  
cf. *ὀρίνω*. The purpose here mentioned  
would be one of the earliest for which  
carriage-roads were felt necessary.  
Other things might be brought *ὁδοὺς*  
*ἀνὰ παιπαλοέσας*, on mules or the  
like; but felled trunks hardly so. In  
the preparations for Patroclus' pyre  
(mar.) they are tugged down by mules;  
but that was a rare emergency, this a  
constant business. — *ὕδρευούσῃ*, so  
*κάλπιν* *ἐχούσῃ*, η. 20 (of the disguised  
Pallas), as if for a like purpose, and  
in Hy. Cer. 106—7, where Demeter  
meets the daughters of Celeus, *ἐρχό-  
μεναι μεθ' ὕδωρ εὐήρουντο*, ὅφρα *φέ-  
ροισιν* *κάλπισι* *χαλκείῃσι* *φίλα* *πρὸς* *δώ-  
ματα* *πατρὸς*. Some of the earlier vase-  
paintings represent maidens thus at  
the spring. The water brought into

the actual precinct of the Phæacian  
palace seems to mark a higher ad-  
vance in the arts of life than here,  
see η. 130—1. — *θυγατέρ'*, see the  
readings here. — *Ἀντιφάτῃο*, *φατ-*  
is probably the stem of *πέ-φατ-αι* akin  
to *φένω* and *φόνος*. — *Ἀρτακίην*, an  
actual fountain of this name is spoken of  
near Cyzicum (by the Schol. on Apollon.  
Rhod. I. 957, who names Alcæus as hav-  
ing mentioned it. The Asiatic Artaciê  
was a colony from Miletus, Herod. IV. 14.

112—32. She showed them the palace;  
they entered, and saw a woman of  
monster-bulk, who called the king, her  
lord. He seized one of my comrades  
to sup withal, and shouted to his people  
— a race of giants — who crushed the  
ships with rocks, and speared the men  
in the water, like fish, for food. My  
ship was moored beyond their reach.  
I cut her cable and we rowed for life.

112. *δέ*, apodotic here; so mar.



a *Δ.* 150, 326.  
 b *π.* 324, 352, *Δ.* 432.  
 c *ι.* 300 mar.  
 d *ι.* 136 mar.  
 e *γ.* 299, *ι.* 539.  
 f *ι.* 488—9 mar.  
 g *η.* 328, *γ.* 78.  
 h *μ.* 59, *Μ.* 54.  
 i cf. *μ.* 260.  
 k *γ.* 165 mar.  
 l *Γ.* 428.  
 m *ι.* 62—3 mar.

ὄφρ' οἱ τοὺς ὄλεκον<sup>a</sup> λιμένους<sup>b</sup> πολυβενθέος ἐντὸς, 125  
 τόφρα δ' ἐγὼ ξίφος<sup>c</sup> ὅξυ ἐρυσσάμενος παρὰ μηροῦ  
 τῷ ἀπὸ πείσματ'<sup>d</sup> ἔκοφα νεὸς<sup>e</sup> κυανοπρώοιο.  
 αἶψα δ' ἐμοῖς ἐτάροισιν<sup>f</sup> ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἵν' ὑπὲν κακότητα φύγοιμεν. 130  
 οἱ δ' ἄλλα πάντες ἀνέροισιν<sup>g</sup> δαΐσαντες ὄλεθρον.  
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας<sup>h</sup> φύγει πέτρας  
 νηὺς ἐμή· ἀντάρ αἱ ἄλλαι ἀολλέες<sup>k</sup> αὐτόθ'<sup>l</sup> ὄλοντο.  
 ἔνθεν<sup>m</sup> δὲ προτέρω πλέομεν, ἀκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.

126. *Φερυσσάμενος.* 134. *Γάσμενοι.*

126. *ἔγὼν ἄορ* A. H. I. N. Vr.; *ἐρυσσάμενος β.* 127. *νεὸς γ* A. H. I. K. N. Vi. 50 Fl. Ro. Ald. St. Ox., *νεὸς* Wo. et recentt. cf. *ι.* 482, 539. 128. om. Stu. 129. *ἐκβαλέειν γ; κώπησ' α β* Fl. Ro. Bas. St. Ba. Ox., *κώπης γ* Wo. et recentt.; *ὑπ'* ἐκ mss. viii, *ὑπὲν* N., *ὑπὸ γ* Stu.; *φύγοιμεν α β γ* K. M. Stu. Vr. Vi. 50 et A. sup. Fl. Ald., *φύγαμεν* A. H. I. N. Vi. iii Eu. Ro. 130. *ἄμα* mss. xiii (*α β γ*) Apoll. Lex. Eu. Suid. Fl. Ro. Ald. St. Ox., *ἄλα* Rhian. et Callistr., *h.*, sic edd. post Wo., *ἄρα* Vi. 5, 56. 132. *ναῦς* N. 133. *ἐνθεν* μὲν Bek. annot.

the pile of corpses of the suitors are compared to fish spread on the shore, whose palpitations might be expressed by the word *ἀσπαίροντες*, common in that sense in H. (*M.* 203, *N.* 571, *μ.* 254) although not occurring in *χ.* 384 foll.: for *σπαίρω ἀσπαίρω* cf. *στάχης ἄσταχης*, *σφόδελος ἀσφόδελος*, *μειρομαι ἀμειρομαι*. Another *var. l.* is *εἴροντες* (*Φεῖρω*), "stringing together", so as to make bundles (*ὀμαδοῦς* Eustath.). *πείροντες* however, gives a more apt and lively image: the men, when their ships are broken, are in the water, and they "spear" them there "like fish".

127—30. *πείσματ'*, cf. 96 and Virg. *Æn.* IV. 579—80, *Vaginaque eripit enssem fulmineum, strigtoque ferit retinacula ferro.* — *ἄλλα*, the *var. l.* *ἄμα* here is supported by a very large array of mss. but the use of *ἀνέροισιν* without an object is too harsh, (although Eustath. adopts it as *ἐλλιπῶς λεχθὲν*), and there seems no doubt that Callistratus and Rhianus have preserved the true reading. For the sense, cf. Virg. *Æn.* III. 290, *Certatim socii feriunt mare et æquora verrunt*, and IV. 583, *Adnixi torquent spumas et cœrula verrunt*. See here the notes on *ι.* 488—9. — *ἐπηρεφέας*, "beetling", see on 121. The survivors are thus reduced to one ship's company.

133—77. We sailed on with troubled hearts, and came to Circe's isle, *Ææa*, and harboured there by night. After two woeful days I went out to look about me, and saw smoke rising. I returned to give my comrades their meal, and met a monstersteg, speared him, and, twisting a rope of twig and rush, made shift to carry him to the ship. There I cheered my men and bade them eat.

133—4, see on *ι.* 62—3. Here we have no mark of direction. By the expressions of *μ.* 3—4, however, the usual rising point of the sun seems the undoubted site of *Ææa*. The abode of *Eos* and her *χοροὶ* are there. *Circê* moreover and her brother *Æetes* are children of *Eëlios* and *Persê* (*Perseis* in Hes. *Theog.* 957), the latter name pointing certainly to eastern sources of tradition, while the sun-god is most naturally connected with the east. Most likely we ought to say *N. E.*, as there was an indication of a *N. W.* position for the point where the *Æolian* island was first met, and although the island is not fixed and all the winds are loose, yet he probably meets it again somewhere west or north of *Ithaca* or between the two. Again there is a trace of a rather high northern latitude for the *Læstrygonians*; see on



- 135 *Αἰαίην δ' ἐς<sup>a</sup> νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν*  
*Κίρκη ἐϋπλόκαμος,<sup>b</sup> δεινῇ<sup>c</sup> θεὸς ἀνδρῆσσαι,*  
*αὐτοκασιννήτη<sup>d</sup> ὁλοόφρονος<sup>e</sup> Αἰήταο·*  
*ἄμφω δ' ἐκγεγάτην<sup>f</sup> φρασιμβρότους<sup>g</sup> Ἡελίοιο*  
*μητροῦς<sup>h</sup> τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε<sup>i</sup> παῖδα.*  
 140 *ἔνθα δ' ἐπ' ἀκτῆς νηὶ<sup>j</sup> καταγαγόμεσθα<sup>k</sup> σιωπῇ*  
*ναύλοχον<sup>l</sup> ἐς λιμένα, καί<sup>m</sup> τις θεὸς ἡγμένονεν.*

a *z.* 106; cf. 216.  
 b *η.* 41 mar.  
 c *z.* 334 mar.  
 d *B.* 706, *I.* 238.  
 e App. A. 3.  
 f *E.* 248, *I.* 106.  
 g *z.* 190; cf. *μ.* 269, 274.  
 h *I.* 191, 207.  
 i *γ.* 489 mar.  
 j *μ.* 186; cf. 99.  
 k *γ.* 10 mar.  
 l *δ.* 846 mar.  
 m *t.* 142.

135. *ἔναιεν γ* Bek. Wo. Di. 136. *οὐδῆσσαι* var. l. Eu. St., sic Aristoteles et Chamæleon, h., *αὐδ.* Aristoph. h. (ex *ε.* 334 a Buttm. corr.). 138. *φρασιμβρότου* Vi. 56, 133. 140. *ἐνθά δ'* A.; *νῆα β* G. H. I. Vr.; *καταγαγόμεθα β* I. Vi. 133. 141. *θεῶν* H. a man. i (?), *θεῶν* et sup. *ὅς* Vi. 5.

86. The normal point of sunrise, to be north of east, suggests the summer solstice and, generally, the season of navigation; and this consideration, among a people so given to navigation as the early Greeks, and in a poem of sea-adventure like the present, has great weight. Mr. Gladstone's conclusions, III. p. 312—4, substantially agree with this. Völeker, *Geogr.* § 61, 67 and map, and Ni. on *μ.* 3—4 with Eustath., place it, against all this evidence, in the far west, influenced by the supposed necessity of a still farther west for the abode of Aides, and of a situation for Ææa near it. I am further inclined to think that the poet viewed Odys. as having reached a point of the island beyond the actual sunrise, so that the sun would seem to rise and set on the same western side. Thus alone can I account for the bewilderment expressed by Odys. in 190—1 immediately after the just previously recorded setting and rising of the sun.

135—9. The etymol. of *Αἰαίη* and *Αἰήτης* is doubtful: I incline to connect it with *ἡώς* the dawn, as if a changed form of *ἡώη*. The mention of Æetes is perhaps a tacit recognition of the legend of the Argô, cf. *μ.* 70—2, as it is not usual to mention the brothers of the persons introduced in H. — *Κίρκη* is probably akin to *κνκ-άω*, *κνκ-νάω*, "to mix",—cf. *οἶνω* *πραμνείω* *ἐκύναι*, *ἀνέμισγε* δὲ *σίτω* *φάρμακα*, 235—6. For *ἀνδρῆσσαι* see App. C. 8 (1) (2). Several Scholl. on *ε.* 334 say that Aristotle and Chamæleon read *οὐδῆσσαι* in all places for *ἀνδρῆσσαι*, and explained it as meaning *ἐπίγειος*; other Scholl. there say that

Aristotle, unable to explain *ἀνδρῆσσαι*, altered it to *οὐδῆσσαι* in the case of Inô, but to *νύλῆσσαι* in the cases of Calypsô and Circê, as each dwelling apart from other deities in her own palace (*αὐλή*) — an explanation extremely frigid. The poet would not probably have fixed on the *αὐλή* as the basis of an epithet to express this characteristic, nor, if he had, would an adj. in *-εις* *-εσσα* *-εν* have been a likely form for it to take. Further, *αὐλήσσαι* seems to make a somewhat grotesque anticlimax with *δεινῇ θεῷ* immediately preceding. *οὐδῆσσαι* for Inô is a reading of more merit, and has some support from both the sets of Scholl. mentioned. But the poet has *ἐπιχθόνιος*, often with *βροτὸς*, in the sense thus required, and would probably have said *ἢ πρὶν μὲν ἐπιχθόνιος βροτὸς ἦεν* had he meant to express this of Inô (see La Roche, *H. Textk.* 208—9). Ni. suspects that *οὐλήσσαι* = *ὀλόσσαι* was the original form; as also *ὀλόσσαι* in *ι.* 32 for the *δολόσσαι* of our texts. — *ὁλοόφρονος* see on *α.* 52. — *τὴν Ὠκ.*, to be daughter of Oceanus stands for remoteness from all known connexions, and seems to show that the Greeks had forgotten the ancient cradle of their race in the Aryan highlands, left by them probably while in the pastoral state, of course bringing with them some names for which they could no longer account. The magic in which Circê and Medea (her niece) deal, is perhaps a reflex of Oriental beliefs; see the Arabian Nights, *passim*.

140—1. *νηί*, the dat. constr. is rare (mar.). — The phrase *καί τις θεὸς ἡγ.* probably implies that they reached it

a i. 74—6 mar.  
 b ε. 388.  
 c ε. 390.  
 d λ. 95, γ. 79, 90,  
 X. 311.  
 e 274.  
 f Ξ. 8, Ψ. 451.  
 g ζ. 259 mar., π.  
 314.  
 h cf. ι. 167.  
 i 97 mar.  
 k α. 58 mar.  
 l λ. 52, II. 635.  
 m 432.  
 n 197, 251, A. 118.  
 o δ. 117 mar.  
 p α. 281.  
 q ε. 474 mar.  
 r δ. 779 mar.

ἐνθα τὸτ' ἐκβάντες δύο<sup>a</sup> τ' ἡμάτα<sup>b</sup> καὶ δύο νύκτας  
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.  
 ἀλλ'<sup>c</sup> ὅτε δὴ τρίτον ἡμαρ ἐϋπλόκαμος τέλεσ' Ἡῶς,  
 καὶ τὸτ' ἐγὼν ἐμὸν ἔγχος ἐλὼν καὶ φάσγανον<sup>d</sup> ὄξυ 145  
 καρπαλίμως παρὰ<sup>e</sup> νηὸς ἀνήιον ἐς<sup>f</sup> περιωπήν,  
 εἴ πως ἔργα<sup>g</sup> ἴδοιμι βροτῶν ἐνοπήν<sup>h</sup> τε πυθοίμην.  
 ἔστην<sup>i</sup> δὲ, σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν,  
 καὶ μοι εἶσατο καπνὸς<sup>k</sup> ἀπὸ χθονὸς<sup>l</sup> εὐρυοδείης  
 Κίρκης<sup>m</sup> ἐν μεγάροισι διὰ δρυμὰ<sup>n</sup> πυκνὰ καὶ ὕλην. 150  
 μερμηριζα<sup>o</sup> δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἐλθεῖν ἥδ' ἐπυθέσθαι,<sup>p</sup> ἐπεὶ ἴδον αἶθοπα καπνόν.  
 ᾧδε<sup>q</sup> δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,  
 πρῶτ' ἐλθόντ' ἐπὶ<sup>r</sup> νῆα θοὴν καὶ θῖνα θαλάσσης  
 δεῖπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155

147. *Ἔργα* *Ἰδοιμι*. 149. *Ἐφείσατο*. 152. *Ἰδον*.

ἀπὸ

142. *ἐνθα τ'* Vi. 56, *ἐνθέν τ'* Vi. 5. 146. *παρὰ* H. N., ἀπὸ Vi. 50 A. var. I.  
 (glossa?) 148. *ἐς* om. β; *παιπαλόεσαν* γ. 149. *εἶσατο* Vi. 50; *εὐρυοδείης* Vi. 5.  
 150. *εἰς* pro *διὰ* γ; *ὕλης* et sup. ν γ. 151. *μερμηριζα* β. 152 om. β I.  
 153—4 om. Stu. 153. *δοάσατο* γ Eu. bis, -σσ- semel; *βέλτιον* Vi. 133.  
 155. *ἐταίροισι* A. Vr., *ἐταίροις* M. N. Vi. 56, 133.

by night (mar.); this too *σιωπῇ* confirms — the cautious silence of men who, bewildered by darkness and strangeness, strain their ears to catch every sound that may guide them. This guides us to interpret *ἐπ' ἀκτῆς* "at the shore", as though they had almost, and might have quite, touched it *before* they groped their way into the harbour. The dat. *νῇ* is a rare construction. Five mss. have *νῆα*.

142—3. *κείμεθ' κ. τ. λ.* probably represents here the utter exhaustion to which weariness from rowing, cf. 78, had reduced them; and to this *ἀνέγειρα* in 172 corresponds, showing that their attitude was actually recumbent. They were also covered up, as we learn fr. *ἐκ δὲ καλυψάμενοι* 179; see note there.

144. *τέλεσ' Ἡῶς, τέλεσ'* must mean "had brought in fully" not "finished"; so Voss, *Geogr.* § 20, 3. — *ἔγχος*... *φάσγανον*, he has occasion for both; the spear to kill the deer, the sword to threaten Circê (162, 321).

150. *Κίρκης*, not that he knew as yet whose dwelling it was, but he uses, as in 135, by anticipation, his

subsequently acquired knowledge. — *διὰ δρυμὰ κ. τ. λ.*, *διὰ*, the smoke rising "amidst". *δρυμὰ* to be understood of tall trees overhanging and overshadowing the palace (*ἐν βήσσησι* 210 *inf.*), which last was probably not in sight, cf. 196—7, where it is not mentioned. Some dwelling might be inferred from the smoke, cf. 152.

152. *αἶθοπα*, here only an epith. of smoke, mostly of metal and of wine, with both of which "sparkling" would suit; not so here, but best understood from X. 149—50, *καπνὸς*... *ὥσει πυρρὸς αἶθομ' ἐνοῖο*, as "smoke proceeding from fire", by which fire might be inferred. The notion of sparks rising with it would hardly suit a distant prospect seen by day. In Hes. *Opp.* 363 the same epith. is used of *λιμὸν*, "hunger".

153—5. *δοάσατο*, see on §. 242, *δέατ*. — *ἐλθόντ'* is here of course *ἐλθόντα* with *δόμεναι*, not *ἐλθόντι* to suit *φρονέοντι* preceding, see on §. 155—7. — *δεῖπνον*, their provisions must have been short, we may suppose, since they had not shipped any save

ἀλλ' ὅτε δὴ σχεδὸν<sup>a</sup> ἦα κιὼν<sup>b</sup> νεὸς<sup>c</sup> ἀμφιελίσσης,  
καὶ τότε τίς<sup>d</sup> με θεῶν ὀλοφύρατο μούνον<sup>e</sup> ἔοντα,  
ὅς ῥα μοι ὑψίκερυν<sup>f</sup> ἔλαφον μέγαν εἰς ὁδόν<sup>g</sup> αὐτὴν  
ἦκεν. ὃ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ<sup>h</sup> ὕλης,

160 πύομενος<sup>i</sup>· δὴ<sup>j</sup> γάρ μιν ἔχεν μένος<sup>k</sup> ἡελίοιο.

τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα  
πληξά· τὸ δ' ἀντικρῶ<sup>l</sup> δόρυ χάλκεον ἐξεπέρησεν·  
καὶ<sup>m</sup> δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπιτατο θυμός.  
τῷ δ' ἐγὼ ἐμβαίνων<sup>n</sup> δόρυ<sup>o</sup> χάλκεον ἐξ<sup>p</sup> ὠτειλῆς

165 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ  
εἶσα<sup>q</sup>· αὐτὰρ ἐγὼ σπασάμην ῥῶπας<sup>r</sup> τε λύγους<sup>s</sup> τε·  
πεῖσμα δ', ὅσον<sup>t</sup> τ' ὄργυιαν, ἐϋστρεφὲς<sup>u</sup> ἀμφοτέρωθεν

a I. 15.  
b ω. 491.  
c τ. 64 mar.  
d θ. 364 mar.  
e μ. 297, A. 467,  
Y. 188.  
f cf. I. 24.  
g 263 mar.  
h Z. 511, Σ. 575.  
i N. 493.  
j α. 194, ρ. 190,  
σ. 154, Θ. 400,  
P. 546.  
k cf. P. 371—2.  
l N. 652, Π. 346;  
cf. P. 876, A. 481.  
m σ. 98, A. 425, Π.  
469; cf. σ. 398.  
n cf. Z. 65, N. 618,  
Π. 503, 863.  
o II. 862.  
p A. 140, E. 870.  
q υ. 273, Θ. 125,  
A. 279.  
r ξ. 49, π. 47.  
s τ. 427.  
t ε. 325 mar.  
u ξ. 346, φ. 408.

### 165. Φερυσάμην.

156. ἦα Vi. 133; νεὸς β A. I., νεῶς H., νηὸς γ. 157. ὀλοφύρατο Vi. 5, -ρατο α β γ. 159. ποταμῶν γ; κατήιεν α. 160. δὴν Zenod., h., A. a man. 2; ἔχε I. K. M. A. a man. 1. 161. ἐγὼν β γ I.; κατὰ κνήστιν γ K., κατὰ κνήστιν A.; μετὰ νῶτα Apoll. Lex. 163. καδδέπεσ' A. Vi. 56, ἔπεσεν Fl. Ald. 164. ἐκβαίνων Vi. 5. 165. ἐν γαίῃ A. N. Vr. Vi. 50, 133. 166. εἶσα α β Vi. 50 St. Ba., εἶσας<sup>q</sup> Ro. Bas., εἶσας<sup>r</sup> H. γ Fl. Wo. Ern. et recentt.; ῥώπας β. 167. πεῖσμαδ<sup>s</sup> G. pro var. l. Vi. 5 Ald.; τ' om. Fl. Ald. Lov.; ὄργυιαν K. Stu. Vi. 50; ἐϋστρεφὲς N.; ἀμφοτέρωθεν Eu. Fl. Ro. Ald.

water, since their first departure from Æolus, sixteen days before; cf. 28—9, 80—1. Thus the providential supply furnished by the stag is regarded with pious acknowledgment in 157.

157—9. τίς με θεῶν, the absence of Pallas and the unknown character of the friendly deity is again remarkable; see 140—1 and note. — μούνον, since such game was mostly obtained by the concerted action of a company of hunters, or by dogs. — ὁδόν, not that there was any road; the track which he had made in coming is perhaps meant. — ποταμόνδε, a stream running into the harbour is perhaps to be supposed. — πύομενος, fut., so mar.; aor. 2 ἔπιον; the perf. πέπωνα is not Homeric. We find, however, πότος and πόσις and the verbal adj. ποτός, showing the stem πο- as well as π-. — δὴ γάρ, “for in fact”, see mar. for similar instances.

161. ἄκνηστιν, the older grammarians, after Aristarchus, derived this fr. ἄ-κνήθω, as being the very centre

of the back, which the creature “could not scratch”, and as such, used specially of animals. The derivation from ἄκανθα, the spine, has since been suggested. But ἄκανθα in H. means merely a “bramble”, ε. 328; and is probably first found in sense of spine in Æschyl. *Fragm.* 255 Dind. On the other hand we have κνήστις or κνήστις for a scraping-knife, A. 640 and from ἄκνηστὸς a quasi-verbal adj. the noun seems regularly formed. Further, H. seems to use ῥάχης for the back-bone in I. 208. The older derivation seems therefore preferable.

162—8. ἀντικρῶ κ. τ. λ., the phrase is similar to several (see mar.) of men wounded in battle. — ἐν κονίησι μακῶν, cf. Virg. *Georg.* III. 374—5 *graviterque rudentes Cædunt.* — ῥώπας, some kind of thick and fibrous shrub is probably intended. ῥωπήμα, thickets of it, are spoken of N. 199, as a ready cover for wild beasts to retire to: for λύγους see ι. 427 note. — ὅσον τ' see ι. 325 note. — ἀμ-



a  $\Xi$ . 176.  
 b  $\chi$ . 189.  
 c  $\lambda$ . 634, K. 741;  
 cf.  $\kappa$ . 219 mar.  
 d  $\Psi$ . 431.  
 e  $\Xi$ . 38, T. 49.  
 f  $\Delta$ . 452; cf. E.  
 288.  
 g 180.  
 h  $\epsilon$ . 482 mar.  
 i K. 157.  
 k  $\zeta$ . 143 mar.  
 l 547, O. 22.  
 m 226,  $\mu$ . 154, 208,  
 320; cf.  $\iota$ . 408.  
 n cf. 190—2, 226—8.  
 o  $\Sigma$ . 112, T. 65,  
 $\Omega$ . 523.  
 p  $\xi$ . 208,  $\lambda$ . 69, X.  
 482.  
 q  $\Sigma$ . 135, 190,  $\Omega$ .  
 551.  
 r O. 613,  $\Phi$ . 100.

πλεξάμενος<sup>a</sup> συνέδησα<sup>b</sup> πόδας δεινοῖο<sup>c</sup> πελώρου.  
 βῆν δὲ καταλοφάδεια<sup>d</sup> φέρων ἐπὶ νῆα μέλαιναν,  
 ἔγχει<sup>e</sup> ἔρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου 170  
 χεῖρὶ φέρειν ἑτέρῃ,<sup>f</sup> μάλα<sup>g</sup> γὰρ μέγα θηρίον ἦεν.  
 καδ<sup>h</sup> δ' ἔβαλον προπάρουθε νεὸς, ἀνέγειρα<sup>i</sup> δ' ἑταίρους  
 μελιχίοις<sup>k</sup> ἐπέεσσι παρασταδὸν<sup>l</sup> ἄνδρα ἕκαστον.  
 “ὦ φίλοι,<sup>m</sup> οὐ<sup>n</sup> γάρ πω καταδυσόμεθ', ἀχνύμενοι<sup>o</sup> περ,  
 εἰς<sup>p</sup> Αἴδαο δόμους, πρὶν<sup>q</sup> μόρσιμον<sup>r</sup> ἡμᾶρ ἐπέλθῃ. 175

173. *Ἔπεεσσι Ἑκάστον.* 175. *Ἀΐδαο.*

168. ἀνέδησα N. 169. καταλοφάδια α γ H. N. Amb. (1) Amb. (2) Hesych. Eu. Ro. Fl. Ald. Bas. St. Ern. Wo., καταλοφάδεια in mar. h v sic in plerisq. antiq., Eu. var. l. St., καταλλ- Vi. 5, 56, κατὰ λοφάδια A. K. Vi. 50, 133, λοφάδεια β. 170. εἶεν I., εἶχεν (εἶχον?) v Aristoph., h., ἦν ἐπὶ β var. l. St.; ἀπ' Vi. 56, 5. 172. καδδῆβαλον I. K. Vi. 56; νεὸς β γ A. K. I. N. Stu. Vi. 50, 133 Fl. Ro. 174. πω h. q. Ro. var. l. St., πως β γ Vi. iii M. Stu. H. ex em. Fl. Ald. St. Ern. Ox., πῶς I., πὼς α, πον Eu.; καταδυσσόμεθ' H. I. N. Vi. 50. εἰς οὐς 175. εἰν α; δόμοις α; ἐπέλθοι A. Stu. Vi. 5, ἐπέλθειν Vr. h. q. Eu. var. l. St., ἐπέλθῃ α β γ H. St.

**φοτέρωθεν**, this word commonly means “on both of two opposite *sides*” or the like. Here of the opposite extremities, fore and hind, of the animal; “having twisted from both extremities”. The action of twisting the fibres etc. into a rope and twisting it from foot to foot is viewed as one, and indeed was so; since such a twist could only be made by a fixed point from which to begin. This either foot would supply, and then, twisting on, he would pass it round the opposite foot. — **δεινοῖο πελώρου**, “monstrous creature”; so *Γοργεῖη κεφαλὴ δειν. πελ.* (mar.), where a frightful aspect is intended; here size merely. In *αἰνὰ πέλωρα* 219 perhaps both.

169. **καταλοφάδεια**, Eustat. states that the majority of the mss. in his time spelt it thus, -εια. It means “hanging from my head”, as *κατωμαδίοιο* (mar. epith. of a quoit) “flung from the shoulder”. Those who have seen an old fashioned “porter’s knot”

buckled round the top (*λόφοις*) of the bearer’s head, may form some notion of the mode of carrying here meant: the extremities tied together would cling round the head in the same way. Mad. Dacier’s notion that he passed it round his neck (as cited by Ni., “sur mon cou”) is less suitable, as causing a distressing pressure on the windpipe etc. The weight, however, required that he should steady his steps by his spear (*ἔγχει ἔρειδ.*). So Milton’s *Satan Parad. L.* uses it for a different reason: “His spear...”

He walk’d with to support uneasy steps  
 Over the burning marl.

171—3. **ἑτέρῃ**, “one (of two)”; so mar. — **ἀνέγειρα**, they were lying in the attitude of weariness and despondency, with their heads muffled, see on 143 and 53. — **ἄνδρα**, distributively in apposition with *ἑταίρους*; cf. *ὅμεις ... ἑκάστη*, δ. 629.

175—7. **πρὶν μόρσιμον** κ. τ. λ., the

ἀλλ' ἄγετ', ὅφρ' ἐν νηὶ θοῇ βρωσίσ<sup>a</sup> τε πόσις τε,  
μνησόμεθα βρώμης,<sup>b</sup> μηδὲ τρυχώμεθα<sup>c</sup> λιμῷ."

ὣς ἐφάμην, οἱ δ' ὦκα ἔμοις ἐπέεσσι πίθοντο·

ἐκ δὲ καλυψάμενοι παρὰ θῖν'<sup>d</sup> ἄλως ἀτρυνέτοιο

80 θηήσαντ' ἔλαφον, μάλα<sup>e</sup> γὰρ μέγα θηρίον ἦεν.

αὐτὰρ<sup>f</sup> ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,

χεῖρας<sup>g</sup> νιψάμενοι τεύχοντ'<sup>h</sup> ἔρικυδέα δαῖτα.

ὣς<sup>i</sup> τότε μὲν πρόπαν ἤμαρ, ἐς ἡέλιον καταδύντα,

ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύν.

85 ἤμος<sup>k</sup> δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,

δὴ τότε κοιμήθημεν<sup>l</sup> ἐπὶ ὄρημῖνι θαλάσσης.

ἤμος<sup>m</sup> δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,

καὶ τότε<sup>n</sup> ἐγὼν ἄγορην θέμενος μετὰ πᾶσιν ἔειπον

a α. 191 mar., T. 210.

b x. 379, 460.

c α. 288.

d θ. 49 mar.

e 171.

f δ. 47 mar.

g β. 261 mar.

h γ. 66 mar.

i ε. 161—2 mar.

k γ. 329 mar.

l δ. 430 mar.

m β. 1 mar.

n ε. 171 mar.

178. *Ἔπεεσσι.*

184. *Φηδύ.*

186. *Φρηγμῖνι.*

188. *Ἔφειπον.*

177. μὴ δὲ mss. x (Vi. omn. γ). 178. οὔτω pro ὦκα nonnulli h. t. 181. ὀφθαλμοῖσιν Fl. Ald. 182. τεύχον τ' Vi. 50, et t. om. N., τεύχοντο Fl. Ald. 183. καταδύντα A. Vi. 56. 184. κρέατ' γ A. I. K. M. N. Vi. omn. Fl. Ald. St. et edd. 185—6 om. Stu. 188. ἐγὼ K.; μῦθον K. S. γ Fl. Ald. sic Rhian., h., var. l. St.; πᾶσιν α β Ro.

notion of "dying before one's time" is common in all simple language: cf. *Sed misera ante diem*, Virg. *Æn.* IV. 697. This "day" might be accelerated, or even post-poned by Zeus. Such at least is the tenor of Zeus' words in II. 431—42, where, the *μοῖρα* being that Sarpedon should then die, Zeus proposes to rescue him. In a somewhat similar way Achilles is represented as having a choice between two lots (*διχθαδίας κῆρας φερέμεν κ. τ. λ.*, I. 411 foll.), of shorter or longer life. Ordinarily, however, it could not be so postponed; see on ε. 436. — *ἀλλ'*, see on 202. — *βρώμης*, a word not found in Il., where *βρωσίς* (and *βρωὺς* in T. 205 also σ. 407) occur: the accus. is once found with *μέμνημαι* (mar.).

178—97. My comrades, roused at my words, gazed at the deer, then feasted all day, then slept till dawn. Then I called a muster and advised them. I could not say which way lay east and west, but I invited deliberation, as being at my wit's end, and told them what I had seen in my previous survey of the island.

179—82. *καλυψάμενοι*, in token of woe, see on 143. This muffling the

face or person was so characteristic as the costume of sorrow that Æschylus is derided by Euripides in Aristoph. *Ran.* 942—4 for his frequent use of it on the stage, *ἔνα τιν' ἄν καθύσεν ἐγκαλύψας, Ἀχιλλέα τιν' ἢ Νιόβην, τὸ πρόσωπον οὐχὶ δείξας*. — *χεῖρας*, this is to be understood as a devotional act, see β. 261 and note; cf. also Æschyl. *Pers.* 201—3, *ἐπεὶ δ' ἀνέστην καὶ χεροῖν καλλιρόον ἔψαν-σα πηγγῆς σὺν θυηπόλῳ χειρὶ βωμῷ προσέστην*.

184—8. *κρέα τ'* see on γ. 33. — *ἀγορὴν* see App. A. (4). The *ἀγορὴ* does not cheerfully shout assent as in B. 333, I. 50—1, or observe a chilly silence as in I. 30, but its members merely "wail aloud", having no counsel left to offer. This marks the point of dejection to which they had reached. That the ship's company is here convened under the title of *ἀγορὴ*, marks on the other hand the habits of the Greek mind even in its early Homeric stage. They were free men and could only be led by persuasion in the last resort, and through the moral ascendancy won by their chief. This is clearly established by the case of Eurylochus,

a μ. 271, 340.  
 b μ. 138, λ. 104,  
 111; cf. β. 370.  
 c τ. 172.  
 d 174 mar.  
 e ρ. 78.  
 f cf. M. 239—40.  
 g 138 mar.  
 h cf. λ. 16, 18.  
 i 228.  
 k P. 634, 712.  
 l 97 mar.  
 m Σ. 205.  
 n λ. 25 mar.  
 o 149—50 mar.  
 p τ. 146 mar.; cf.  
 τ. 446.  
 q δ. 481 mar.  
 r cf. I. 527.  
 s 106.  
 t cf. 435.

“κέκλυτέ<sup>a</sup> μεν μύθων, κακά<sup>b</sup> περ πάσχοντες έταῖροι·<sup>c</sup>  
 ὦ φίλοι,<sup>d</sup> οὐ<sup>e</sup> γάρ τ' ἴδμεν, ὅπη ζόφος,<sup>f</sup> οὐδ' ὅπη ἡώς, 190  
 οὐδ' ὅπη Ἡέλιος<sup>g</sup> φρεσίμβροτος εἶς<sup>h</sup> ὑπό<sup>h</sup> γαῖαν,  
 οὐδ' ὅπη ἀννέται· ἀλλὰ<sup>i</sup> φραζώμεθα<sup>k</sup> θάσσον,  
 εἴ τις ἔτ' ἔσται μῆτις, ἐγὼ δ' οὐκ οἶομαι εἶναι.  
 εἶδον γάρ, σκοπιήν<sup>l</sup> ἐς παιπαλόεσσαν ἀνελθὼν,  
 νῆσον, τὴν πέρι πόντος ἀπείριτος ἔστεφάνωται·<sup>m</sup> 195  
 αὐτὴ δὲ χθαμαλή<sup>n</sup> κεῖται· καπνὸν<sup>o</sup> δ' ἐνὶ μέσῃ  
 ἔδρακον<sup>p</sup> ὄφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.”  
 ὧς ἐφάμην, τοῖσιν δὲ κατεκλάσθη<sup>q</sup> φίλον ἦτορ  
 μνησαμένοις<sup>r</sup> ἔργων Λαιστργυρόνος<sup>s</sup> Ἀντιφάτω  
 Κύκλωπός<sup>t</sup> τε βίης μεγαλήτορος ἀνδροφάγοιο. 200

190. γὰρ *Ἰδμεν*. 194. *Ἔειδον*. 199. *Ἐέργων*.

189. μῦθον γ K. (hunc v. insititium judicabat Callistrat., h.). 190. οὐ γάρ  
 τ' ἴδμεν Apoll. Lex., οὐ γάρ πώ τ' ἴδμεν Vi. 50, 133, οὐ γάρ ἴδμεν schol. ad  
 Ro. 1; καὶ ὅπη α sed in mar. οὐδ'. 191. φρεσίμβροτος β; εἰσιν ὑπὸ γῆν Eu.  
 β. St. var. l. 192. ἀννέται α γ v K. N. Vi. iii Fl. Ald. var. l. A., ἀνν. α;  
 φρασώμεθα Vi. 5, -σσομεθα Vi. 56, -ζώμεθα H. β, -ζομεθα α. 197. διά-  
 δρυμα Vi. 56. 198. τοῖσι β I. K. M. N. Vi. iii. 199. μνησαμένης K., -μέ-  
 ων  
 νοι I., -μενοι Vi. 133; ἀντιφάτωιο Vi. 5. 200. ἀνδροφάγοιο cum var. l.  
 φάγοιο  
 -φόνιο m. n. St., -φονοιο Vi. 5, 56, -φόνιο α.

265—73 *inf.* and μ. 297 foll., and of course throws greater lustre on that chief's character.

189—92. *έταῖροι· ὦ φίλοι*, in other passages one only of these terms occurs (mar.): the *έταῖροι* is suited to the formal character of the *ἀγορή*, like the “milites” of Cæsar: the *ὦ φίλοι* seems then added by way of transition to a more familiar and endearing style. — *οὐ γάρ κ. τ. λ.*, for this statement, which sounds so strangely after the just recorded sunset and sunrise, see on 133—4. For *ζόφος*, see App. G. 2 (12) (13).

191—2. *εἶς . . . ἀννέται*, later poetry imagined a vessel in which the sun passed back from west again to east to recommence his course. A *Fragm.* of Æschyl. restored by Hermann (Dind. 64) mentions it, as does another of Stesichorus, Bergk. p. 997, *Ἀέλιος δ' Ἐπεριονίδας δέπας ἑκατέβαινεν χόρσεν, ὄφρα δι' Ὀκεανοῖο περάσας ἀφίκοιθ' ἱερὰς ποτὶ βένθεα νυκτὸς ἔρεμνᾶς*.

193. *οὐκ οἶομαι*, the sequel shows

the feeling to be, that recent experience had taught them only to expect savage monsters and imminent peril in these far off regions; and being now so far that east could not be discerned from west, what might they not expect to find? Their only hope would have been to find the island uninhabited; and this is negated by the next line *εἶδον γάρ κ. τ. λ.* This explains the γάρ.

195—7. *ἀπείριτος ἔστεφάνωται*, “I found an isle zoned in with boundless seas”, Worsley. — *χθαμαλή*, see App. G. 2 (9). — *διὰ δρυμὰ κ. τ. λ.*, see on 150.

198—209. My comrades, quite unmannered by what they had suffered and what they now feared, wept aloud. But, since tears were idle, I divided them all into two bodies, with myself and Eurylochus for commanders, we cast lots which should go and which should stay. Mine was the latter. With lamentations they left us lamenting for them.

200. *μεγαλήτορος*, H. uses this



κλαῖον<sup>a</sup> δὲ λιγέως, θαλερόν<sup>b</sup> κατὰ δάκρυ χέοντες·  
 ἀλλ' οὐ γάρ τις προῆξις<sup>c</sup> ἐρίγνετο μυρομένοισιν.  
 αὐτὰρ ἐγὼ δίχα πάντας ἑυκνήμιδας<sup>d</sup> ἐταίρους  
 ἡρίθμεον, ἀρχόν<sup>e</sup> δὲ μετ' ἀμφοτέροισιν ὅπασσα·  
 205 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.  
 κληῖρους<sup>f</sup> δ' ἐν κυνέῃ<sup>g</sup> χαλκήρεϊ πάλλομεν ὦκα·  
 ἐκ<sup>h</sup> δ' ἔθορε κληῖρος μεγάλητορος Εὐρυλόχοιο.  
 βῆ<sup>i</sup> δ' ἰέναι, ἅμα<sup>k</sup> τῷ γε δύνω καὶ εἵκοσ' ἐταῖροι  
 κλαίοντες· κατὰ δ' ἅμμε λίπον γοόοντας ὀπισθεῖν.

a λ. 391, π. 216,  
 φ. 56, T. 5.  
 b δ. 556 mar.  
 c 568, Ω. 524, 550;  
 cf. π. 88.  
 d β. 402.  
 e δ. 653 mar.  
 f T. 316, Ψ. 861;  
 cf. ι. 331.  
 g cf. H. 171—6.  
 h Ψ. 353.  
 i β. 298.  
 k β. 11 mar.

205. θεοφειδής. 208. φείκοσ'.

201—2 om. γ Stu. a man. 1; κατὰδάκρυ N. Vi. 56, 133 St. var. l. 202. ἐγί-  
 νετο α β A. G. H. I. K. M. N. Vr. Vi. 50 Eu. 204. ἄρχον H.; κατ' Vr.;  
 ὅπασσα β I. 205. ἐγὼ N. Vi. 50, 56. 206. πᾶλλον ἐλόντες Vi. 5, 56. 208.  
 τῷδε Stu. Vr. 209. ἅμ' ἔλιπον K. Stu.; γοόοντας A. M., γοόωντας<sup>ES</sup> Vi. 133,  
 γοόωντες Vi. 5, γοῶντας I., γοῶντες Vi. 56.

epithet elsewhere always in a tone of admiration hardly compatible with the subject here. If the line be genuine, (although the elsewhere unused ἀνδροφάγοιο throws some suspicion upon it) the epith. is probably a tribute to his mere bulk, with a dim sense that passions and feelings might be in proportion to it. The same epith. is used of Eurylochus 207 who turns out a craven. Such fixed epithets, as the ἀμύμων of Ægisthus α. 29, rather imply the class or rank to which a person belongs than his individual merit. The βίη Κύκλωπος is probably periphrastic for the person merely, as in βίη Ἥρα-κληΐη, and other instances. Cf. Ovid. *Mel.* XIV. 248—50, *Nos quoque Circæo religata in litore pinu, Antiphatæ memores immansuetique Cyclopis, Ire negabamus et tecta ignota subire.*

202. ἀλλ' οὐ γάρ κ. τ. λ., the ἀλλ' really implies a suppressed clause "but they desisted", or the like. Such a clause is expressed in ξ. 355—6, ἀλλ', οὐ γάρ σφιν ἐφαίνετο κέρδιον εἶναι μαίεσθαι προτέρω, τοὶ μὲν πάλιν αὐτίς ἔβαινον. Similarly in 174—6 *sup.* the clause with ἀλλά is expressed but put last, οὐ γάρ πω καταδυσόμεθ' ..., ἀλλ' ἄγερ'; and so 226—8 *inf.*, where the leading clause has no negative.

203—8. The crisis is too fearful to

send any picked men, after their recent experiences; see on 193. Where in our service there would perhaps be a call for volunteers, the Greeks cast lots. — **δίχα**, in two companies. — **Εὐρύλοχος**, he was, see 441, a *πῆδς* to Odys., had wedded, say the Scholl., his sister Ctimenê. This betokens that he would rank with the minor *ἀρι-στῆες*. As there was probably no reason as yet to disparage his courage this accounts for the selection of him, Polites, 224, was probably a younger man. The custom of shaking up marked pebbles in a helmet, or similar receptacle, is twice used in II. (mar.): the words there, *κληρον ἐσημήναντο ἕκαστος*, show the process. — **δύνω καὶ εἵκοσ'**, the total including the chiefs was therefore 46. Besides, 6 were lost at Ismarus ι. 60, 6 eaten by the Cyclops, and if the three sent to the Læstrygonians were of Odysseus' own crew, as is likely, one of these should be added to make up the total which left Troy. This would give 46 + 6 + 6 + 1 = 59. These however, are those left after the ten years' siege. How many left Ithaca it is not possible to reckon. Probably not less than a third of the total should be allowed for losses in the war. This would place the original complement at about 90. This would be very

a 252—3.

b cf. γ. 406 mar.

c α. 426 mar.

d λ. 605.

e ρ. 268, M. 285.

f X. 93.

g ε. 47, M. 255, O.

594, N. 435.

h δ. 230.

i cf. ρ. 302, κ. 219.

k ι. 452.

εἶδον<sup>a</sup> δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210  
 ξεστοῖσιν<sup>b</sup> λάεσσι, περισκέπτω<sup>c</sup> ἐνὶ χώρῳ.  
 ἀμφι<sup>d</sup> δέ μιν<sup>e</sup> λύκοι ἦσαν ὀρέστεροι<sup>f</sup> ἢ δὲ λέοντες,  
 τοὺς αὐτὴ κατέθελξεν,<sup>g</sup> ἐπεὶ κακὰ φάρμακ'<sup>h</sup> ἔδωκεν.  
 οὐδ' οἳ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε  
 οὐρῇσιν μακρῇσι περισσαίνοντες<sup>i</sup> ἀνέσταν. 215  
 ὡς δ' ὅτ' ἂν ἀμφὶ ἄνακτα<sup>k</sup> κύνες δαίτηθεν ἰόντα  
 σαίνωσ'· αἰεὶ γάρ τε φέροι μειλίγματα θυμοῦ·

216. *Φάνακτα.*

211. ξεστοῖσι K. M. N. Vi. 56 Eu. Fl. Ro. Ald. St., -σιν Wo. et recentt. 213.  
 τοὺς δ' I.; καταφάρμακα Vi. 5. 214. ὀρμήθησαν Vi. 50, ὠρμήθησαν β;  
 τήγε A., τοῦγε Vi. 50 et var. I. A. 215. οὐρῇσι A. I. K. M. Vi. 133 Fl.;  
 περισσαίνοντες Ro. St. et edd., περισαίν. γ K. M. N. Vi. 50 Vr. Hesych. Eu.  
 Fl. Ald. 216. ὅταν β I. K. N. Vi. 5, 50 Fl. Ald. St. Ox., ὅτ' ἂν Wo. et re-  
 centt.; ἰόντες γ Stu. 217. θυμῷ γ Stu. Vr.

slightly above the mean of the crews who went to Troy according to the view of Thucyd. I. 10.

210—29. They soon reached Circê's palace, where wolves and lions came tamely fawning upon them — a fearful sight — like hounds who wait for fragments of their master's feast. They heard the goddess singing within at her loom-work. Polites, my most loved of comrades, marked the voice — goddess' or woman's, he knew not — and bade them shout.

211—4. *περισκέπτω*, see App. E. 2 (28). — *μιν*, being sing., shows that *δώματα* is to be taken as a sing. "the palace" (mar.). — *λύκοι* κ. τ. λ., cf. Virg. *Æn.* VII. 15—19, Ov. *Met.* XIV. 254—9. — *κατέθελξε*, "had bewitched", so *θέλγειν* in 291, 318, 326 *inf.* Again in *ἀλλὰ με δαίμων θέλγεις*, π. 195, the action of supernatural power on mortal senses is still intended, although the supposed effect is there external to the person affected by it. The Scholl. and Eustath. interpret *κατέθελξε*, "had tamed, or robbed of their fierceness". Then they would not have been transformed men, but charmed brutes. The contrary is suggested by 433 *inf.*, where see note. — *κακὰ φάρμακ'*, so Virg. *ub. sup. potentibus herbis*. In δ. 230 we read φ. *πολλὰ μὲν ἐσθλὰ μμιγμένα πολλὰ δὲ λυ-*

*γρά*. The Arabian Nights abound with such effects of magic; and there too the persons transformed retain their human feelings; cf. 240 *inf.* Magic and medicine are not distinguished in H. So, the charming of wounds finds place by the side of the soothing (*ἥπια* Δ. 218) applications, alike in τ. 457, *ἐπαιοιδή*, and in Pindar *Pyth.* III. 92, *μαλακαῖς ἐπαιοδαῖς ἀμφέπων*; cf. also Chaucer, *Knights T.*, 2713—5,

To other wounds and to broken armes  
Som hadden salves and som hadden charmes  
And fermacies of herbes.

The marvellous tameness may be supposed to have roused suspicions in Euryl. (cf. 232), who, although he does not witness his comrades' transformation, yet as the sty was probably in the *αὐλή* (see on 389—93 *inf.*) may have seen swine driven into it, and at any rate seems on reflexion to arrive at the conclusion that they had been transformed; cf. 259—60 with 432—4.

215—9. *οὐρῇσιν* κ. τ. λ., so Ovid. *ub. sup.*, *Quinetiam blandas movere per aëra caudas, nostraque adulantes comitant vestigia*. — *ἀνέσταν*, "rose up" from a recumbent posture is probably meant. They are no doubt in the *αὐλή*, though it is not named. — *σαίνωσ'*, subjunct. of simile, see App. A. 9 (14); *σαίνω* is the proper word to express the animal action of crouching, fawn-

ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες<sup>a</sup> ἡδὲ λέοντες  
 σαῖνον· τοὶ δ' ἔδδισκαν, ἐπεὶ ἴδον αἰνὰ<sup>b</sup> πέλωρα.  
 220 ἔσταν δ' ἐν προθύροισι<sup>c</sup> θαῖς<sup>d</sup> καλλιπλοκάμοιο·<sup>e</sup>  
 Κίρκης δ' ἔνδον<sup>f</sup> ἄκουον ἀειδούσης<sup>g</sup> ὀπὶ καλῇ,  
 ἰστὸν<sup>h</sup> ἐποιχομένης μέγαν ἄμβροτον· οἷα<sup>i</sup> θεάων  
 λεπτὰ<sup>k</sup> τε καὶ χαρίεντα<sup>l</sup> καὶ ἀγλαὰ ἔργα πέλονται.<sup>m</sup>  
 τοῖσι<sup>n</sup> δὲ μύθων ἦρχε Πολίτης ὄρχαμος<sup>o</sup> ἀνδρῶν,  
 225 ὅς μοι κήδιστος<sup>p</sup> ἐτάρων ἦν κεδνότατός<sup>q</sup> τε·  
 “ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη<sup>r</sup> μέγαν ἰστὸν

a ζ. 253, φ. 30.  
 b B. 321.  
 c δ. 20 mar.  
 d 310.  
 e Σ. 326, Σ. 407,  
 592, Υ. 207.  
 f 226, φ. 383.  
 g e. 61—2 mar.  
 h β. 94.  
 i cf. φ. 365.  
 k X. 511, cf. φ.  
 280, φ. 97.  
 l ζ. 234.  
 m cf. φ. 299.  
 n α. 28 mar., γ. 68.  
 o γ. 400 mar., B.  
 537.  
 p φ. 583 mar.  
 q I. 586.  
 r e. 62 mar.

219. *Φίδον.*223. *Φέργα.*

219. ἔδδισκαν β Eu., ἔδδισαν N., τὸν δ' ἔδδ- K.; δεινὰ β. 220. ἐν προθύροισι  
 Aristar., h., Wo. et recentt., ἐν προθύρῳ α M., -ρησι β, εἰνὶ θύρῳ γ A. I.  
 N. Stu. Vr. Vi. 50, 133, ἐνὶ θύρῳσι H. St. Ox. Ern. 221; αἰδούσης γ; ὀπῇ β.  
 ἀνδρῶν  
 223. ἀγλαὰ δῶρα Vi. 50, 133. 224. λαῶν N. 225. κήδιστος M., κήδιστος  
 θ' A., κήδιστός θ' Vi. 5 (post hunc v. ὁ (sive ὅς) σφιν ἐύφρονέων ἀγορήσατο  
 καὶ μετέειπεν, Vi. 50, 133).

ing, etc., though often used by metaph.  
 of men or things; cf. εἰ τῶνδε προσ-  
 σαίνει σέ τι, Æschyl. *Prom.* 854,  
 σαίνει με προσστείχονσα, Soph. *Antig.*  
 1228. In Hy. *Ven.* 69—72 the wild  
 beasts crouch and fawn similarly on  
 Aphrodītē descending Mount Ida, οἱ δὲ  
 μετ' αὐτὴν σαίνοντες πολλοὶ τε λύ-  
 κοι χαρποὶ τε λέοντες . . . . ἦσαν.  
 Eustath. must derive it from σείω,  
 really σέφω, cf. the Latin *cevo-eo* (σεf-)  
*Romule, ceves*, Pers. I. 87.—**μειλίγματα**  
**θυμοῦ**, “what will gratify their ap-  
 petite”; cf. Æschyl. *Agam.* 1414, Χρυσ-  
 σιδῶν μειλίγμα τῶν ὑπ' Ἰλῖω.—  
**αἰνὰ πέλωρα**, see on 168 sup.

220—3. **καλλιπλοκάμοιο**, beautiful  
 tresses, a beautiful voice, and beautiful  
 loom-work are among the “fascina-  
 tions” of Circē.—**ὀπὶ καλῇ**, the  
 same is ascribed to the Muses (mar.).  
 —**ἰστὸν**, the tall beam which sup-  
 ported the loom, which, with the cross-  
 piece and thrums depending, resem-  
 bled the mast, yard, etc., of a ship.  
 The “weaver’s beam” of 1 Sam. XVII.  
 7.—**ἐποιχομένης**, “going up to”;  
 since the work was done standing, with  
 a good deal of movement to and fro,

to fasten and insert the threads.—  
**οἷα κ. τ. λ.**, “So shining, slender, and  
 instinct with grace, As weave the  
 daughters of immortal race”, Worsley.  
 — **πέλονται**, see on γ. 298 for verb  
 plur. with neut. plur. subject.

224—5. **Πολίτης**, the same name  
 is given to one of Priam’s sons (mar.),  
 whom Virgil *Æn.* II. 526 foll. intro-  
 duces as slain by Pyrrhus.—**κῆδι-  
 στος**, the Schol. has 3 interpretations,  
 “most near of kin”, “worthy of esteem”,  
 “dearest through affinity”. The Scholl.  
 on I. 640 render it in the first sense  
**συγγενικώτατος**, seeming to found that  
 sense on the kin between Achilles and  
 Ajax, for the third see φ. 583—4,  
**γαμβρὸς ἢ πενθερὸς οἷ ὅα μάστιγα  
 κῆδεστοὶ τελέθουσι μεθ' αἵμά τε  
 καὶ γένος**, although this obviously also  
 includes the first. The fact of his being  
 in Eurylochus’ division, and the scarcity  
 of blood-relations of Odys. (cf. π. 117),  
 give a slight presumption in favour of  
 his having been, like Euryl., connected  
 by affinity merely. It is in form superl.,  
 founded on the noun **κῆδος**, cf. also  
 the adj. **κῆδειος**, T. 294.

226—8. **γάρ ... ἀλλὰ**, see on 202.



a ε. 61 mar.  
b δ. 627; cf. κ. 399.  
c 255.  
d cf. 174—6.  
e cf. 192.  
f β. 257.  
g 255—8.  
h μ. 249; cf. Φ. 341.  
i ε. 169.  
k ζ. 19 mar.; cf. χ. 399, ψ. 370, Ζ. 89.  
l λ. 272; cf. μ. 41, κ. 282.  
m α. 323, ι. 339 mar.; cf. χ. 210.  
n 314, ζ. 49.  
o α. 145 mar.  
p cf. υ. 69.  
q β. 290 mar.  
r Α. 631.  
s Α. 638—40.  
t 290, 316.  
u cf. δ. 41.  
v δ. 230.  
w ι. 94—7; cf. δ. 220.

καλὸν αἰοιδιάει,<sup>a</sup> δάπεδον<sup>b</sup> δ' ἅπαν ἀμφιμέμυκεν,  
ἦ<sup>c</sup> θεὸς ἦε γυνή· ἀλλὰ<sup>d</sup> φθεγγώμεθα<sup>e</sup> θάσσον."<sup>f</sup>  
ὦς<sup>g</sup> ἄρ' ἐφώνησεν, τοῖς<sup>h</sup> δ' ἐφθέγγοντο<sup>i</sup> καλεῦντες.  
ἦ<sup>i</sup> δ' αἰψ' ἐξελθοῦσα θύρας<sup>k</sup> ὤϊξε φαιινὰς  
καὶ κάλει· οἳ δ' ἅμα πάντες ἀϊδρεῖσιν<sup>l</sup> ἔποντο·  
Εὐρύλοχος δ' ὑπέμεινεν, οἷσάμενος<sup>m</sup> δόλον εἶναι.  
εἶσεν<sup>n</sup> δ' εἰσαγαροῦσα κατὰ<sup>o</sup> κλισμούς τε θρόνους τε,  
ἐν δέ σφιν τυρόν<sup>p</sup> τε καὶ ἄλφιτα<sup>q</sup> καὶ μέλι<sup>r</sup> χλωρόν  
οἴνω<sup>s</sup> Πραμνεῖω ἐκύκα·<sup>t</sup> ἀνέμισγε<sup>u</sup> δὲ σίτω  
φάρμακα<sup>v</sup> λύγρ', ἵνα πάγχυ λαθοῖατο<sup>w</sup> πατρίδος αἵης.

230

235

231. ἀϊδρεῖσιν. 235. Φοίνω.

237. αἰοιδιάει Ro.; ἀμφιμέμυκεν Vi. 56, ἀμφιβέβηκεν Vi. 5, 56. 229. τοῖδε φθέγγοντο Vi. 5. 231. ἀϊδρεῖσιν A. a man. 1. 232. οἷσάμενος b. h. q. v. Wo. et recentt., οἷσάμενος Vi. om. K. M. N. Eu. Fl. Ald. et var. l. A. St. Ern. Ox., οἷσατο γάρ A. Vr., οἷσατο γάρ I. β (post hunc v. habent I. β distichon ex ι. 339 κ. 316 confectum, sed β corrupte). 233. G. N. Vr. Vi. 50, 133 in textu et H. Amb. in mar. insititium habent κ. 316 sed οἳ pro μοι. 236. om. Vi. 5.

— αἰοιδιάει, see on ε. 61—2; cf. Virg. *Æn.* VII. 10—14. — ἀμφιμέμυκεν being made ξεστοῖσι λάσσει, there would be a loud echo from the porticoes and ξρκος; by δάπεδον is probably meant the very floor of the αὐλή; cf. the epith. ἐριγδούπων of the αἰθούσης, App. F. 2 (8), and 388—90 *inf.* Ni. cites Pind. *Ol.* XI. 93—4, αἰδέτο δὲ πᾶν τέμενος τερπναῖσι θαλαῖς.

230—50. Circê opened her doors and invited them to enter. They heedlessly followed, save Eurylochus. She led them hospitably in, and set a wassail-bowl before them, mixed with baneful drugs. She then transformed them to swine, though they retained the minds of men. She flung mast and berries to them. Eurylochus returned, after long waiting (260), to the ship, but dumb with fear and woe-begone. We asked his tidings, which at length he told.

230—5. ἦ δ', Circê alone appears

throughout, until she is vanquished and Odys. domesticated in her palace. Then, but not before, her nymphs are mentioned (348 foll.). — Πραμνεῖω, about the locality nothing is clearly known. The Scholl. on A. 639 say a mountain in Caria, or a rock in Icarus. Athen. I. 28 cites Ephippus as saying, φίλῳ γε Πράμνιον οἶνον Λέσβιον, as though Πρ. had become a current name for a high class of wine, the locality being forgotten; and so Aristoph. *Eq.* 107, τοῦ δαίμονος τοῦ Πραμνίου. Aristoph. *Fragm.* 301 Dind. has οἶνον δὲ πίνειν οὐκ ἐάσω Πράμνιον, οὐ Χῖον, οὐχὶ Θάσιον, οὐ Περσινῆδιον.

where it seems clearly local. The Scholl. add nugatory verbal derivations fr. *πραῦννεν* and *παραμένειν*, although they perhaps point to real qualities of the vintage. A similar posset is mixed by Nestor (mar.).

236—8. ἵνα πάγχυ κ. τ. λ., the aspiration after home represents all the higher

αὐτὰρ<sup>a</sup> ἐπεὶ δῶκέν τε καὶ ἔκπιον,<sup>b</sup> αὐτίκ' ἔπειτα  
 ῥάβδω<sup>c</sup> πεπληγνῖα κατὰ συμφεοῖσιν<sup>d</sup> ἔεργνυ.  
 οἷ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε  
 240 καὶ δέμας, αὐτὰρ νοῦς<sup>e</sup> ἦν ἔμπεδος ὥς<sup>f</sup> τὸ πάρος περ.  
 ὥς οἱ μὲν κλαίοντες ἔερχατο· τοῖσι δὲ Κίρκη  
 παρ' ἄκνυλον βάλανόν<sup>g</sup> τ' ἔβαλεν καρπὸν τε κρανείης,<sup>h</sup>  
 ἔδμεναι, οἷα<sup>i</sup> σῦες χαμαιαιννάδες<sup>k</sup> αἰὲν ἔδουσιν.  
 Εὐρύλοχος δ' αἰψ' ἤλθε θοῇ<sup>l</sup> ἐπὶ νῆα μέλαιναν.

a 318.  
 b ι. 353 mar.  
 c 319, 389, 293, v.  
 429, π. 172; cf.  
 ε. 47 mar.  
 d 320, 389, ξ. 13, 73.  
 e A. 813; cf. x. 493.  
 f β. 305, γ. 21, τ.  
 340, v. 167.  
 g v. 409.  
 h II. 767.  
 i γ. 480, ε. 197.  
 k ξ. 15, II. 235.  
 l β. 430 mar.

238. ἔφεργνυ. 241. κλάφφοντες ἔφερχατο.

237. ἔπιον I. A. a man. i. 238. ῥαύδω Fl. Ald. 239. οἶδε N.; δέμας τε  
 Fl. Ro. Ald. St. Ern. Ox., τρίχας τε Ambr. q. h. Eu. Wo. et recentt. 240.  
 καὶ τρίχας Fl. Ald. St. Ern. Ox., πόδας M. Ambr. q. cum var. l. δέμας, sic  
 Zenod., h., καὶ δέμας var. l. h. et M. sic Ambr. Wo. et recentt., nostram α β  
 H.; ὁ νοῦς M. in lemm.; τοπάρως I. Vi. 5. 242. παρ' α β γ H. K. N. St.  
 V. Vi. 50, 133 Eu. Ro. Apoll. Lex. Wo.; παρὰκνυλον A. Vi. 5; βάλανον ἔβαλεν  
 Apoll. Lex.; τε βάλε St. V. r., τ' ἔβαλε K. Eu. Ro. Fl., τ' ἔβαλεν rell. (hunc  
 v. Aristar. non novit, pro eo Callistr. scribebat παντοίης ὕλης ἐτίθει μελιθέα  
 καρπὸν. h). 243. χαμαὶ εὐνάδες Vi. 50 A. ex em. 244. αψ Voss ex con-  
 ject., αἰψ α β H. et lib.

element of their nature, as opposed to immediate indulgence. To forget it would, further, have the effect of making them content to dwell as swine in her sty, in spite of their νοῦς being ἔμπεδος (240). The effect of the potion must be supposed to be, to unman them entirely, and disable them from resisting or evading the stroke of the wand. For a singular mediæval perversion of the ethical points of this adventure see Pref. to vol. I. p. iv, n. 3. — ῥάβδω, for a similar use of the ῥάβδος or σκηπάνιον by other deities see mar. — ἔεργνυ, this form does not occur elsewhere. H. uses for pres. ἐργω (φεργω) or ἔφεργω: in Ψ. 72, where Wolf and other edd. have με εἰργονσι, Bek. reads, I think, correctly μ' ἔφεργονσι; the φ dying out the εε- was contracted into ελ-, and εἰργω is thus the Attic form.

239—40. Some differences of reading (see mid. mar.) are worth notice here.

241—3. κλαίοντες, a trace of the νοῦς ἔμπεδος, and thus justifying the ὥς. — ἄκνυλον, said by the Scholl. to be the mast of the πρίνος, generally supposed to be the ilex or "scarlet oak" said to produce both esculent acorns and berries (? galls) which yield

a scarlet dye. Tozer II. p. 68, says that the dwarf *Ilex* grows now on the precipices of Olympus in Thessaly. The word ἄκνυλος suggests our word acorn (aik-corn, Scotch "aik", English "oak", Germ. Eiche). — βάλανόν, mast of the forest oak, used also by analogy for the date and similar products of other trees, the Lat. *glans*. Alcæus has Ἀρηαδες ἔσαν βαλανηφόγοι (Bergk, 955) and so Herod. I. 66. The reading βαλάνον for βάλανόν τ' is worth notice. — κρανείης, "cornel", found abundantly on the Mountains Ossa and Olympus by Tozer II. p. 79. A village near the latter is now called Κρανία from it; *ib.* p. 107. The situation ἀνά θρυμὰ πυνκὰ καὶ ὕλην also ἐν βήσσει would favour an abundance of such provender. The statement that Aristar. "knew not" this verse is puzzling. Ni. supposes he must have read δῶκε δὲ for τοῖσι δὲ in 241, as otherwise there would be no principal verb. Possibly the statement may refer to the line ascribed to Callistratus (see mid. mar.) instead of 242. In it παντοῖς μὴν or μὲ(ν) is corrected by Rud. Schmidt to παντοίης (Dind. Annot. ad Schol.). — οἷα σῦες, cf. Scolion ap. Bergk, p. 1294, Ἀὕς τὰν βάλανον τὰν μὲν ἔχει, τὰν δ' ἔφαται λαβεῖν. 244—8. Voss conjectured αψ for αἰψ.

|                                    |                                                                                   |     |
|------------------------------------|-----------------------------------------------------------------------------------|-----|
| a $\Xi$ . 355.                     | ἀγγελίην <sup>a</sup> ἐτάρων ἐρέων καὶ ἀδενκέα <sup>b</sup> πότμον. <sup>c</sup>  | 245 |
| b $\delta$ 489.                    | οὐδέ τι ἐκφάσθαι <sup>d</sup> δύνάτο ἔπος, ἰέμενός <sup>e</sup> περ,              |     |
| c cf. 259.                         | κῆρ ἄχει <sup>f</sup> μεγάλῳ βεβολημένος· <sup>g</sup> ἐν δέ οἱ <sup>h</sup> ὅσσε |     |
| d r. 308; cf. $\delta$ . 704.      | δακρυόφιν πίμπλαντο, γόον δ' ὤλειτο <sup>i</sup> θυμός.                           |     |
| e a. 6.                            | ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερόντες,                                      |     |
| f I. 9.                            | καὶ τότε τῶν ἄλλων <sup>k</sup> ἐτάρων κατέλεξεν ὅλεθρον·                         | 250 |
| g I. 3.                            | “ἦομεν, ὥς <sup>l</sup> ἐκέλευες, ἀνὰ <sup>m</sup> δρυμὰ, φαίδιμ’ <sup>n</sup>    |     |
| h $\delta$ . 704—5, v. 348         | Ὀδυσσεύ·                                                                          |     |
| i $\iota$ . 213; cf. N. 283.       | εὐρομεν <sup>o</sup> ἐν βήσσησι τετυγμένα δώματα καλὰ                             |     |
| k 421, 485.                        | [ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].                                          |     |
| l $\Omega$ . 599.                  | ἐνθα δέ τις μέγαν <sup>p</sup> ἱστὸν ἐποιχομένην λίγ' αἶδεν,                      |     |
| m 150 mar.                         | ἥ <sup>q</sup> θεὸς ἦε γυνή· τοι <sup>r</sup> δ' ἐφθέγγοντο καλεῦντες.            | 255 |
| n $\lambda$ . 100, 202, 488,       | ἥ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς                                            |     |
| o 82; cf. X. 216.                  | καὶ κάλει· οἱ δ' αἶμα πάντες αἰδρεῖσιν ἔποντο·                                    |     |
| p 221—2 mar.                       | αὐτὰρ ἐρὼν ὑπέμεινα, οἷσάμενος δόλον εἶναι.                                       |     |
| q 228.                             | οἱ δ' αἶψ' αἰστώθησαν <sup>s</sup> ἀολλέες, <sup>t</sup> οὐδέ τις αὐτῶν           |     |
| r 229—32 mar.                      | ἐξεφάνη· <sup>u</sup> θηρόν δὲ καθήμενος <sup>v</sup> ἐσκοπίαζον. <sup>w</sup> ”  | 260 |
| s v. 79.                           | ὥς ἔφατ'· αὐτὰρ ἐγὼ περὶ μὲν ξίφος <sup>x</sup> ἀργυρόηλον                        |     |
| t $\gamma$ . 165 mar.              | ᾧμουν <sup>y</sup> βαλόμην μέγα χάλκεον, <sup>z</sup> ἀμφὶ δὲ τόξα·               |     |
| u cf. $\mu$ . 441.                 | τὸν δ' αἰψ' ἠνώγεα αὐτὴν <sup>aa</sup> ὁδὸν ἠγγήσασθαι.                           |     |
| v cf. $\delta$ . 524, $\pi$ . 365. |                                                                                   |     |
| w $\Xi$ . 58.                      |                                                                                   |     |
| x $\phi$ . 406 mar.                |                                                                                   |     |
| y $\phi$ . 416 mar.                |                                                                                   |     |
| z I. 334—5, T. 372—3.              |                                                                                   |     |
| aa $\phi$ . 107; cf. $\pi$ . 158.  |                                                                                   |     |

245. *Ἐρέων.* 246. *Ἐέπος.* 247. *Ἰοι.* 257. *Ἀφιδρεῖησιν.* 259. *Ἀφιστώθησαν.*

246. ἐκφάσθαι γ β Vi. iii I. K. M. N. 247. βεβλημένος Vi. 5, 56 Vr. A. a man. i. 249. ἐγασσάμεθ' β A. H. I. K. N. Vr. Vi. 50, 133 Ald., ἀγασσάμεθα Hesych. h., -ζομεθ' β, ἀγασσάμεθ' α Eu., δὴ πάντες ἀγαπαζόμεθ' Heliod. ap. Apoll. Lex. 251. ἦομεν α, ἦομεν β Ald., ἴομεν γ; ἐκέλευσας Vi. 56. 253. om. α β γ A. H. I. K. M. Vi. 50, 56 Stu. Vr. Eu. Fl., hab. Vi. 133 Ro. Ald., in mar. addunt M. N. 254. μεγ' αἶδεν Vi. 50, 133. 255. τοῖδε φθέγγοντο A.; καλοῦντες N. 257. ἄρα Vi. 5, 56; αἰδρεῖσιν Vi. 56 A. a man. i. 258. οἷσάμενος γ I. K. M. N. Vi. iii Fl. Ro. Ald. Ern. Ox. 263. αἰψ γ A. K. M. N. Stu. Vi. 5, 50 I. post ras. Fl. Ro. Ald., αἰψ' α β H.; ἠνώγεα α β γ H. Fl. Ro. Ald., -γεα N., ἠνώγε' Vi. 50, -γεον M., -γον Vi. 133 A. ex em.

It seems, however, that the coming “at once” is more prominent in the mind of the narrator than the coming “back”. — ἀγγελίην, “intelligence”, so ὅρα πύσθαι λεγοῖς ἀγγελίας, ἥ μὴ ὥφελλε γενέσθαι, P. 686. — πότμον, all he actually knew was their disappearance, αἰστώθησαν, 259. — ὤλειτο, here we detect the primitive sense of ὀλῶ as a verb of motion, which caused it to lend a fut. to φέρω, “was tending towards”.

250—73. Eurylochus detailed his ad-

venture. His comrades had disappeared and he had waited in vain. I girt on my weapons to prosecute the search, and bade him guide me. He implored me not to take him thither, but to escape with the remnant, whilst yet we might. I bade him stay and eat and drink. I would go alone, for go I must.

251—8. See the notes at the previous passages referred to in mar.

259—65. αἰστώθησαν, see on πότμον 245. — ἠνώγεα, see on θ. 449. —



- αὐτὰρ ὃ γ' ἀμφοτέρωσι<sup>a</sup> λαβὼν<sup>b</sup> ἐλλίσσεται γούνων·  
 265 [καί<sup>c</sup> μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·]  
 “μή μ' ἄγε<sup>d</sup> κείσ' ἀέκοντα, διοτρεφεὺς,<sup>e</sup> ἀλλὰ λίπ' <sup>f</sup>  
 αὐτοῦ·  
 οἶδα γάρ, ὥς οὗ τ' αὐτὸς<sup>g</sup> ἐλέσσει οὔτε τιν' ἄλλον  
 ἄξεις σῶν<sup>h</sup> ἐτάρων· ἀλλὰ ξὺν τοῖσδεσι<sup>i</sup> θάσσον  
 φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν<sup>k</sup> κακὸν<sup>l</sup> ἡμαρ.”  
 270 ὥς<sup>m</sup> ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 “Εὐρύλοχ', ἧ τοι μὲν σὺ μὲν' αὐτοῦ τῷδ'<sup>n</sup> ἐνὶ χώρῳ,  
 ἔσθων<sup>o</sup> καὶ πίνων, κοίλῃ<sup>p</sup> παρὰ νηὶ μελαίνῃ·  
 αὐτὰρ<sup>q</sup> ἐγὼν εἴμι, κρατερῇ<sup>r</sup> δέ μοι ἔπλετ' ἀνάγκη.”  
 ὥς εἰπὼν παρὰ<sup>s</sup> νηὸς ἀνήιον ἧδὲ θαλάσσης.  
 275 ἀλλ'<sup>t</sup> ὅτε δὴ ἄρ' ἐμελλον, ἰὼν ἱερὰς ἀνὰ<sup>u</sup> βήσας,  
 Κίρκης ἴξεσθαι πολυφαρμάκου<sup>v</sup> ἐς μέγα δῶμα,

a λ. 594, ρ. 356.  
 σ. 28.  
 b ζ. 142 mar.  
 c β. 362 mar.  
 d cf. I. 429.  
 e P. 685.  
 f A. 428, B. 35.  
 g cf. 284—5.  
 h cf. Θ. 246, P. 367.  
 i φ. 93; cf. β. 47 mar.  
 k 288, Φ. 374.  
 l ο. 524, I. 251, Y. 315.  
 m ι. 522.  
 n γ. 228, ο. 260.  
 o Ω. 476.  
 p γ. 365 mar.  
 q N. 752.  
 r Z. 458.  
 s 146.  
 t δ. 514 mar., K. 365, Ψ. 773.  
 u P. 283, X. 190.  
 v H. 28.

265. *ἔπεα.* 266. *ἀέκοντα.* 267. *φοῖδα.* 270. *προσέειπον.*

264. γ' om. Vi. 50; ἀμφοτέρωσιν ἑλὼν β A. I. Vi. 50 Vr. Stu. a man. 1, λαβὼν  
 λαβὼν  
 α, ἑλὼν H.; ἐλίσσετο γ K. N. Vi. iii Eu., ἐλλίσσ- Vi. 50 Vr. 265 om. α γ  
 Vi. omn. H. I. K. M. N. Stu. Vr. Eu., hab. A. in mar. I. M. 266. ἄγ  
 ἐκείσ' Stu. Vr. Vi. iii. 267. οὐδὲ γ Stu.; ἄλλων Stu. Vi. 5, 56, ἄλων γ.  
 268. αἴεις H.; σῶν pro σῶον Aristar., h., ὦν γ; σὺν τοῖσδεσι A. I. Vi. 5, 56,  
 τοῖσδεσι K. N., τοῖσδεσι Vi. 133, τοῖσι δὲ M. 270. ὥς φάτο G. 273. ἐγὼ  
 I. N. Vi. 133. 275. δῆ ῥ γ.

ἀμφοτέρωσι, often used with ellipse of *χερσίν*; see mar. — ἐλλίσσεται, this, as implying entreaty, may be held to connect the words of supplication with their context, if 265 be, as in many mss., omitted. This, however, is somewhat harsh, as compared with the poet's usual copious use of connecting phrases.

268. σῶν, a Schol. says that Aristar. took this for σῶον. It seems much more natural to take it as gen. plur. of σός. Aristar. may have been influenced by the considerations that *ἔταιροι* in various cases occurs frequently alone without any possessive, e. g. ι. 550, 561, μ. 53, 55, 140, and that “thy comrades”, might seem unsuited to the speaker, since they were equally *his* comrades. But on the other hand for to “bring safe” H. uses the simple verb σαῶω, e. g. ἐπὶ νῆα σαῶσῃ, P. 692, ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι, γ. 231. We

have, however, ἀπήμονας ἦγον ἐταίρους *inf.* 551 very similar to αἴεις σῶν (σῶον). The point is one which must be left in doubt.

272—3. ἔσθων κ. τ. λ., the words convey a rebuke to his cowardice, as capable of selfish enjoyment under such circumstances. — δέ, here = γάρ; see on β. — κρατερῇ δὲ κ. τ. λ., this phrase occurs also Hy. Ven. 130.

274—391. I took my way over rocks and through thickets towards Circê's palace. As I neared it the god Hermes met me, and with earnest regard enquired my errand. He then told me my comrades were transformed, and I should fare no better, save for a marvellous antidote which he would give me. By the help of that I might defy Circê's drugs, terrify her, and safely enjoy her favours; first exacting her solemn oath not to practise on me to my hurt when defenceless.

275—7. ἱερὰς, see on γ. 278. —

a ε. 87 mar.  
b η. 19, II. 790.  
c Ω. 347—8.  
d cf. ο. 366, N. 484.  
e β. 302 mar., γ. 374 mar.  
f β. 364, μ. 287, ι. 311, λ. 93.  
g ι. 400 mar.  
h ι. 52, 219.  
i Γ. 219; cf. 231.  
k 449.  
l η. 192; cf. λ. 53, μ. 383.  
m 238, 241, ι. 221.  
n ν. 367.

ἐνθα μοι Ἑρμείας χρυσόοραπισ<sup>a</sup> ἀντεβόλησεν,<sup>b</sup>  
ἐρχομένῳ πρὸς δῶμα, νηηνίη<sup>c</sup> ἀνδρὶ ἐοικῶς,  
πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη<sup>d</sup> ἦβη.  
ἐν<sup>e</sup> τ' ἄρα μοι φῦ χειρὶ, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν. 280  
“πῇ<sup>f</sup> δ' αὐτ' <sup>g</sup> ὦ δύστηνε, δι' <sup>h</sup> ἄκριας ἔρχεαι<sup>i</sup> οἶος,  
χώρου ἄιδρις<sup>j</sup> ἐών; ἔταροι<sup>k</sup> δέ τοι οἶδ' ἐνὶ<sup>l</sup> Κίρκης  
ἐρχαται,<sup>m</sup> ὧς τε σύες, πυκινοὺς κενθμῶνας<sup>n</sup> ἔχοντες.

278. Φεφοικῶς. 282. ἄιδρις. 283. Φέρχεται.

279. πρῶτω N.; τοῦ δὴ var. l. a man. rec. A.; χαριέστατος Vr. Vi. 50. 280.

ἄρα οἱ A. N. Vi. omn., οἱ M., <sup>μοι</sup> οἱ α. 281. πῇδ' H. lib. pler. St., πῇ δ' edd., τί δ' Vi. 56 (Alter), τίπτ' Schol. Vi. 133; αὐτως Vi. 56 (Alter) v. Eu. St. Ern., αὐτως Vr. Vi. 50, αὐτῶ Vi. 5, αὐτῶ<sup>οῦ</sup> Vi. 56, αὐτ' ὦ γ H. Schol. Vi. 133 Fl. Wo. Ox. et edd. rec.

**Ἑρμείας**, it is remarkable, that here alone, save in the suspicious ω. ι foll. (where he occurs in the mythologically later character of *ψυχοπόμπος*), does Hermes act independently of the bidding of Ζεύς, and as it were self-moved; cf. ε. 29, Ἑρμεία, σὺ γὰρ αὐτὲ τὰ τ' ἄλλα περ ἄγγελός ἐσσι. His conduct here is, however, an example of the statement in Ω. 334—5, Ἑρμεία, σοὶ γάρ τε μάλιστα γὰρ φιλιαιὸν ἐστὶν ἀνδρὶ ἐταιρίσσαι, κ. τ. λ. Also that Odys. seems to know him without his declaring himself; but perhaps his narrative may be influenced by the subsequent words of Circê in 331. — **χρυσόοραπισ**, cf. ω. 2—3, ἔχε δὲ δάβδον μετὰ χειρὶν, καλὴν χρυσείην; cf. App. C. 2; so Pind. *Pyth.* IV. 316, Ἑρμῆας χρυσόοραπισ.

279—80. **ὑπηνήτη**, cf. Luc. *de Sacrific.* p. 264 ed. Tauchn., ἀναπλάττονσι γεννητήν μὲν τὸν Δία ... καὶ τὸν Ἑρμῆν ὑπηνήτην. — **ἦβη**, similarly Apollo appears, Hy. *Apol. Pyth.* 371—2, as ἀνέρι εἰδόμενος αἰζηῶ τε κρατερῶ τε, πρωθήβη, κ. τ. λ. In the Hy. *Merc.* Hermes is introduced as an infant — still with the wand as his badge (*νήπιος*, εἶχε δὲ δάβδον, 210) — performing marvels of successful cunning, *e. g.* stealing the cattle which

Apollo tended, and pleading the impossibility of such a babe as himself having committed the theft (270—2). — **ἔπος τ' ἔφατ'**, κ. τ. λ., see on γ. 374—5.

281—5. **πῇ δ'** κ. τ. λ., the tone is first one of compassionate but somewhat contemptuous expostulation, as from a superior; but quickly passes into one of friendly sympathy, counsel, and aid. Comp. in Milton's *Comus*, 609 foll., the speech of the Attendant Spirit, “alas good venturous youth, etc.” founded on the adventure here. — **αὐτ'** ὦ, the *varr. l.* αὐτῶς αὐτῶς are worthy of notice; either if read, would suit in the sense of *irrito*; see on δ. 665. αὐτ' would mean “again”, in reference to his having gone out alone before, 146 foll. — **ἐρχεαι οἶος**, the adject. well expresses the last “forlorn hope” of the whole adventure, consisting of the hero himself. Here, according even to rules of tragedy, the difficulty requires the intervention of a deity. — **ἄιδρις**, similar to *νήπις*, θ. 179. — **οἶδ'**, the word may be supposed assisted by some gesture, as pointing with his δάβδος towards the palace. — **ἐνὶ Κίρκης**, for examples of this ellipse in H. see mar. — **ἐρχαται**, see on ι. 221.

- ἦ<sup>a</sup> τοὺς λυσόμενος<sup>b</sup> δεῦρ' ἔρχεται; οὐδέ<sup>c</sup> σέ φημι  
 285 αὐτὸν<sup>d</sup> νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι.  
 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἡδὲ σαώσω·<sup>e</sup>  
 τῇ,<sup>f</sup> τόδε φάρμακον ἐσθλὸν<sup>g</sup> ἔχων ἐς δώματα<sup>h</sup> Κίρκης  
 ἔρχεαι, ὃ κέν τοι κρατὸς ἀλάλκῃσιν<sup>i</sup> κακὸν ἦμαρ.  
 πάντα<sup>k</sup> δέ τοι ἐρέω ὀλοφώα<sup>l</sup> δήνεα<sup>1</sup> Κίρκης.  
 290 τεύξει τοι κυκεῶ,<sup>m</sup> βαλέει δ' ἐν φάρμακα σίτω.  
 ἀλλ'<sup>n</sup> οὐδ' ὥς θέλξει<sup>o</sup> σε δυνήσεται· οὐ γὰρ ἐάσει  
 φάρμακον ἐσθλὸν,<sup>p</sup> ὃ τοι δώσω· ἐρέω δὲ ἔκαστα.<sup>q</sup>  
 ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκει<sup>r</sup> ῥάβδω,  
 δὴ τότε σὺ<sup>s</sup> ξίφος ὅξυ ἐρυσσάμενος παρὰ μηροῦ  
 295 Κίρκη ἐπαῖξαι,<sup>t</sup> ὥς τε κτάμεναι<sup>u</sup> μενεαίνων.  
 ἡ δέ σ' ὑποδδείσασα<sup>v</sup> κελήσεται<sup>w</sup> εὐνήθηται.  
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήρασθαι<sup>x</sup> θεοῦ εὐνήν,<sup>y</sup>  
 ὄφρα κέ τοι λύσῃ<sup>z</sup> θ' ἐτάρους αὐτόν τε κομίσῃ.  
 ἀλλὰ κέλεσθαι μιν μακάρων<sup>aa</sup> μέγαν ὄρκον ὁμόσσαι,  
 300 μὴ τί<sup>bb</sup> σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο,  
 μὴ σ' ἀπογυμνωθέντα<sup>cc</sup> κακὸν καὶ ἀνήνορα θήῃ."

- a 330.  
 b 298, 385.  
 c cf. 267—8.  
 d v. 329.  
 e cf. γ. 231, δ. 753, O. 290.  
 f ε. 346 mar.  
 g 292, δ. 230.  
 h 308, 426, 445, 554.  
 i 269 mar.  
 k δ. 410 mar.  
 l ψ. 82, Δ. 361.  
 m cf. 235—6.  
 n H. 263, I. 351, 587, Δ. 841.  
 o 318, 326.  
 p 287, δ. 230.  
 q cf. 15 mar.  
 r μ. 251, κ. 238 mar.  
 s ε. 300 mar.  
 t 322.  
 u Γ. 379, E. 436, Y. 346, 442; cf. ε. 341.  
 v 323; cf. ε. 377.  
 w 334.  
 x H. 185.  
 y cf. λ. 249—50.  
 z 284, 385.  
 aa ε. 178 mar.; cf. 343, 381, v. 229.  
 bb ε. 179, 187.  
 cc 341.

289. 292. φερέω. 292. φέκαστα.

284. ἦ A. Vi. 50, 56 St., ἦ lib. et edd.; ε pro σε I.; ε β, σε H. sed deletio σ et<sup>c</sup> suprascer.; φημι α β γ H. A. I. K. M. N. Vi. omn. 287. τῇ M.; ἔχων δ' Vi. 50 δ'.  
 Stu. Fl. Ro. Ald. Ern., ἔχων α, δ' om. Wo.; ἐς δώματα α, ἐν δώμασι γ Stu. Fl. Ald. 288. ἀλάλκῃσιν mss. x (Vi. iii) Eu. var. I. St., -κῃσιν Wo., -κῃσι γ I. St. Eu. Fl. Ald. St. Ern., -κῃση Vi. 133, ἀπαλάλκῃ Ro. et in comment. Eu. var. I. St. 290. ἐν Vi. 133 et ex em. A. Ern. 293. ἐλάσῃ α β H., ἐλάσῃ<sup>oi</sup> A., ἐλάσῃ Ro., ἐλάσει γ N. Stu. Vi. 50 Fl. Ald.; ῥάβδω Fl. Ald. cf. ad 238, ῥάβδω Vi. 56. 295. ὥστε κτάνων Vi. 56 (Alter); κατακτάμεναι Vi. 50. 296. ὑποδδείσασα α β γ H. b. q. Fl. Ro. Ald. Eu. St. Wo. Di. (sic Aristar. scripsisse constat ex schol. V ad Ψ. 417, h. m. ad β. 338), ὑποδεί- Bek.; κελή-  
 σεται H., κελήσεται I. Vi. 133 h. q. 297. ἀπανήρασθαι N. St., ἀπανή-  
 α β H. Wo. edd. rec., ἔπειτ' ἀνήρασθαι Vi. 133. 298. λύσῃ (θ' om.) Vi. 133,  
 καὶ λύσοιτο var. I. N.; κομίσῃ α β, σῃ H., κομίσῃ γ A. Eu. Fl. Ald. St., κο-  
 μίσῃ Wo. edd. recentt. 300. μὴ τι τοι α γ H. I. K. Stu. Vi. 50, 56 Eu. St.  
 Ern., σοὶ M., σοὶ Vi. 5 Wo., τοι A. N., μήτοι β; φυντευσέμεν α; ἄλλοις Aristoph.  
 fortasse hic et 344 ut ε. 179, 187 (h. p. q. ad ε. 179). 301. θελή γ St. Ern.,  
 -ῃ Wo. Di., θήῃ Bek. (sic Aristar., Schol. Ven. A ad Z. 432, X. 73).

287—95. τῇ, see on ε. 346. — ὀλο-  
 φώα, used also of Proteus' wiles  
 (mar.) see App. A. 3 (1). — κυκεῶ,  
 a shortened accus. from a nom. κυκεῶν  
 -ωνος; in A. 624 it appears as κυκεῖω.  
 — θέλξει, see on κατέθειξεν 213  
 sup. — περιμήκει ὅ., used also of a

fishing-rod (mar.). — ἐπαῖξαι, infin.  
 for imper., as in E. 263, *Alveῖαι δ' ἐπ' αἰ ἔξαι μεμνημένος ἱππῶν*.

299—301. μακάρων . . . ὄρκον,  
 oath taken "by the immortals". —  
 ἀπογυμνωθέντα, i. e. of thy weap-  
 ons. — κακὸν καὶ ἀνήνορα, cf. the



a μ. 61, A. 403, B.  
814, Ξ. 291.

b λ. 156.

ὥς ἄρα φωνήσας πόρε φάρμακον Ἀργειφόντης,  
ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξεν.  
ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος·  
μῶλυ δέ μιν καλέουσι<sup>a</sup> θεοί· χαλεπὸν<sup>b</sup> δέ τ' ὀρύσσειν 305

304. *Feíkelon.*

304. *Ἐκελον* N. Vr. Vi. 56, 50.

phrase, κακὸν καὶ ἀναλκιν or ἀνάλκιδα, γ. 375, Ξ. 126: ἀνήνορα is more expressive here, as hinting at the loss of man's form in the brute, which his comrades had suffered; cf. Hor. *Epis.* I. ii. 24—5, *Quæ (pocula) si cum sociis stultus cupidusque bibisset, sub domina meretrice fuisset turpis et execors.*

302—22. Hermes then pulled up a plant with a black root and white flower, called "moly", and seldom found by men. He departed, and I went to Circe's palace, where I was admitted and drugged like my comrades; but when she struck me with her wand and dismissed me to the sty, I drew my sword and rushed upon her.

303. *φύσιν*, found nowhere else in H. Nor can *φνῆ* be said to represent it elsewhere; since this refers to external shape, often coupled with *εἶδος*, as in ζ. 16, or contrasted with *φρένες*, as in θ. 168. Here "explained its character", might seem meant by *φύσιν αὐτοῦ ἔδειξεν*, including, probably, how to apply it. Nothing, however, is said about eating any part of it, and it may be supposed to have been merely carried about the person. And supposing the next line to be explanatory, as often, of the expression in this, *φύσις*, like *φνῆ*, will refer to externals merely, though with something more of detail. Such an explanatory phrase is *πατροφονῆα* . . . ὅς οἱ πατέρα κλυτὸν ἔκτα, α. 299—300.

304. *ῥίζῃ* κ. τ. λ., it is not probable that the poet had any real plant in view; though some have thought to identify it with a kind of garlick, the *allium nigrum* (Miquel *Homeric Flora* cited by Ni.). A Schol., but one said by Buttm. to betray a much later hand, explains it by ἄγριον πηγανον, "wild rue". Pliny *N. H.* XXV. 4, says, *Laudatissima herbarum est Homero quam vocari a Diis putat moly, et inventionem*

*ejus Mercurio assignat, contraque summa veneficia demonstrat. Nasci eam hodie circa Pheneum et in Cyllene Arcadiæ tradunt, specie illa Homericæ, radice rotunda nigraq, magnitudine cepæ, folio cyllæ, effodi autem difficulter.* This probably is no more to be relied on than the local identification of *Æoliê*, *Ææa* etc.

305—6. *μῶλυ*, Curtius, 209, gives *mollis* = *molvis* = Gr. *μῶλυς*, akin to *μαλακός*; comparing *temis* and the Gr. stem *τανν*-. It would thus be related to the *μαλάχη*, *málha*, "mallow", of Hes. *Opp.* 41. Doëderlein would connect it with *ἀμβλός*, as "blunting" the force of magic. — *καλέουσι θεοί*, so of the rocks in μ. 61, *Πλαγυτάς δ' ἦτοι τὰς γε θεοὶ μάκαρες καλέουσιν*, where the poet probably means to assume that the later name, "Symplegades", was known to his hearers. The language of poets ever cherishes archaic relics of elder language. And, if the Homeric poems sprung from older ballads, as there is reason to suppose, some terms in those ballads would be affectionately retained in recitation when they had become lost to the general contemporary language. But with H. every thing unknown is exalted into the divine — *omne ignotum pro mirifico*. See some remarks, too long for citation here, by Mr. Gladstone II. 21—29. Thus these remnants of an older vocabulary were, like all nature-powers, and all higher human skill, referred simply to the gods. Sometimes H. gives the later as well as the older name, as *Αἰγαίων* = *Βοιωτὸς* and *κύμινδις* = *χαλκίς*, A. 403, Ξ. 291; cf. also the change of name of an ancient monument in B. 814. This was substantially Heyne's view (see Heyne on A. 403), and seems more modest and rational than that of Hermann, "factum est ut poetarum

ἀνδράσι<sup>a</sup> γε θνητοῖσι· θεοῖ<sup>b</sup> δέ τε πάντα δύνανται.

Ἑρμείας μὲν ἔπειτ' ἀπέβη<sup>c</sup> πρὸς μακρόν<sup>d</sup> Ὀλυμπον,  
νῆσον ἄν<sup>e</sup>· ὕλῃεσαν·<sup>f</sup> ἐγὼ δ' ἐς δώματα Κίρκης  
ἦα· πολλὰ<sup>g</sup> δέ μοι κραδίη πόρφυρε κίοντι.

310 ἔστην<sup>h</sup> δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο·

ἔνθα<sup>i</sup> στὰς ἐβόησα, θεὰ<sup>k</sup> δέ μεν ἔκλυεν αὐδῆς.

ἦ<sup>l</sup> δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαιινὰς

καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν, ἀκαχήμενος<sup>m</sup> ἦτορ.

εἶσε<sup>n</sup> δέ μ' εἰσαγαροῦσα ἐπὶ<sup>o</sup> θρόνου ἀργυροήλου,

315 καλοῦ δαιδαλέου· ὑπὸ δὲ θρηῆνυς ποδὶν ἦεν·

τεῦξε<sup>p</sup> δέ μοι κνκεῶ<sup>q</sup> χρυσέω<sup>r</sup> δέπαι, ὄφρα<sup>s</sup> πίοιμι·

a Y 266.

b δ. 379, 468, ζ. 445.

c o. 43, Ω. 468, 694.

d v. 73, O. 21, 79,

Σ. 142.

e μ. 143.

f t. 118; cf. α. 51.

g δ. 427 mar.

h 220 mar.

i A. 10.

k δ. 767 mar.

l 256—7.

m α. 62 mar.

n 233 mar.; cf. α.

o 130.

o Σ. 389—90, η.

162 mar.

p α. 57, A. 638 seqq.

q 235 mar.

r o. 149, γ. 41.

s Ω. 350.

306. πάντες I. Vr. Vi. 50; ἴσασι<sup>u</sup> mss. viii et var. l. Vi. 133, δύνανται var. l.

δύνανται

A. h. St. Wo. edd., ἴσασι<sup>u</sup> M. 307. ἀνέβη Vi. 133 et var. l. A. 308. ὕλῃ-

εσαν γ. 309. κραδίη A. 310. ἐνὶ M.; καλλιπλοκάμοιο γ (post hunc insiti-

tum hab. A. N. Vi. 133 α. 221 translatum). 311. στὰς ἦνσα A. Bek. sic

var. l. N., ἐβόησα var. l. A. St. Wo. Di., ἦνσα α cum ἐβόησα in mar. 313. ἐγὼ

I. N. Vi. 133. 315. om. Stu. sic Aristar., q; post hunc α γ K. inserunt α. 136—7.

316. τεῦχε xii mss. (Vi. omn. β) Bek., τεῦξε N. Eu. St. Wo. Ox., τεῦξε α, δέ-

παι xiv mss. (Vi. omn. α γ) Eu. Bek., κνκεῶ χρυσέω δέπας β, δέπα Di., δέπα<sup>v</sup>

indicat h. collato λ. 136 γήρα<sup>w</sup> ὑπὸ λίπαρῳ. Sic Wo. Ox. var. l. St.

sermo quod ad nomina attinet *prorsus* a communi sermone diversus esset; quem propterea deorum, ut illum hominum linguam dicebant; and more consistent with Homeric usage than that of Lobeck, that "the names of things and places described by poets, but not known to men in general, were expressed by words made up by the poets themselves and referred to, or sheltered under, divine authority"; which certainly fails to include the case of a thing "known to men" under one name, but called by "the gods" by another, as was the river Scamander or Xanthus (Y. 74). Goettling supposed that these "divine" names were Pelasgic. That may have been so in some cases; but there is surely no evidence to show that they are any thing beyond an older Ionic. For Hermann's and Lobeck's view I am indebted to Ni. *ad loc.*—*ὀρύσσειν*, "to dig", merely as a means of finding, and therefore expressing in effect "to find".—*πάντα δύνανται*, see on δ. 379; cf. *πάντα δ' εὐπετὴ θεοῖς*, Eurip. *Phaeniss.* (Pors.) 701; *Facile est omnia posse deis*, Ov. A. A. I. 562. Milton has made use of this passage in his *Comus*, 629 foll.,

embellishing it with an ethical allegory;

Among the rest a small unsightly root,

But of divine effect, he culled me out.

The leaf was darkish and had prickles on it;

But in another country, as he said,

Bore a bright golden flower, but not in this soil.

307—9. *μακρόν*, the epith. recognizes Olympus as a mountain and a part of the earth's surface; cf. *οὔρεα μακρά*, N. 18, also O. 193, where Poseidon, after alleging the trine division of realms to Zeus, Hades, and himself, adds, *γαῖα δ' ἔτι ξυνή πάντων καὶ μακρός Ὀλυμπος*. The name is probably derived from *λάμπειν*, expressing the brilliancy of its snowy height; cf. the epithets *ἀγάνυφος*, *νιφόεις*, *αἰγλήεις*. *Ἐλυμπος* is a common modern form of the name.—*νῆσον ἄν'*, his flight seems to "huy" the land so far as available; cf. ε. 50, and 55—6, where he flies from Olympus to Pierië, and thence darts down upon the sea, whence landing on Calypso's Island he goes (*ἦεν*) till he comes to her cave.—*πόρφυρε*, see on δ. 427.

310—22. *καλλιπλ.*, see on 220 sup.

—*ἦ δ' αἰψ'*, see on 230—5 sup.—

*ἀκαχήμενος*, see on λ. 62.—*κνκεῶ*, see on 135—9 sup.—*δέπαι*, see App.

a δ. 220.  
b υ. 5, K. 486.  
c 237 mar.  
d cf. ε. 292.  
e 298 mar.  
f β. 302 mar.  
g 250, 485.  
h τ. 598, I. 616,  
Ω. 650; cf. Ω. 88,  
ξ. 255, η. 342, χ.  
395.  
i Φ. 173; cf. ε. 300.  
k 295 mar.; cf. M.  
308.  
l E. 343.  
m Φ. 68.  
n 265, β. 362 mar.  
o α. 170 mar.  
p α. 306.  
q 291 mar.  
r φ. 32 mar.  
s ξ. 47.  
t A. 218, Ω. 335.  
u I. 469.  
v α. 64 mar.  
w ε. 191.

ἐν<sup>a</sup> δέ τε φάρμακον ἦκε, κακὰ<sup>b</sup> φρονέουσ' ἐνὶ θυμῷ.  
αὐτὰρ<sup>c</sup> ἐπεὶ δῶκέν τε καὶ ἔκπιον, οὐδέ<sup>d</sup> μ' ἔθελξεν,  
ῥάβδω<sup>e</sup> πεπληγνυῖα, ἔπος<sup>f</sup> τ' ἔφατ' ἐκ τ' ὀνόμαζεν.  
“ἔρχεο νῦν συμφέονδε, μετ' ἄλλων<sup>g</sup> λέξο<sup>h</sup> ἑταίρων.” 320  
ὡς φάτ', ἐγὼ δ' ἄορι<sup>i</sup> ὅξυ ἐρυσσάμενος παρὰ μηροῦ  
Κίρκῃ ἐπήμξα,<sup>k</sup> ὡς τε κτάμεναι μενεαίνων.  
ἦ<sup>l</sup> δὲ μέγα ἰάχουσα ὑπέδραμε<sup>m</sup> καὶ λάβε ρούνων,  
καί<sup>n</sup> μ' ὀλοφνρομένη ἔπια πτερόεντα προσήνδα  
“τίς<sup>o</sup> πόθεν εἰς ἀνδρῶν; πόθι τοι πόσις ἡδὲ τοκῆες; 325  
θαυμάν<sup>p</sup> μ' ἔχει, ὡς οὔ τι πῶν τάδε φάρμακ' ἐθέλχθης.<sup>q</sup>  
οὐδὲ<sup>r</sup> γὰρ οὐδέ τις ἄλλος ἀνήρ τάδε φάρμακ' ἀνέτλη,<sup>s</sup>  
ὅς κε<sup>t</sup> πῆγ, καὶ πρῶτων<sup>u</sup> ἀμείψεται ἔρκος<sup>v</sup> ὀδόντων.  
σοὶ δέ τις ἐν στήθεσσιν<sup>w</sup> ἀκήλητος νόος ἐστίν.

319. *Ἔπος.* 321. *Ἐρυσσάμενος.* 323. *Ἰάχουσα.* 324. *Ἐπέα.*

317. δὲ τὸ Vi. 5, 56 M. a man. 2. 318. ἔπιον Vi. 50; οὐδ' ἔμ' ἔθελξεν Fl.,  
ἐθέλξεν Ro. Ald. 319. ῥάβδω Vi. 56 (post h. α γ K. inserunt α. 139—40).  
320. σύφρον μετὰ δ' Vi. 5; λέξαι α γ K. Stu. Eu. Fl. et var. l. G. M. Ox.,  
λέξω Vi. 5 v., λέξον N. Ald. St., λέξο β H. Eu. Di. Wo., hoc et λέξο G.,  
λέξε Bek. 322. ἐπήμξ' ὥστε κατακτάμεναι Vr. Vi. 50, ἐπαίξ' ὥστε κατακ.  
post ras. Vi. 5. 323. μεγ' ἰάχουσα β Vi. iii I., μέγα ἰάχ. α γ H. v. t.,  
μεγαλ' (cum var. l. μέγα) ἰάχ. M.; ἐπέδραμε Vi. 133, ὑπέκδραμε Vi. 56. 324.  
με λισσομένη γ K. Stu. et in mar. α, sic Aristoph. h. 325. εἰς mss. præter  
πῶς  
I. quod εἰς. 326. ὡς H. Vi. 133; φάρμακ' ἀνείλω Vi. 5. 327 om. Vi. 5.  
328. ἀμείβεται K. 329. † Sidonius, h., laudat hunc v. Apollon. Lex., σὺ δέ γ,  
σοὶ et sup. οὐ α; ἀκήλατος H.

A. 8 (2). — *φάρμακον*, see on 211  
—4 *sup.* — *ἐθέλξεν*, see on same  
place. — *ἔπος τ' κ. τ. λ.*, see on γ.  
374—5. — *ἔρχεο νῦν*, Ni. remarks  
that νῦν hardly suits the imper.: but  
ε. 146 οὕτω νῦν ἀπόπεμπε, and ο. 65  
ἦδη νῦν μ' ἀπόπεμπε, are instances.  
— *λέξο*, λέξε' (λέξο) is also read:  
ὄρσο, ὄρσο, η. 342, ξ. 255, δύσοο ρ.  
276, and δέξο T. 10, are similar forms.  
— *ἐπήμξα*, see on ξ. 269. — *μενεαί-  
νων*, divinities in H., although exempt  
from death, are not from wounds, see  
E. 392—7, 883—4. Here, however, the  
fierceness of assault alone is intended;  
cf. Worsley, “Armed, with the flash  
of murder in mine eye”; but the next  
line, ending with “in dread to die”  
(of Circê) is incorrect.

323—47. Circê, in alarm, demanded  
who I was, that thus unquelled I en-  
dured her potions? She at once be-  
thought herself that I must be the

Odysseus, of whose coming Hermes had  
forewarned her. She bade me to her  
bed as a pledge of mutual confidence.  
I answered, I durst not trust her, save  
on her solemn oath to do me no harm.  
She took the oath, and I consented.

325—29. *τίς πόθεν*, see on α. 170,  
η. 238. — *εἰς*, the ancient grammarians,  
Herodian and Charax, cited by La  
Roche, *Textk.* p. 242, are in favour of  
treating this, like the other persons  
pres. of εἶμι, as an enclitic. — *οὐδὲ  
κ. τ. λ.*, see on θ. 280—1. — *ἀνέτλη ὅς  
κε πῆγ*, for this use of aor. indic. with  
subj. in relative clause see examples  
in mar. — *ἀμείψεται ἔρκος*, see  
on α. 64 and cf. Chaucer, *Manciples  
T.* 17271—2. “My son, God of his  
endeles goodnesse Walled a tongue  
with teeth and lippes eke;” also  
Theocr. II. 104, ὑπὲρ οὐδὸν ἀμειβό-  
μενον ποδὶ κούφῳ. — *ἀκήλητος*, fr.  
κηλέω to bewitch, which, however, is



|     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                |
|-----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 330 | ἦ <sup>a</sup> σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, <sup>b</sup> ὃν τε μοι αἰεὶ<br>φάσκειν ἐλεύσεσθαι χρυσόοραπισ <sup>c</sup> Ἀργειφόντης,<br>ἐκ Τροίης ἀνιόντα <sup>d</sup> θεῶν <sup>e</sup> σὺν νηὶ μελαίνῃ.<br>ἀλλ' ἄγε δὴ κολεῶ <sup>f</sup> μὲν ἄορ θεό, νῶϊ δ' ἔπειτα<br>εὐνῆς <sup>g</sup> ἡμετέρης <sup>h</sup> ἐπιβείομεν, ὄφρα μίγνente                                                                                                                                                                                                                                                                                                                                                 | a 284.<br>b α. 1 mar.<br>c ε 87 mar.<br>d α. 259.<br>e β. 430.                                                                                                                                                 |
| 335 | εὐνῇ <sup>i</sup> καὶ φιλότῃ, πεποιθόμεν ἀλλήλοισιν.”<br>ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον<br>“ὦ Κίρκη, πῶς γάρ με κέλει <sup>k</sup> σοι ἥπιον εἶναι,<br>ἣ μοι σῶς <sup>l</sup> μὲν ἔθικας ἐνὶ μεγάροισιν ἑταίρους;<br>αὐτὸν δ' ἐνθάδ' ἔχρυσα δολοφρονέουσα κελεύεις<br>ἐς θάλαμόν τ' ἵναι καὶ σῆς ἐπιβήμεναι <sup>m</sup> εὐνῆς,<br>ὄφρα με γυμνωθέντα <sup>n</sup> κακὸν καὶ ἀνήνορα θήῃς;<br>οὐδ' ἂν ἐγὼ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,<br>εἰ <sup>o</sup> μὴ μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι,<br>μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.”<br>ὥς ἔφάμην, ἣ δ' αὐτίκ' ἀπώμνυνεν, <sup>p</sup> ὥς ἐκέλευον.<br>αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον, | f λ. 98, A. 220.<br>g κ. 342, 347, I.<br>133, 275.<br>h ζ. 311, π. 442, O.<br>224.<br>i ε. 126 mar.<br>k ε. 174 mar.<br>l cf. 239.<br>m 334.<br>n 301 mar.<br>o ε. 177—9 mar.<br>p μ. 304—5, β. 377<br>—8 mar. |

## 336. προσέφειπον.

330. ἦ Vi. 5, 56; ἐσσι γ, ἐσοί A. I. M. N. Vi. iii. 334. ἐπιβόμεν α β H. I. K. Fl. Ald., -βείομεν γ A. Vi. 133 Wo. Bek. Di., -βήομεν M. et so sup. o, -βήομεν N. Vr. Vi. iii Ro. St. Ern. Ox.; μίγνente γ G. Stu. Vi. 133 Eu., -έντε β. 337. πῶς τ' ἄρ με γ Stu. et τ' om. K.; κέλη α β γ, κέλη St. Wo. Di. Ox., κέλει Bek. 341. θείης mss. x (γ Vi. omn.) Eu. Fl. Ro. Ald. Apoll. Lex. Ern., -ης Wo. Di., θήῃς Bek. vid. ad 301. 342. ἐγώγε θέλοιμι A. Stu. Eu. Ro., γ' ἐθέλ' β Fl. Ald. 343. τοι α et μ sup. τ. 345. ἐπώμνυνεν N. Vr. Vi. 50. 346. ἐπεὶ ὁμοσεν Vi. 50, ῥ' ὁμοσσε γ.

not found in H. or any early author; but fr. which, Pind. *Fragm.* 25 has *κηληθόνες*, as in λ. 201 *τηκηθόνι* fr. *τηκω*: cf. Soph. *Trachin.* 999 τόδ' ἀκήλητον *μανίας* ἄνθος, Theocr. XXII. 169 σφῶ γάρ ἀκήλητω καὶ ἀπηνέες, and ὑφ' ἡδονῆς *κηληθεῖς* Plato, *Rep.* 413 C. Aristar. rejected this line. The Schol. admitting it, enquire, why, if the *νοῦς* was *ἐμπεδος* (240 sup.) in the comrades, Circe should dwell on the fact that *his* *νοῦς* was ἀκήλητος; and answer rightly, that *νόος σοί ἐστι* is only a periphrasis here for σὺ εἶ; cf. ε. 190—1 οὐδέ μοι αὐτῇ θυμός ἐνὶ στήθεσσι (= οὐκ ἐγὼ εἰμι) σιδήρεος.

330—5. *πολύτροπος*, see on α. 1. — *χρυσόοραπισ* Ἀργ., see on 277 and App. C. 2. — *ἐπιβείομεν*, for such forms in -ει- = -η- see on ι. 231. — *πεποιθόμεν*, as the Schol. remarks,

οὐκ ἡδονῆς ἀλλὰ πίστειος ἔνεκα τοῦτο (τὴν εὐνὴν) προβάλλει. He had been advised to consent by Hermes, 297—8 sup., as a means of obtaining his comrades' release.

337—41. *πῶς γάρ*, the γάρ rather belongs in strictness to the next clause, “since you have made swine of etc., how do you bid me etc.?” See on οὐ γάρ... 202 sup. — *γυμνωθέντα κακὸν κ. τ. λ.*, see on 301 sup.

346. *τελεύτησεν*, this suggests a lengthy formula, and indeed the ὄρκος, or deities sworn by, usually included several, as Calypso in ε. 184—5 swears by Earth, Heaven, and Styx. In Hy. *Ap. Del.* 79—88 a similar formula occurs. So Herē in Ξ. 277, names all the infernal deities in her oath to Hypnos, and similarly in Eurip. *Med.* 743 Ægeus, called upon by Medea to swear, says to her, *ἐξηγοῦ*

a 480.  
b π. 139, 370.  
c δ. 624.  
d γ. 345; cf. π. 253.  
e cf. γ. 8—9.  
f cf. Z. 420.  
g γ. 104, 356.  
h E. 598, M. 19.  
i γ. 349, δ. 297, η. 336, Ω. 644.  
k γ. 151, I. 200.  
l α. 130, γ. 73.  
m α. 138, γ. 74, λ. 419; cf. ο. 333.  
n cf. A. 630.  
o η. 182 mar.  
p ο. 104, 123, Ψ. 741; cf. ι. 203.  
q α. 142 mar.  
r γ. 436; cf. X. 444.  
s η. 13 mar.  
t γ. 434 mar., Ψ. 40.  
u cf. μ. 175.

καὶ τότε ἔγὼ Κίρκης ἐπέβην περικαλλέος<sup>a</sup> εὐνῆς.  
ἀμφίπολοι δ' ἄρα τέως<sup>b</sup> μὲν ἐν<sup>c</sup> μεγάροισι πένοντο  
τέσσαρες, αἵ οἱ δῶμα κάτα δρηστεῖραι<sup>d</sup> ἔασιν.  
γίνονται<sup>e</sup> δ' ἄρα ταί γ' ἐκ τε κρηνέων ἀπό τ' ἀλσέων<sup>f</sup> 350  
ἐκ θ' ἱερῶν ποταμῶν,<sup>g</sup> οἳ τ' εἰς ἄλαδε<sup>h</sup> προρέουσιν.  
τάων ἣ μὲν ἔβαλλε θρόνοις ἐν ῥήγεα<sup>i</sup> καλὰ,  
πορφύρεα<sup>k</sup> καθύπερθ', ὑπένερθε δὲ λίθ'<sup>l</sup> ὑπέβαλλεν.  
ἣ δ' ἔτερη προπάροιθε θρόνων ἐτίτανε τραπέζας<sup>m</sup>  
ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια<sup>n</sup> κάνεια. 355  
ἣ δὲ τρίτῃ κρητῆρι μελίφρονα<sup>o</sup> οἶνον ἐκίρνα  
ἣδὺν ἐν ἀργυρέῳ,<sup>p</sup> νέμε δὲ χρύσεια<sup>q</sup> κύπελλα.  
ἣ δὲ τετάρτῃ ὕδωρ<sup>r</sup> ἐφόρει, καὶ πῦρ<sup>s</sup> ἀνέκαιεν  
πολλὸν ὑπὸ τρίποδι<sup>t</sup> μεγάλῳ· λαίνετο<sup>u</sup> δ' ὕδωρ.

349. Foi. 356. Foiνον. 357. Φηδύν.

347. ἐγὼν Vi. 5, 50. 348. μὲν om. A. K. Vi. 5, 56; ἄρα κεδναὶ Vi. 50, 133 Ro. A. et H. var. l. sic St. Ern., τέως μὲν ms. Bent. Fl. Ald. Lov. Wo. Bek. Di. 349. καταδρηστεῖραι Vi. 56, καταδρηστεῖραι Vi. iii γ, κατὰ δρ. H. K. α, κάτα δρ. N., κατὰ δρηστήρες β I.; ἔασσι Vi. 133, ἔασσιν A. ex em., ἦσαν Vr. Vi. 50, ἔασι St. Ox., ἔασιν Wo. Bek. Di. 350. γείνονται β γ H. I. N. Stu., γιν. h., γίνονται α Eu. Fl. Ro. Ald. St. Ox.; κρηναίων H. A. I. Vi. 133, κρη-  
νῶων h. G. Vi. 5, 50, κρηναίων M.; ἐκ τ' ἀλσέων var. l. A. 351. ἱερῶν N.; τ' om. Aristar. h.; οἷτε (om. εἰς) Zenod. (?) h.; ἄλαδε α β γ h. q. Eu. Fl. Ro. Ald. 353. καθύπερθε ἐνερθε G.; λίθ' Eu. Ro., λίθ' h. q. v. Fl. Ald., λιν' K. 354. ποδῶν Vi. 5; ἐτίτανε (nisi preli vitium) Eu. (in comm. -αινε). 355. κύ-  
πελλα α γ A. Stu. Vr. Vi. 50 G. et H. var. l., κάνεια β et (κύπελλα sup.) M. St. Wo. edd. var. l. A. α, utr. Eu. 356—7 om. Stu. Vr. 358. ἀνέ-  
καιεν γ.

θεοῦς, who immediately dictates several; cf. also Æschyl. *Sept. c. Th.* 45—6.

347. περικαλλέος εὐνῆς, cf. *Soph. Fragm.* 215 Dind.

348—74. Circê's four attendant nymphs prepared the banquet and the bath. Of the latter I partook, but the former was distasteful to me; and I sat moodily without tasting food.

348—51. τέως μὲν, "the while", i. e. during the colloquy etc. of 336—47. — δρηστεῖραι, see App. A. 7 (4). — γίνονται κ. τ. λ., this and the next line are suspected as being interpolated by Ni., who urges the pres. form of γίνονται, as unsuited to the tenor (we should expect ἐγένοντο), and the fact that the Nymphs are in H. the daughters of Zeus (ζ. 105, ι. 154, Z. 420), — an affiliation which is the simpler and older form of Greek mythol-

ogy. I incline to agree with him. The Scholia here are very corrupt, but they bear traces of the lines having been allowed both by Zenodotus and by Aristarchus. — εἰς ἄλαδε, the εἰς with the δε joined is not usual in H.

352—9. τάων ἣ μὲν κ. τ. λ., the occupations do not differ from those of the ἀμφίπολοι in other palaces, but a special costliness and superlative character of material is ascribed to the furniture, as in the κάνεια and κύπελλα, being golden, the τραπέζαι of silver etc. We may contrast the rustic simplicity of Calypsô's grotto in ε. 57 foll., who, however, uses a golden shuttle, with this magnificence here. See the passages referred to in the mar. for ῥήγεα, λίθ', and τρίποδι; also for ῥήγεα, cf. *Etym. Mag.* 703, 28, ἐῆγος, τὸ πορφυρεὸν περιβόλαιον.

- 360 ἀντάρ<sup>a</sup> ἐπεὶ δὴ ζέσσαν ὕδωρ ἐνὶ ἥνοπι<sup>b</sup> χαλκῷ,<sup>1</sup>  
 ἔς<sup>c</sup> ῥ' ἀσάμινθον ἔσασα<sup>d</sup> λό' ἐκ τρίποδος<sup>d</sup> μεγάλοιο,  
 θυμῆρες<sup>e</sup> κεράσασα κατὰ κρατός<sup>f</sup> τε καὶ ὤμων,  
 ὄφρα μοι ἐκ κάματος θυμοφθόρον<sup>g</sup> εἴλετο<sup>h</sup> γνῶν.  
 ἀντάρ<sup>i</sup> ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
 365 ἄμφι δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα,  
 εἶσε δέ μ' εἰσαγαροῦσα<sup>k</sup> ἐπὶ<sup>l</sup> θρόνον ἀργυροῦλου  
 καλοῦ<sup>m</sup> δαιδαλέου· ὑπὸ δὲ θρηῆνυς ποσὶν ἦεν.  
 [χέρνυβα<sup>n</sup> δ' ἄμφιπολος προχῶν ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 370 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον<sup>o</sup> δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων·]  
 ἐσθόμεναι<sup>p</sup> δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἦνδανε<sup>q</sup> θυμῷ.  
 ἄλλ' ἦμην ἄλλο φρονέων,<sup>r</sup> κακὰ δ' ὄσσετο<sup>s</sup> θυμός.

- a Σ. 349; cf. Φ. 365.  
 b Π. 408.  
 c δ. 48 mar.  
 d Θ. 434 mar., Ψ. 40.  
 e cf. I. 336, ρ. 199.  
 f E. 7; cf. Ψ. 44, ζ. 225—6.  
 g cf. δ. 716 mar.  
 h Ω. 514.  
 i γ. 466—7 mar.  
 k 233 mar.; cf. α. 130 mar.  
 l η. 162 mar.  
 m α. 131 mar.  
 n η. 172—6 mar., ρ. 91—5.  
 o α. 139 mar.; cf. π. 51.  
 p cf. η. 220.  
 q A. 24.  
 r Ψ. 698.  
 s A. 105; cf. β. 152 mar.

360. *ἥνοπι*.

360. ζέσσαν γ A. K. M. N. Vi. omn. Eu.; ἐπὶ Vr. Vi. 50, ἥνοπι α A. G. H. M. Vi. 133 b. Eu. Fl. Hesych., οἶνοπι β Vi. iii K. Vr. N. post ras. 361. ἔσασα Eu., ἔσασα Fl. Ro. Ald. 362. θυμῆρες sive θυμαρῆς h.; ὤμον Eu. 364. ἡλείψεν Vi. 5 Vr., ἡλείψε Vi. 50, 133, ἔχρισε Eu. Ald. 366. εἰσαγαροῦσα γ. 368—72 om. aut in mar. add. mss. viii et Eu.; hab. vi (γ), cum \* not. Ro., [ ] Wo. edd. 370 om. piene omn. α in mar, ἐτάνυσσε Vi. 133 Fl. Ro. Ald. 372 om. A. (v. 379 huc transpos. in K. α). 373. δὲ κέλευεν Fl. La R., δ' ἐκέλευεν St. edd., δὲ κέλευσεν A. Vi. 133, δ' ἐκέλευσεν N. Vr. Vi. 50 Eu.; οὐχ ἦνδανε γ K. N. Vi. 50. 374. ἦμην N. Vi. 56; ἄλλοφρονέων Apoll. Lex., ἄλλο φρονέων I., "ἄλλα φρ. nonnulli" Eu., ἄλαοφρον. Vi. 5; ὄσσετο cum var. l. ὄσσετο n., ὥσσετο Vi. 5, ὄσσετο α H. (hunc et v. seq. incuria om. β).

360—4. *ἥνοπι*, said by Eustath. to mean either "jingling", or "brilliant as a mirror" Apollon. Lex. prefers the latter. So the Scholl., who add "in which one may see one's self" (ἐν-οπιτρίσασθαι). — *ἀσάμινθον*, see on δ. 48. — *θυμῆρες κεράσασα*, having mixed it to a comfortable temperature", it was probably mixed with cold water in the tripod itself, and then poured over him: thus *κεράσασα κατὰ* is a *constructio praeognans*, implying *καὶ ἐγχέασα*; so Worsley, "And, with care tempering a warmth delicious, made it stray smoothly adown etc." — *κάματος θυμοφθόρον*, so *ἄχος θυμ.* (mar.); the same epith. is applied to *φάρμακα*, β. 329, and to the *σήματα* of the despatch borne by

Bellerophon, Z. 169. — For *λοῦσεν* and *λίπ'*, see on γ. 464, 466—7.

366. This verse is wrongly repeated at 466, but may be allowed here; see on Θ. 433—45.

368—72. These verses have the balance of ms. authority against them here; see the mid. mar. They appear to have been unknown also to Eustath. and the Scholl. See on α. 137—9 for *λέβητος* and *ταμίη*, on η. 176 for 372, and on κ. 43 for *χαριζομένην*.

374. *ἄλλο φρονέων*, "absently". — *κακὰ*, the ills of his comrades, towards whose retransformation Circe had made no advances as yet, although Hermes 297—8 *sup.* had led him to expect it.



a cf. O. 422, A. 284.  
 b α. 149 mar., ι.  
 288.  
 c A. 249.  
 d δ. 25, π. 455, v.  
 190.  
 e K. 141.  
 f X. 460, A. 297.  
 g ε. 456.  
 h ε. 75 mar.  
 i ε. 87 mar.  
 k 232 mar.  
 l α. 296, δ. 492  
 mar., ο. 393.  
 m δ. 253 mar.  
 n Z. 521.  
 o cf. β. 122, ε. 190.  
 p 58 mar.  
 q cf. 268, 284.  
 r A. 587, cf. δ. 226  
 mar.  
 s ε. 161.  
 t 373 mar.  
 u ι. 100 mar.  
 v ρ. 61, σ. 185, χ.  
 433.  
 w 238 mar.  
 x 230 mar.

Κίρκη<sup>a</sup> δ' ὡς ἐνόησεν ἔμ' ἤμενον, οὐδ' ἐπὶ σίτῳ<sup>b</sup> 375  
 χεῖρας<sup>b</sup> ἰάλλοντα, κρατερὸν<sup>c</sup> δέ με πένθος ἔχοντα,  
 ἄγχι<sup>d</sup> παρισταμένη ἔπεα πτερόνεντα προσηύδα·  
 “τίφθ’<sup>e</sup> οὕτως, Ὀδυσσεῦ, κατ’ ἄρ’ ἔξαι ἴσος<sup>f</sup> ἀνάνδῳ,<sup>g</sup>  
 θυμὸν<sup>h</sup> ἔδων, βρώμης δ’ οὐχ ἄπται οὐδέ<sup>i</sup> ποτιῆτος;  
 ἦ τινά που δόλον<sup>k</sup> ἄλλον οὔτεαι· οὐδέ<sup>l</sup> τί σε χρὴ 380  
 δειδίμεν· ἦδη γάρ τοι ἀπάμοσα<sup>m</sup> κρατερὸν ὄρκον.”  
 ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 “ὦ Κίρκη, τίς γάρ κεν ἀνῆρ,<sup>n</sup> ὃς ἐναΐσιμος<sup>o</sup> εἴη,  
 πρὶν τλαίη πάσασθαι<sup>p</sup> ἐδητύος ἡδὲ ποτιῆτος,  
 πρὶν λύσασθ’<sup>q</sup> ἐτάρους καὶ ἐν<sup>r</sup> ὀφθαλμοῖσιν ιδέσθαι; 385  
 ἀλλ’ εἰ δὴ πρόφρασσα<sup>s</sup> πιεῖν φαργμέν<sup>t</sup> τε κελεύεις,  
 λῦσον, ἵν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας<sup>u</sup> ἐταίρους.”  
 ὡς ἐφάμην, Κίρκη δὲ δι’<sup>v</sup> ἐκ μεγάραιο βεβήκειν,  
 ῥάβδον<sup>w</sup> ἔχουσ’ ἐν χειρὶ, θύρας<sup>x</sup> δ’ ἀνέωξε συφειοῦ,

377. ἔπεα. 378. Ἴσος. 382. προσέειπον. 385. φιδέσθαι. 387. φιδῶ  
 ἐρίφηρας.

γρ. στυγερόν  
 375. οὐδέ τι σίτῳ Vi. 5, 56. 376. κρατερὸν H., στυγερόν γ Stn. Vi. 5, 56 Fl.  
 Ro. Ald., “στυγ. melius”, h. n.; ἀγχοῦ δ’ ἰσταμένη A. H. I. N. Vr. Vi. 50, ἄγχι  
 παρ. h. in mar. 378. καταρῥέξειν γ I. Vi. 56 A. a man. 1; ἀνάνδων Vi. 5.  
 379. ἔδον γ, ἔνδον α. 380. ἦ Vi. 5, 56, ἦ h.; οὐδετι H., οὐδέ τι (om. σε)  
 N., οὐδέ τι σε χρὴ γ A. H. I. K. Vi. iii, οὐδ’ ἔτι Ern. 381. κρατερὸν A. H.  
 I. Vi. 50, 133. 384. πάσασθαι Vr. Vi. 5, 56 Eu. var. l. A., παύσασθαι A.  
 385. λύσασθαι (vitiose pro λύσαι Buttm.) α H. M. Heidelb., ab h. licet λύσαι  
 θ, conjicere, λύσασθ’ ex corr. β, sic edd. 386. πρόφρασσα γ A. K. I. a man. 1,  
 ἀλλ’ ἄγε διὴ πρόφρασσα Vi. 5, 56. 387. λῦσον γ. 389. ῥάβδον A. N. Vi. 50,  
 ῥάβδον M. Vi. 56; ἀνέωξε mss. x (γ Vi. omn.), ἀνέωξε Fl. Ald. Lov., ἀνώξε  
 β H. I. N., ἀνώγε H. sup., ἀνέωγε α Eu., ἀνέωγε Ro. edd. rell.

375—405. Circê saw my loss of spirits and appetite, and demanded what new evil I feared? I replied that she must release my companions, if she wished to mend my cheer. She went from the hall to the sty and brought them; then, anointing them with a new drug, restored them to men's form in more than their former beauty and size. A scene of sorrow turned into joy then followed, in which she too sympathized. She bade me then return to the ship, drag it up, store the goods in caves, and bring the rest of my comrades.

377. ἄγχι παρισταμ., on this and the rival reading ἀγχοῦ δ’ ἰσταμένη Ni. remarks, that the latter is chiefly used in H. of some one not on the

spot, but approaching from some distance, the former of a by-stander who comes close up.

379—80. βρώμης, see on 177, *sup.* — οὐδέ τί, Ni. would read οὐδ’ ἔτι, which no ms. favours; cf. 412 *inf.*, where most mss. have οὐδέ τι, though the vulg. is οὐδ’ ἔτι there.

383—6. ἐναΐσιμος, “of proper feeling”; so, καὶ γάρ μοι νόος ἐστὶν ἐναΐσιμος (mar.); for another sense of the word, see on β. 115—26. — πρόφρασσα, see on ε. 160—1.

388. δι’ ἐκ μεγάραιο, on the Homeric μέγαρον see App. F. 2 (10)—(12), and especially (6) where this place is noticed.

389—93. συφειοῦ, probably in the

390 ἐκ δ' ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν.<sup>a</sup>  
οἳ μὲν ἔπειτ' ἔστησαν<sup>b</sup> ἐναντίοι, ἣ δὲ δι' αὐτῶν  
ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.  
τῶν δ' ἐκ μὲν μελέων<sup>c</sup> τρίχες<sup>d</sup> ἔρρεον, ἄς πρὶν ἔφυσεν  
φάρμακον οὐλόμενον, τό<sup>e</sup> σφιν πόρε πότνια Κίρκη.  
395 ἄνδρες δ' ἄψ ἐγένοντο, νεώτεροι ἢ<sup>f</sup> πάρος ἦσαν,  
καὶ πολὺ καλλίονες<sup>g</sup> καὶ μείζονες<sup>h</sup> εἰσοράσθαι.  
ἔγνωσαν<sup>i</sup> δέ μ' ἐκεῖνοι, ἔφυν<sup>k</sup> τ' ἐν χειρσὶν ἕκαστος.  
πᾶσιν δ' ἱμερόεις ὑπέδν γόος,<sup>l</sup> ἀμφὶ δὲ δῶμα  
σμερδαλέον<sup>m</sup> κανάχιζε· θεὰ<sup>n</sup> δ' ἔλειπε καὶ αὐτή.  
400 ἦ<sup>o</sup> δέ μευ ἄγχι στᾶσα προσηύδα<sup>p</sup> διὰ θεάων  
“διογενὲς<sup>q</sup> Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,  
ἔρχο νῦν ἐπὶ<sup>r</sup> νῆα θοὴν καὶ θῖνα θαλάσσης·

a 19 mar.  
b E. 497, I. 190.  
c cf. Ω. 359.  
d 240; cf. γ. 446, T. 254.  
e s. 321.  
f σ. 162, ω. 369.  
g cf. ζ. 230—1.  
h F. 168, ι. 324.  
i λ. 615.  
k cf. β. 302 mar.  
l δ. 113, γ. 500—1, cf. Ω. 514.  
m 10, 454, ρ. 542, B. 466.  
n α. 19.  
o δ. 370 mar., κ. 455.  
p s. 159.  
q s. 203 cf. sapiss.  
r δ. 779 mar.

390. ἑξοικότας.

392. ἑκαστῶ.

394. ὀφλόμενον.

397. ἑκαστος.

391. ἔστασαν α, ἀνέστησαν γ et α in mar. 393. ἔφυσσε H. I. N. A. ex em.

Eu. Fl. Ro. Ald. St. Ern. Ox., ἔφυσσε β, mendose α sed in mar. nostr. 394. πόρε διὰ θεάων h. var. l. 395. αἴψ mss. xvi (α β γ Vi. omn. H.) Eu. Fl. Ro. Ald. St. Wo. Ox., Aristar. ἄψ, h., sic Bek. Di. 397. δ' ἐμὲ κείνοι γ Di., δέ μ' ἐκεῖνοι I. M. Vr. Vi. 5, 50 Ro. var. l. St. Bek., δέ με κείνοι K. N. Vi. 56 St. Wo. Ox. 399. κονάβιζε mss. ix (γ) St. Ern. Ox., κανάχιζε Vi. 5, 56 Wo. Bek. Di., utr. Eu., κανάβιζε α β; ἔλειπε ἀπαντας Vi. 5, 56. 400. πότνια κίρκη A. H. I. Vr. Vi. 50 M. var. l.; διὰ θεάων A. et H. var. l.

αὐλή or πρόδομος; see the last note and that on 211—4 *sup.* — ἐννεώροισιν, see on 19 *sup.* — τρίχες, by this touch of descriptiveness, and especially by the lively word ἔρρεον, the poet relieves the bare generality of the retransformation. In Ovid the accessories are overdone till the result is grotesque; *Met.* XIV. 303—5,

Erigimur, setaeque cadunt, bifidosque relinquit  
Rima pedes. Redeunt humeri: subjecta lacertis  
Brachia sunt. Flentem flentes amplectimur etc.

Horace follows H. closely *Epod.* XVII. 15—9,

Setosa duris exuere pellibus  
Laboriosi remiges Ulixei  
Volente Circa membra; tunc mens et sonus  
Relapsus, atque notus in vultus honor.

395—9. νεώτεροι κ. τ. λ., this poetic recompense of their previous disgrace has great beauty: compare the effect produced on Odys. himself by Pallas in ζ. 230—1. — ἕκαστος, in distributive apposition with ἐκεῖνοι. — ἱμερόεις . . . γόος, “happy lamentations”, Worsley. For joy producing the signs

of sorrow, cf. *Æschyl. Agam.* 541, ὧστ' ἐν θακρύνειν ὄμμασιν χαρὰς ὑπο. — δῶμα . . . κανάχιζε, cf. Chaucer, *Knights T.* 2883—4, “He brought him to the halle, That roreth of the crying and the soun”, and the epith. ἡγήετα applied to δώματα (mar.). For σμερδαλέον, of sound, see on θ. 305. The word κανάχιζε, with which it is here joined, is probably onomatopoeitic from noise, as our “clatter”, “rattle”, and the like; see on 122 *sup.*, also cf. *Aristoph. Eq.* 105, ἔγκανᾶξόν μοι πολὺν, and *Æschyl. Choeph.* 152, ἔτετε δάκρυ καναχὲς ὀλόμενον; in both of which the splash or patter of falling drops seems intended.

402—5. νῆα, which was left in the ναύλοχος λιμὴν of 141 *sup.* It was now to be drawn up till required, which was not till a year had passed, 469 *inf.*; when they launch it again, λ. 2; cf. the direction in Hes. *Opp.* 619—31 to draw up the ship on shore when, at the setting of the Pleiads, the season of navigation ceased, till it

a 423—4.  
b π. 348; cf. ι. 73.  
c v. 363, 367.  
d App. F. 1 (7) mar.;  
Σ. 412.  
e ι. 100 mar.  
f β. 103 mar.  
g δ. 779 mar.  
h 176.  
i ι. 100 mar.  
k, δ. 719, τ. 543,  
ω. 59.  
l δ. 556 mar.  
m cf. E. 162.  
n α. 181, v. 251,  
φ. 729, Ψ. 846.  
o Σ. 575.  
p N. 493.  
q cf. A. 562, T.  
167.  
r Σ. 572.  
s ι. 219 mar.  
t α. 92 mar., Ω. 123.  
u cf. E. 749, M.  
460.  
v β. 155.  
w φ. 527; cf. π. 214.  
x cf. v. 93.  
y 66, 420, 462—3,  
μ. 345.

νῆα μὲν ἄρ' ἀμπρωτον<sup>a</sup> ἐρύσσετε<sup>b</sup> ἥπειρόνδε,  
κτῆματα<sup>c</sup> δ' ἐν σπήεσσι πελάσσετε ὅπλα<sup>d</sup> τε πάντα·  
αὐτὸς δ' ἂψ ἰέναι καὶ ἄγειν ἐρίφρας<sup>e</sup> ἑταίρους.” 405  
ὥς<sup>f</sup> ἔφατ', αὐτὰρ ἐμοὶ γ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
βῆν δ' ἰέναι ἐπὶ<sup>g</sup> νῆα θοῇν καὶ θῖνα θαλάσσης·  
εὖρον ἔπειτ' ἐπὶ<sup>h</sup> νηὶ θοῇ ἐρίφρας<sup>i</sup> ἑταίρους,  
οἴκτρ<sup>k</sup> ὀλοφυρομένους, θαλερόν<sup>l</sup> κατὰ δάκρυ χέοντας.  
ὥς δ' ὅτ' ἂν ἄγραυλοι πόριες<sup>m</sup> περὶ βοῦς<sup>n</sup> ἀγελαίας, 410  
ἐλθούσας ἐς κόπρον,<sup>o</sup> ἐπὴν βοτάνης<sup>p</sup> κορέσωνται,<sup>q</sup>  
πᾶσαι ἅμα σκαίρουσιν<sup>r</sup> ἐναντίαι· οὐδέ τι σηκοί<sup>s</sup>  
ἴσχουσ', ἀλλ' ἀδινόν<sup>t</sup> μυκώμεναι<sup>u</sup> ἀμφιθέουσιν  
μητέρας· ὥς ἐμ' ἐκείνοι, ἐπεὶ<sup>v</sup> ἴδον ὀφθαλμοῖσιν,  
δακρυόεντες ἔχυντο·<sup>w</sup> δόκησε<sup>x</sup> δ' ἄρα σφίσι θυμὸς 415  
ὥς ἔμεν, ὥς εἰ πατρίδ<sup>y</sup> ἰκοίαιτο καὶ πόλιν αὐτῶν

403. ἀμπρωτα ἐρύσσετε.

405. 408. ἐρίφρας.

414. Ἰδόν.

404. τ' pro δ' H. I. A. a man. 1, aut ἐν aut δὲ om. var. l. h.; σπείεσσι Vi. 5, 50, σπείεσι Stu., σπήεσι γ K., σπήεσσι α β H. M. N. Vi. 56, 133 A. a man. 2; πελάσσετε γ K. 405. ἂψ M. Vr. Vi. 5, 50 Bek. Di., αἰψ<sup>u</sup> mss. xi. (α β γ) St. Wo. Ox., cf. ad 395. 406. ἐμοὶ πεπείθετο γ, ἔμοιγε πεποιθετο Vi. 5. 407. ἐπὶ νῆα θοῇν Vi. 5, 56 et in mar. 133, ἐν νηὶ θοῇ (mar. ἐπὶ) α. 408. εὖρον δ' γ K. N. Vi. 133 in mar. 409. καταδάκρυον K. Vi. 56, καταδακρυχέοντας var. l. St. (post h. in K. ἀσπασίως δ' αὐτοῖς ἐφάνην κακότητος ἀλύξας, cf. i. 466). 410. πόριες α β H. Vi. iii I. Fl. Ald. Scholl. E. 137, P. 4, 40, πόριες γ A. K. M. N. Vr. Vi. 50 Eu., utr. in comm. Eu. 411. κορέσονται γ Stu. Vi. 5, 56. 412. σκαίρουσιν ἢ σπαίρουσιν Eu. in comm., σκ. var. l. Vi. 56, στ. Vi. 56 var. l. St. Porphy. ad E. 137, ἀσπαίρουσιν Vi. 5; οὐδέ τι mss. viii Eu. Fl. Porph. ap. Schol. E. 137. 413. ἀδινόν γ v. Fl. Ald. Ro. 414. ἐμ' ἐκείνοι Stu. Vr. Vi. 50 Ro. Bek., ἐμὲ κείνοι lib. rell. Fl. Ald. St. Wo. Di., cf. ad 397. 415. δακρυχέοντες N. Vi. 133, δακρύνοντες G. M. 416. αὐτῶν mss. xiv (α β γ H. Vi. omn.) Eu. Fl. Ro. Ald. St. Wo. Ox., αὐτήν Aristar. h., sic Bek. Di.

should recommence next year. — **ἀμπρωτον**, like Chaucer's "alderfirst", "alderlest", "aldermost", "alder-levest". — **σπήεσσι**, so Odys. places his treasures for concealment in a cavern, in v. 367—70. — **ὅπλα**, see App. F. 1 (7). — **ἂψ ἰέναι**, i. e. hither, after doing as directed, of which there is no express mention in the sequel, but it may be understood from the word **πίθοντο** of 428.

406—21. I went, as Circê bade, and found my comrades plunged in sorrow. They welcomed me with joy, as young calves that frisk about their dams, but weeping still. They seemed in me to

see their native land, and bade me tell the fate of our comrades.

410—18. **πόριες**, also **πόριτες** (mar.), but this form occurs in Eurip. *Suppl.* 629. — **κόπρον**, "the farm-yard". — **ἀδινόν**, see App. A. 6 (2). — **ἐμ'**, not **ἐμοὶ** elided, but **ἐμὲ** accus. Standing, as it does, between **μητέρας**, the obj. with which it is compared in the simile, and **ἴδον**, a verb transit. having really the same obj. **ἐμὲ**, the attraction thus exercised is so great as to leave **ἔχυντο** without any obj. in proper form. — **σφίσι**, depends best not on **δόκησε** but on **ἔμεν** following. — **αὐτῶν** . . . **Ἰθάκης**, the first posses-



τορηχείης Ἰθάκης,<sup>a</sup> ἵνα τ' ἔτραφεν<sup>b</sup> ἥδ' ἐγένοντο.  
καί<sup>c</sup> μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων.  
“σοὶ μὲν νοστήσαντι, διοτρεφεῖς, ὥς ἐχάρημεν,<sup>d</sup>  
420 ὥς εἴ τ' εἰς Ἰθάκην<sup>e</sup> ἀφικοίμεθα πατρίδα γαῖαν.  
ἀλλ' ἄγε τῶν' ἄλλων ἐτάρων κατάλεξον ὄλεθρον.”  
ὥς ἔφην, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν.  
“νῆα μὲν ἄρ' ἀμπρωτον<sup>f</sup> ἐρύσσομεν ἥπειρόνδε.  
κτῆματα δ' ἐν σπήεσσι πελάσσομεν ὅπλα τε πάντα.  
425 αὐτοὶ<sup>h</sup> δ' ὀτρύνεσθ', ἵνα μοι ἅμα πάντες ἔπησθε,  
ὄφρα ἰδησθ' ἐτάρους ἱεροῖς<sup>i</sup> ἐν δώμασι Κίρκης  
πίνοντας<sup>k</sup> καὶ ἔδοντας· ἐπηετανόν<sup>l</sup> γὰρ ἔχουσιν.”  
ὥς<sup>m</sup> ἐφάμην, οἳ δ' ὦκα ἑμοῖς ἐπέεσσι πίθοντο.  
Εὐρύλοχος δέ μοι οἶος ἐρύκανε<sup>n</sup> πάντας ἐταίρους.  
430 [καί<sup>o</sup> σφας φωνήσας ἔπεα πτερόεντα προσηύδα·]  
“ἄ<sup>p</sup> δειλοί, πόσ'<sup>q</sup> ἴμεν; τί κακῶν ἱμεῖρετε<sup>r</sup> τούτων,  
Κίρκης ἐς μέγαρον καταβήμεναι; ἥ κεν ἅπαντας  
ἦ σὺς<sup>s</sup> ἢ ἐλκύους ποιήσεται ἢ ἐλέοντας.”

a cf. λ. 480.  
b δ. 723 mar.  
c 265, β. 362 mar.  
d cf. E. 688.  
e 416 mar.  
f 250.  
g 403—4 mar.  
h cf. Ξ. 369.  
i 445, 210, 287, 308;  
cf. Σ. 504.  
k η. 99 mar.  
l ζ. 86 mar.  
m 178 mar.  
n cf. α. 199.  
o δ. 77 mar, cf. *sæ-*  
*piss*.  
p λ. 618, v. 351,  
A. 816, P. 201.  
q ζ. 199 mar.  
r 555, α. 41.  
s cf. 212.

418. *ἔπεα.* 422. *ἑπέεσσιν.* 423. *ἀμπρωτα* *ἑρύσσομεν.* 426. *ἰδησθ'.*  
428. *ἑπέεσσι.* 430. *ἔπεα.*

417. *ἵνα τ' ἔτραφεν* iv. mss. (α) Eu. Ro. St. Wo. Di. Ox., *ἵνα τέτραφεν* iv. mss. Ald., *ἵνα τε τράφεν* H. β cum mend., *ἵνα τ' ἔτρεφεν*, Vi. 5, 56, *ἵν' ἔτραφον* H. var. β; *ἥδ' ἐγένοντο* M. Stu. Vi. 133 Eu. Bek., *ἥδ' ἐγέν.* α β H. Fl. Ro. Ald. St. Wo. Ox. Di. 420. *ὥσείτ'* Vi. 5, 56; *ἀφικοίμεθα*. K. N. 423. *ἄρ' ὀρώτων γ.* 424. *κτῆματα δ' ἐν γ* K. M. N. Stu. Wo. La R., *τ' ἐν* I. Vi. iii St. Ern. Ox., *κτῆματ' ἐν* A. H. Vi. 56, *κτῆματα δὲ σπήεσσι* Bek. Di.; *σπείεσσι* Vi. 5; *πελάσσομεν γ*, *πελάσσατε* Vr. Vi. 50. 425. *ὀτρύνεσθε ἑμοὶ* mss. x (α Vi. iii) Eu. St. Ox. Bek. Ern., *μοι β* I. H. ex em., *ὀτρύνεσθ', ἵνα μοι* (sive *ἵνά μοι*) mss. v Wo. Di.; *ἔπεσθαι* mss. x (γ) Fl. Ald. St. Ern. Ox. Bek., *ἔπεσθε* mss. iv (α). *ἔπησθαι* (Wo. Di.), *ἔποισθε β* I. H. ex em. 426. *ὄφρα ἰδητ'* A. I. Fl. Ald., *ἰδηθ' γ* Ro., *ὄφρα ἰδησθ'* G. K. Vi. 50. 428. *ἔποντο* I. 429. *ἐρύκανε* A. Vr. h., 50 La R., *ἐρύκανε γ* Fl. Ro. Ald. St. edd. 430 om. mss. viii (om. prodit Vi), hab. ix (γ) (H. M. N. in mar.) Fl. Ro. Ald. St. [ ] Wo. Bek. Di. La R.; *μιν pro σφας α*, *σφας ἀμειβόμενος* Vi. 133. 431. *ἄ* K., *ὦ* M. Vi. 56, *ἄ* N. et *ὦ sup.* 433 om. Stu.; *ἢ ἐλάφους* Eu. Ro. var. l. St.

sive gen. the second appositional. — *ἔτραφεν ἥδ' κ. τ. λ.*, an easy prothusteron. — *ὀλοφυρόμενοι* this picture of welcome, incapable of any other expression than that of tears and wailing, is highly natural.

422—37. I bade them do as Circe had directed, and then follow me to retrieve our comrades, now happy guests in her palace. Eurylochus alone withstood me, threatening them with the perils of transformation, and blaming

my rashness, as having caused our previous losses.

423—4, see on 403—4 *sup.*

426—33. *ἱεροῖς ἐν δ.*, “in the magic palace”. On *ἱερός* to express a superhuman attribute, see on γ. 278. — *ἐπηετανόν*, see on δ. 89. — Line 430 is absent in most and the best mss.: yet the poet rather delights in connective phrases, and the word *ἐρύκανε* hardly suffices as such. At 442 *inf.* we have *ἑπέεσσιν ἐρήττων*. — The surmise, *ἢ κεν ἅπαντες ... λέοντας*, (render

a ε. 208, η. 93.  
 b ε. 154.  
 c 200, ι. 288 *segq.*  
 d Ω. 29, Α. 548.  
 P. 112, 657; cf.  
 ξ. 449, 455.  
 e Θ. 89, Μ. 60.  
 f α 7 mar.; cf. ι.  
 228.  
 g β. 93 mar.  
 h λ. 231.  
 i Π. 473, Ξ. 385.  
 k Α. 146, Σ. 31.  
 l P. 457.  
 m Θ. 581 mar.  
 n ι. η. 205.  
 o ι. 492—3 mar.  
 p ξ. 171; cf. δ. 212.  
 q Θ. 466, Φ. 372.  
 r ι. 194 mar., ρ.  
 429.  
 s γ. 386 mar., ρ.  
 194; cf. ζ. 141  
 mar.  
 t 146 mar.

οἱ κέν οἱ μέγα δῶμα<sup>a</sup> φυλάσσοιμεν καὶ<sup>b</sup> ἀνάγκη.  
 ὥσπερ Κύκλωψ<sup>c</sup> ἔρξ', ὅτε οἱ μέσσανλον<sup>d</sup> ἴκοντο  
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς<sup>e</sup> εἶπετ' Ὀδυσσεύς·  
 τούτου γὰρ κάκεινοι ἀτασθαλίῃσιν<sup>f</sup> ὄλοντο."

435

ὥς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶς<sup>g</sup> μερμηρίζα,  
 σπασσάμενος<sup>h</sup> τανύηκες<sup>i</sup> ἄορ παχέος παρὰ μηροῦ,  
 τῷ οἱ ἀποτμήξας<sup>k</sup> κεφαλὴν οὐδ' ἄσδε<sup>l</sup> πελάσσαι,  
 καὶ πηῶ<sup>m</sup> περ ἐόντι μάλα σχεδόν·<sup>n</sup> ἀλλὰ μ' ὁ ἑταῖρος  
 μειλιχίοις ἐπέεσσιν ἐρήτνον ἄλλοθεν ἄλλος·

440

“διογενές, τοῦτον<sup>p</sup> μὲν ἔασομεν, εἰ<sup>q</sup> σὺ κελεύεις,  
 αὐτοῦ<sup>r</sup> παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

ἡμῖν δ' ἡγεμόνευ<sup>s</sup> ἱερὰ πρὸς δώματα Κίρκης."

445

ὥς φάμενοι, παρὰ<sup>t</sup> νηὸς ἀνήιον ἠδὲ θαλάσσης.

434. 435. 440. Φοι. 442. Ἐπέεσσι. 444. Ἐρύσθαι.

434. φυλάσσοιμεν γ. 435. ἔρξ' A. N. Vi. 133, rell. ἔρξ' sic Eu. Fl. St. Ro.  
 Ald. rell. edd., ἔρξεν α; οἱ ες α; μέσσανλον γ Vi. 56 N. A. a man. ι. 436—7  
 om. Vi. 5, 56. 437. κάκεινοι γ A. I. K. N. Stu. Vr. Vi. 50 Eu. 438. γε  
 om. A. K. 439. σπασσάμενος γ A. K. N. Stu. Vr. Vi. 50, 133 Eu. Fl., σπασ-  
 σαμέναι α; τανύηκες Vi. 5, 133, ταναηκες α, τανύηκες Apoll. Lex. 440.  
 ἀποτμήξας xii mss. (α β γ H.) Eu. Fl. Ro. Ald. St. Wo. Ox. Di., -πλήξας Stu.  
 Bek. (Schol. Ven. B ad Ψ. 120); οὐδ' ἄσδε γ Vi. omn. I. K. N., οὐδ' ἄσδε St. Ox.  
 Wo. Di., οὐδ' ἄσδε Bek., οὐδ' ἄσδε β, οὐδ' ἄσδε α. 443. ὥς σὺ Vi. 5, 56; εἰ α β.  
 444. παρὰ γ Vi. iii A. I.; ἔρύσθαι N. 445. ἡγεμόνευε γ. 446. φάμενος M.

“for her to make you all etc.”) shows that the creatures seen by Euryl. at Circê's palace were transformed men, and that Euryl. had now, from the fact of missing his comrades coupled with that of the brutes so seen, and their strange behaviour (211—4 *sup.*), arrived at this as a conclusion. For the form ἦ κεν with fut. see on 507 *inf.*

434—7. φυλάσσοιμεν, merely means “stay” or “abide in”. So, “where does he keep?” in that sense, is familiar English: cf. σὺν ἐμοὶ τόδε δῶμα φυλάσσοις (mar.). — καὶ ἀνάγκη, this shows what is meant by ἔρξ' in the next line, really = ἡνάγκασεν. — ἡμέτεροι ἔτ., it is implied that he was not among them on that occasion, having been probably left in charge of the ship. — θρασὺς, used scornfully, and approaching the Aristotelian sense *Eth. Nicom.* III. 6, of one who

exceeds the limits of ἀνδρεία. Euryl., whose “better part of valour is discretion”, taunts Odys. as though lacking that quality. — κάκεινοι, there is evidence (Scholl. on α. 177, O. 45, 179) that Aristarchus wrote the καὶ not in crasis, but in full. I cannot but think the reciters of the poems would have used the crasis, and, as this is the vulgate, I have let it stand. — ἀτασθ., see on α. 7—8.

438—48. I drew my sword and thought to have struck his head off on the spot; but my comrades interceded; and when we went, he skulked after us in craven sort.

439—43. σπασσάμενος κ. τ. λ., this, it seems, he actually did; as some such menacing gesture is required by the intercessory words of 443—5. — πηῶ, see on 205 *sup.* — εἰ σὺ κελεύεις, this contrasts their devoted fidelity with the insubordinate Euryl.

οὐδὲ<sup>a</sup> μὲν Εὐρύλοχος κοίλῃ<sup>b</sup> παρὰ<sup>c</sup> νηὶ λέλειπτο,  
 ἀλλ' ἔπειτ' ἔδδισεν γὰρ ἐμὴν ἔκπαργλον ἐνιπὴν.<sup>d</sup>  
 τόφρα δὲ τοὺς ἄλλους ἑτάρους<sup>e</sup> ἐν δώμασι Κίρκῃ  
 450 ἐνδυνέως λοῦσέν<sup>f</sup> τε καὶ ἔχρισεν λίπ' ἐλαίῳ.  
 ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλεν ἡδὲ χιτῶνας·  
 δαιτυμένους<sup>g</sup> δ' εὖ πάντας ἐφένρομεν<sup>h</sup> ἐν μεγάροισιν.  
 οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντο<sup>i</sup> τ' ἐσάντα,  
 κλαῖον<sup>k</sup> ὀδυρόμενοι, περὶ δὲ στεναχίζετο<sup>l</sup> δῶμα.  
 455 ἦ<sup>m</sup> δέ μευ ἄγχι σταῖσα προσηύδα<sup>n</sup> δια θεῶων  
 ["διογενὲς<sup>o</sup> Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
 μηκέτι νῦν θαλερόν<sup>p</sup> γόον ὄρνυτε·<sup>q</sup> οἶδα<sup>r</sup> καὶ αὐτῇ

a cf. *Μ.* 82, *Ο.* 688.  
 b γ. 365 mar.  
 c *Κ.* 256.  
 d *Δ.* 402, *Ε.* 492,  
*Ξ.* 104.  
 e 282.  
 f γ. 466—7 mar.  
 g β. 247.  
 h β. 109, ω. 145.  
 i φ. 222.  
 k cf. *Ω.* 48.  
 l 10 mar., 399.  
 m δ. 370 mar., *z.*  
 400.  
 n ε. 159.  
 o ε. 203 mar. cf *sc-*  
*pius.*  
 p cf. δ. 556 mar.  
 q φ. 46; cf. *Κ.* 483.  
 r γ. 201, 432, *Ω.*  
 105, *Τ.* 421.

451. Φούλας. 453. Φεῖδον. 454. κλάFFον. 457. Φοῖδα.

448. ἔδδισε α N. Vi. 133 Eu. (vid. ad 296), -σεν β rell.; ἔπλαγον γ. 449, κίρκης H. ex em. man. i. 450. ἔχρισε γ I. Vr. Vi. 50 Fl. Ald., ἔχρισε λίπ' ἐν ἐλαίῳ M. 451. οὐλας Α β H. edd. omn., καλὰς α γ K. Stu. Fl. Ald. var. l. St. 452. εὖ πάντας α β M. h. var. l. A. a man. rec. Wo. Di. et var. l. St., ἐν Bek., ἄρα π. Ern. Ox., ἄρα τοῦσγες H. I. Vi. 5, 56 Ro. m. var. l., ἄρα τοῦσδε Α., ἄρα τοῦσγ' Vi. 50. 453. ἔδον Vi. 56, 133 A. ex corr.; ἐφράσσαντο Α. ex corr., φράσσαντο lem. h. v., φράσαντο γ h. var. l.; τε πάντα mss. xii (α β γ Vi. omn.) Ald. St. Ox. Wo. m. var. l., φράσαντο δὲ πάντα N.; δὲ θυμῷ lem. m., var. l. τ' ἐσάντα h. et Vi. 133 sic Bek. Di., var. l. ἐναντα m. sic lem. v. 454. δὲ στοναχ. A. N. Vr. Vi. iii Ald., δ' ἐστοναχ. K. v. 455. δ' ἐμεῦ K. Stu. 456. om. mss. xv (α β γ Vi. omn.) Eu., hab. Fl. Ald. Ro. cum \*, [ ] Wo. Bek. Di. La R. 457. μὴ κέ τι Α.; στοναχρόν Aristoph., h. m. Eu., θαλερόν α β H.

447—8. **λέλειπτο**, the perf. **λέλειπται** has a merely pres. sense in *K.* 253, *τρίτῃ δ' ἐτι μοῖρα λέλειπται*, so *N.* 256, where it follows *ἐρχομαι*, and in *Ω.* 256, 260. Thus the pluperf. has a sense simply past.

449—74. We found our men, accordingly, treated as honoured guests in Circe's hall. As we and they embraced with tears, she checked our lamentations, and bade us cheer our hearts and recruit our strength, dispirited and exhausted as we were by our toils. We spent a year with her in feast and mirth; but at its end my comrades reminded me that home remained to be won, if fate so permitted it to be.

450. **λοῦσέν** ... **ἔχρισεν**, we have repeatedly seen that these processes in H. are always united, the second being the complement of the first: and so among the Greeks and Orientals generally. Thus Polycrates' daughter dreamt, *τὸν πατέρα ἐν τῷ ἡέρι μετέωρον ἔοντα λοῦσθαι μὲν ἀπὸ τοῦ Διὸς χρίεσθαι*

δὲ ὑπὸ τοῦ ἡλίον, Herod. III. 124. But how little the same notion of the unction as necessarily following the bath took hold of the Western mind, may be seen from Chaucer, *Monkes T.* 14661—4, who has appropriated the legend of Polycrates (though changing the name to Cræsus) and has just dropped out this feature of it, substituting *wiping* for anointing.

Upon a tree he was, as that him thought,  
 Ther Juppiter him wesshe, both bak and side,  
 And Phœbus eke a faire towail him brought  
 To drie him with.

By Bacon's time classical sources were reopened, and we read (*Essays*, XXXV) the dream rightly stated, including the "anointing".

454—60. **κλαῖον**, this includes both parties, the newcomers and those banqueting; for the emotions of mutual recognition had interrupted the feast. In 460 she bids these resume and the others share it. — **οἶδα κ. τ. λ.**, she speaks as though their past toils were



a α. 4 mar.  
 b I. 4, II. 746, δ.  
 381 mar.  
 c λ. 401, 408, ω. 111;  
 cf. 52. 365.  
 d μ. 23, 302.  
 e α. 191 mar.  
 f 416—7.  
 g cf. α. 68.  
 h α. 343 mar.  
 i ο. 342.  
 k ψ. 52.  
 l ψ. 53, Γ. 99.  
 m β. 103 mar.  
 n ι. 123 mar.  
 o δ. 86 mar.  
 p ι. 557 mar.  
 q B. 295, λ. 248,  
 294—5.  
 r ξ. 294, τ. 152, ω.  
 142; cf. β. 107.  
 s α. 367, χ. 301.

ἡμὲν ὅς' ἐν<sup>a</sup> πόντῳ πάθεται ἄλγεα ἰχθυόουσι,<sup>b</sup>  
 ἡδ' ὅς' ἀνάρσιοι<sup>c</sup> ἄνδρες ἐδηλήσαντ' ἐπὶ χερσού.  
 ἀλλ' ἄρχει ἑσθίετε<sup>d</sup> βρώμην, καὶ πίνετε οἶνον,  
 εἰς ὃ κεν αὐτίς θυμὸν<sup>e</sup> ἐνὶ στήθεσσι λάβητε,  
 οἶον ὅτε πρῶτιστον ἐλείπετε πατρίδα<sup>f</sup> γαῖαν  
 τροχέης Ἰθάκης· νῦν δ' ἀσκελέες<sup>g</sup> καὶ ἄθυμοι,  
 αἰεὶ<sup>h</sup> ἄλγῃ<sup>i</sup> χαλεπῆς μεμνημένοι· οὐδὲ ποθ' ὑμῖν  
 θυμὸς ἐν εὐφροσύνῃ,<sup>k</sup> ἐπεὶ ἦ μάλα πολλὰ<sup>l</sup> πέποσθε." 465  
 ὥς<sup>m</sup> ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ἔνθα μὲν ἡματα<sup>n</sup> πάντα τελεσφόρον<sup>o</sup> εἰς ἐνιαυτὸν  
 ἡμεθα,<sup>p</sup> δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
 ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς<sup>q</sup> ἔην, περὶ δ' ἔτραπον ὦραι,<sup>r</sup>  
 [μηνῶν φθινόντων, περὶ δ' ἡματα<sup>s</sup> μακρὰ τελέσθη,] 470

453. *Feïdon.*457. *Foïða.*460. *Foïnon.*468. *Fηδύ.*

459. post hunc I. K. N. Vi. 133 βοῦς περιταυνομένους ἡδ' (καὶ Vi.) οἰῶν πάεα  
 καλὰ ex λ. 402 transferunt, sic α (περιτεμ.) et β (καλῶν) (n. b. α "περισσός"  
 in mar. ascriptis). 460. πίετε var. l. St. 461. ἀνθίς A. N. 462. οἶον τε  
 Vi. 5, 56; ἐλίπετε Fl. Ro. Ald. 464. αἰεὶ mss. xi (α β H. Vi. iii) St. Wo.,  
 αἰέν Ox. Ern. Bek. Di. 465. εὐφροσύνης I. K. Fl. Ald., -ναις Eu., -νῇ γ,  
 ἀφροσύνη Vi. 5; ἐπεὶ ἦ Bek. Vi. 56, ἐπειγ lib. rell. Fl. Ro. Ald. St. Wo. Ox.  
 Di.; κακὰ πολλὰ Eu.; πέπασθε V. G. var. l. sic Aristar., Eu. 467. ἐνθεν α,  
 ἔνθα καὶ var. l. St.; ἡματα μακρὰ Vi. 5 ex 470; κρέατ' mss. xi (α β Vi. omn.)  
 Eu., κρέα τ' H. 469. καὶ ἐπήλυθον ὦραι α sed in mar. nost. 470 om. H.  
 I. M. Stu. Eu. Ro. var. l. St. et a man. ι A. et G., hab. α β γ Vi. omn. K. Vr.,  
 add. A. et G.

the sole cause of their present trans-  
 ports, and as affecting to disregard  
 the more immediate cause, viz. their  
 loss and recovery of human form  
 through her agency. This suits the  
 part of the kindly hostess which she  
 now plays. — ἡμὲν ὅς' κ. τ. λ., this  
 review of their sufferings shows that  
 an entire chapter of their wandering  
 is now regarded as complete. The  
 second continues to the end of book  
 μ., when all save Odys. are lost. —  
 ἀνάρσιοι, the Ciconians, the Cyclops,  
 and the Læstrygonians. Her know-  
 ledge is to be taken as superhuman —  
 an instance of θεοὶ δέ τε πάντα ἴσα-  
 σιν, δ. 379, where see note.

463—5. ἀσκελέες, this seems best  
 derived fr. α intens. and σκέλλω to  
 dry, cf. αἰ περισκελεῖς φρένες Soph.  
 Aj. 649. Here the notion of "withered"  
 predominates, as expressing exhaustion.  
 In α. 68 and δ. 543 that of firm and  
 unyielding is required, and "obdur-  
 ately" might render ἀσκελεῖς there. —

πέποσθε, Aristar. read πέπασθε, prob-  
 ably influenced by πεπαθυῖη q. 555:  
 but a form πέποθα, modifying the stem-  
 vowel from α to ο, is justified by the  
 analogy of λαγχάνω ἔλαχ-ον λέλογ-χα,  
 λ. 304, and, though less obviously, by  
 ἐπενήνοθ-α fr. ἐπανθ-έω. The 2<sup>nd</sup>  
 plur. would then be πεπόθατε; when,  
 dropping the α, πέποσθε is the result  
 of an euphonic accommodation, to avoid  
 the harshness of πέποθτε, and yet  
 preserve the θ of the stem; the aspira-  
 tion of which survives in the pres.  
 πάσχω (πάθ-σκω) by passing on into  
 the χ. The more usual perf. ἐπείνοθα  
 is fr. stem πενθ-, cf. βένθ-ος βάθ-ος.

467—70. τελεσφόρον εἰς ἐνιαυ-  
 τόν, this phrase occurs in Hes. Theog.  
 740, also mar. Lines 469—70 also occur  
 ib. 58—9, with the change of πολλὰ  
 for μακρὰ. They are cumulative phrases,  
 describing the lapse of time, descend-  
 ing in sequence from the year to sea-  
 sons, months, and days; somewhat  
 similar are the iterations of Gen. VIII.

καὶ τότε μ' ἐκκαλέσαντες<sup>a</sup> ἔφραν ἐρίηρες<sup>b</sup> ἐταῖροι

“δαιμόνι,<sup>c</sup> ἥδη νῦν μιμηθήκεο πατρίδος αἵης,  
εἴ τοι θέςφατόν<sup>d</sup> ἐστι σαωθῆναι<sup>e</sup> καὶ<sup>f</sup> ἰκέσθαι  
οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.”

475 [ὥς<sup>g</sup> ἔφραν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
ὥς<sup>h</sup> τότε μὲν πρόπαν ἤμαρ ἐς ἥελιον καταδύντα  
ἤμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.  
ἤμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἤλθεν,  
οἷ μὲν κοιμήσαντο κατὰ μέγαρά<sup>i</sup> σκίοεντα.]

480 αὐτὰρ ἐγὼ Κίρκης ἐπιβάς<sup>k</sup> περικαλλέος εὐνῆς  
γούνων<sup>l</sup> ἑλλιτάνευσα, θεὰ<sup>m</sup> δέ μεν ἔκλυεν αὐδῆς·  
καί μιν φωνήσας<sup>n</sup> ἔπεα πτερόεντα προσηύδων·

“ὦ Κίρκη, τέλοςόν<sup>o</sup> μοι ὑπόσχεσιν, ἣν περ ὑπέσθης,<sup>p</sup>  
οἴκαδε<sup>q</sup> πεμφέμεναι· θυμὸς δέ μοι ἔσσυται<sup>r</sup> ἥδη,

485 ἡδ' ἄλλων<sup>s</sup> ἐτάρων, οἷ μιν φθινύθουσι<sup>t</sup> φίλον κῆρ,

a τ. 15, φ. 380.  
b ι. 100 mar.  
c ζ. 443, η. 174,  
261, Δ. 561, B.  
190.  
d δ. 561 mar.  
e O. 503.  
f ε. 41—2 mar.  
g β. 103 mar.  
h ι. 556—9 mar.  
i α. 365, δ. 768,  
λ. 334, ν. 2, σ.  
399, η. 299.  
k 347 mar.  
l Ω. 357; cf. X.  
338, ζ. 264 mar.  
m 311 mar.  
n β. 269.  
o B. 286.  
p ι. 365 mar.  
q ι. 350, ν. 52, τ.  
281.  
r cf. δ. 733.  
s 250, 320.  
t Δ. 491; cf. π.  
428.

471. ἐρίηρες.

474. Φοῖκον.

477. Φηδύ.

483. Ἔπεα.

484. Φοῖκαδε.

471. με καλέσαντες γ Stu. 473. ἐστὶ I. 474. ἐνκείμενον β H.; ὑψόροφον  
α K. N. Stu. Vi. 5, 133 Eu. h. var. l., -ρρ- M. Vi. 56. 475—9 om. Vr. Vi. 50  
Eu., in mar. add. H.; [ ] Wo. Bek. Di. 475. ἐπείθετο γ. 476. καταδύντα  
Vi. 56. 477. κρέατ' γ Vi. iii A. I. K. M. N., κρέα τ' cf. ad 184. 479. δὴ  
τότε β G H. I. M. N., οὐ μὲν α m. var. l.; ἀνὰ μέγ. G. H. I. M. N. 481.  
ἐλλιτάνευσα I. K. M. N. Vi. omn. Fl Ald.; δέ μοι Vi. 5. 482 om. Stu. Vi. 5,  
56 Eu. M. [ ] Bek. Di., hab. α β γ Vi. ii A. G. H. I. K. N. Vr. Ro. M. a man. 2;  
προσηύδα A. 485. μοι α, με Fl. Ald.; κῆρ γ.

22, “Seed time and harvest, and cold and heat, and summer and winter”.

471—4. The hero required reminding by his comrades, or at least the hint of departure comes first from them. And if 485—6 be taken literally, he sustained some importunity from them before the hint was taken. In this respect he sinks below our ideal of heroism, as implying self-denial. Against this we have to set the opposite importunities of Circê, as mentioned in ι. 31—2, forming a temptation which he resisted in the end. Nor is there any reason for regarding his purpose of return as indefinitely postponed during the meanwhile. — δαιμόνι, a term of reproof, as elsewhere; see mar.

475—95. I felt the truth of their words, and implored Circê to speed us home, for my comrades were importunate, whenever she was away. She bade me, in reply, prepare for another voyage first, to the abode of the dead,

there to confer with the soul of Teiresias the seer, whom alone Persephonê had gifted with faculties after death.

475—9. Only a few mss. reject these lines (see mid. mar.). Yet they rather cumber than assist the narrative.

481—2. He resumes as it were the position of the stranger and suppliant, suited to the case of an exiled wanderer.

483—5. ἣν περ ὑπέσθης, no such promise had been expressed, or seems implied in her oath to do him no further harm, 343—6 *sup.* But a year had passed, giving plenty of time for other conversations and promises. — ἄλλων ἐτάρων, the dat. of the pron. μοι does not carry on its force to ἐτάρων, even as that of σφίσι does not in ζ. 155—7 to λευσσόντων following. The syntax of pronouns seems to have had a special affection for the verb rather than the noun. The same feeling probably led the Latin poets of more polished style to eschew, or nearly so,

a r. 164, A. 284.  
 b z. 272 mar.  
 c z. 203 et sapiss.  
 d cf. O. 186.  
 e z. 261.  
 f z. 41; cf. 563.  
 g 175 mar.  
 h 534, 564, z. 47,  
 I. 457, 569.  
 i 565, z. 165, ψ.  
 323.  
 k z. 90, μ. 267.  
 l Z. 352; cf. z. 240.  
 m cf. z. 213, 226.

ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι<sup>a</sup> γένηαι.<sup>9</sup>  
 ὥς<sup>b</sup> ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δῖα θεῶν.  
 “διογενὲς<sup>c</sup> Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 μηκέτι νῦν ἀέκοντες<sup>d</sup> ἐμῷ ἐνὶ μίμνεται οἴκῳ.  
 ἀλλ' ἄλλην<sup>e</sup> χορὴν προῶτον ὁδὸν<sup>f</sup> τελέσαι καὶ ἰκέσθαι 490  
 εἰς Ἀἴδαο<sup>g</sup> δόμους καὶ ἐπ' αἰνῆς<sup>h</sup> Περσεφονείης,  
 ψυχῇ<sup>i</sup> χρησομένους Θηβαίου<sup>k</sup> Τειρεσῖαο,  
 μάντιος ἀλαοῦ, τοῦ τε φρένες<sup>l</sup> ἐμπεδοί εἰσιν.  
 τῷ καὶ τεθνηῶτι νόον<sup>m</sup> πόρε Περσεφόνεια,

489. ἀέκοντες Φοῖνφ.

491. Ἀΐδαο.

νέ

486. ἀμφὶ μ' K.; νέηαι G., νοσφιν ἔηαι M. 489. μὴ κέ τι A.: ἀνέκοντες  
 Vi. 56; ἐν Vi. 133, ἐνμύμνεται A. K. N. Vi. 56. 490. ἀλλὰ με (σε?) χορὴ  
 πρῶτον τε ὁδὸν Vi. 5. 491. Φερσεφονείης I. 493. μάντιος M., μάντιος  
 rell. (α β γ) Fl. Ro. Ald. St. Wo. Ox.; ἀγλαοῦ Vi. 133; εἰσί A. N. Vi. 50.  
 494. τεθνηῶτι mss. xii (α β γ H.) Apoll. Lex. St. Ox., τεθνηῶτι N., -ηῶτι α  
 β Vi. 56 lemm. h. q. Wo. Bek, Di.

the use of *eius* and *cuius* in favour of *ei* and *cui*.

489. *μηκέτι νῦν κ. τ. λ.*, she acts on the same principle as that of Menelaüs in o. 72—3; but he, as suits his character, (see App. E. 8 (11),) gives it a more sententious expression.

491. *ἐπ' αἰνῆς II.*, I accept Buttmann's (*Lexil.* 11) reading and reasonings here; taking *ἐπ'* as adverbial in the sense of “besides” or “additionally”. He chiefly founds his view on a quasi-variant, but probably a gloss, given by Heyne's Scholl. at I. 569, *ἐπ' αὐτῷ*, meaning “besides him (Aïdes)”. This is supported by the reading of one ms. (Vi. 56) at 543 *inf.*, *ἐπ' αἰνῆ*, and by the epith. of Persephonê, when named alone, being *ἀγανῆ* or *ἀγνή*. Buttm., further, objects to allowing the composition of a simple adj. *αἰνός* with a prep., as foreign to “the ancient language of Homer's time”, and regards the phrase as an archaic formula in speaking of the infernal powers.

492. *Τειρεσῖαο*, Teiresias is the great prophet of the past age, *i. e.* regarding the Theban war as the great centre of Epic cycle immediately before the Trojan. He is thus especially suited to be the seer of the dead. His tomb was shown near Haliartus, on the way to Delphi in the time of Pausanias (Pausan. VII. 3, 1, IX. 18, 3). This

line is parodied by Lucian *Necyom.* p. 225.

493. *μάντιος ἀλαοῦ κ. τ. λ.*, this line suggests a compensation for the loss of sight in the powers of mental perception, *e. g.* of the future, similar to that in the case of the bard at *Θ.* 64, *ὀφθαλμῶν μὲν ἄμερσε, διδοῦ δ' ἤδεια νῶϊ αἰοιδῆν*; it may probably have been borrowed from some earlier poem, which spoke of Teires. as he was when alive. His blindness is a feature of the legend as developed in the *Ædipus Rex*, *Antigonê* and *Phœnissæ* by Sophocles and Euripides; cf. also Lucian, *Necyom.* § 21, *ἐστὶ δὲ τυφλὸν τι γερόντιον καὶ ὠχρὸν καὶ λεπτόφωνον*. Plutarch *de defect. orac.* 44, T. IX. 272, mentions an “oracle of Teiresias” in the Orchomenian-Theban region, which is a testimony to his posthumous celebrity as a seer. *μάντιος*, like *πόληος*, α. 185; but also *μάντιος*, N. 663, *πόλιος*, A. 168. — *φρένες*, these being ordinarily lost by the dead; cf. Achilles words of Patroclus' shade in *Ψ.* 103—5, *ἦ ῥά τις ἔστι καὶ εἰν' Ἀἴδαο δόμοισιν ψυχῇ καὶ εἰδῶλον, ἅταρ φρένες οὐκ ἐνὶ πάμπαν*.

494—5. *νόον*, in the vision of the dead in λ., the shades retain *νόον* in the sense of remembrance and of affection, at any rate when quickened by the blood-draught; but even then they



495 οἶω πεπνύσθαι<sup>a</sup> τοὶ δὲ σκιαὶ αἰτσοῦσιν.”

ὥς<sup>b</sup> ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·  
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς  
ἤθελ' ἔτι ζῶειν<sup>c</sup> καὶ ὄραῖν φάος ἡλείλιο.

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθη, <sup>d</sup>

500 καὶ τότε δὴ μιν ἔπεσιν<sup>e</sup> ἀμειβόμενος προσέειπον

“ὦ<sup>f</sup> Κίρκη, τίς γὰρ ταύτην ὁδὸν<sup>g</sup> ἡγεμονεύσει;  
εἰς Ἀἶδος<sup>h</sup> δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ.”

ὥς<sup>i</sup> ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων·

“διογενὲς<sup>j</sup> Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,

505 μὴ τι τοι ἡγεμόνος γε ποθῇ<sup>k</sup> παρὰ νηὶ μελέσθω·

a *Ψ*. 440.

b *δ*. 538—41 mar.

c cf. *δ*. 105.

d *ε*. 96 mar., v. 59.

e *ι*. 158 mar.

f *ζ*. 261, η. 30, ω. 225.

g cf. 282 mar.

h *ι*. 272 mar.

i *ε*. 203 mar.

k *θ*. 414, *Ζ*. 362; cf. *Τ*. 321.

499. κλάFFων.

500. Fε Fέπεσιν προσέFειπον.

502. ἈFιδος.

495. πεπνύσθαι α t. lemm. q. v. Vi. 5, 133, πεπνῦσ. β H.; ταὶ δὲ Vi. 5 (sic Rlato Rep. III. 386 D. sed Men. 100 A. αὶ δὲ), τῷ δὲ Vi. 56, τοὶ α, τοὶ δ' ὡς Clem. Alex. Strom. IV. 25. 497. οὐδέ νῦ μοι κῆρ γ Stu. N. Vi. 56, 133 et (vv) K. Vi. 5. 498. ὄραῖν K. St. Ox. Wo. 500; καὶ μιν φωνήσας ἔπα πτερόεντα προσηύδα γ A. G. H. I. K. M. N. Stu. Vr. Vi. 50, nostr. Vi. iii et var. I. A. 499. τε κορέσθη γ A. K. M. N. Vi. 5, 50 Eu. St. Ox. Ern. Bek., τε κορ. β H. Wo. Di. 501. ἡγεμονεύει K. 502. Αἰδός δ', -δαο var. I. A. (post hunc Vi. 5, 56 vers. a λ. 156 transtul.). 504 om. γ Stu. Vi. 5, hab. Fl. Ald. 505. γενέσθω γ Stu. Vi. 5.

seem to know nothing beyond their living experiences. Thus the description of old Laërtes by Anticleia is to be taken as a reminiscence only. Teiresias (λ. 100 foll.) knows of Odysseus' purpose in consulting him, of Poseidon's wrath, of the hero's subsequent insult to Thrinakiê etc., in short, knows the present and the future too; as he had done in life. Render therefore οἶω πεπ. "alone to retain faculties"; cf. πέπνυσαι τε νόω, Ω. 377. See further App. G. 3. — σκιαί, this describes the normal condition of the departed, a mere shadowy image of previous existence, from which they seem temporarily to emerge into consciousness and expression by drinking of the blood.

495—525. I felt my heart sink at these words and loathed the light of life. After a while recovering myself, I demanded, who would guide us? She bade me not stickle for a guide, but launch my ship and trust the breeze. I should sail through the deep Oceanus, and pass the groves of Persephonê;

then beach my ship and go on foot to the abode of Aïdes; where flows Acheron with its tributaries. There I must dig a pit and pour a specified libation, adore the dead, and make a vow to them and Teiresias against my return to Ithaca.

496—9. See on δ. 538—41. The Greek heroic, like the Oriental character, includes the effusiveness of sorrow which in western and northern nations is mostly checked by the pride which forbids the exhibition of weakness. So Scott, *Marmion*, works up such sorrow poetically into an omen:

Woe betide a country when  
It sees the tears of bearded men!

Yet this, to the extent in which we witness it, is mostly modern. Shakespeare makes his heroes weep freely.

502. εἰς Ἀἶδος κ. τ. λ., this sounds almost comical to us; see, however, on α. 173; the δ' has, as often, the force of γάρ; see on α. 433.

505—7. παρὰ νηὶ, "on board". —

- a ι. 77, *A.* 480; cf. *Ψ.* 852, 878.  
 b *A.* 480, β. 426.  
 c λ. 9—10.  
 d 432—3.  
 e *E.* 697; cf. κ. 25, ζ. 299.  
 f 509, λ. 13, 639, *I.* 5.  
 g cf. ε. 174.  
 h ι. 116.  
 i *I.* 8; cf. ζ. 291, 321, ι. 200, υ. 278.  
 k ι. 141, η. 106, ε. 64, 239, ζ. 292, ρ. 208.  
 l *Ψ.* 350.  
 m κ. 546 mar.; cf. λ. 13—20.  
 n *I.* 73, *Φ.* 143, 212; cf. λ. 13, τ. 434.  
 o *ψ.* 322, ω. 10, *I.* 65.

ἰστὸν<sup>a</sup> δὲ στήσας ἀνά θ' ἰστία<sup>b</sup> λευκὰ πετάσας  
 ἦσθαι<sup>c</sup> τὴν δέ κέ<sup>d</sup> τοι πνοιῇ Βορέας<sup>e</sup> φέρησιν.  
 ἀλλ' ὅπότε<sup>f</sup> ἂν δὴ νηὶ δι' Ὠκεανοῖο<sup>g</sup> περήσῃς,<sup>g</sup>  
 ἔνθ' ἀκτὴ<sup>h</sup> τε λάχεια<sup>h</sup> καὶ ἄλσεα<sup>i</sup> Περσεφονείης,  
 μακροὶ τ' αἰγίροι<sup>k</sup> καὶ ἰτέαι<sup>l</sup> ὠλεσίκαρποι.<sup>510</sup>  
 νῆα μὲν αὐτοῦ κέλσαι<sup>m</sup> ἐπ' Ὠκεᾶν<sup>o</sup> βαθυδίνη,<sup>n</sup>  
 αὐτὸς δ' εἰς Ἀἶδεω ἰέναι δόμον<sup>o</sup> εὐρώεντα.

510. *Φιτέαι.*512. *Ἀφίδεω.*

50 πετάσας γ. K. Vi. 50 Eu. N. a man. 1. 507. καὶ τοι K. N., κέ τοι A. I. Vi. iii; πνοιή γ. 508. ὅπότεν I. K. L. N. 509. τ' ἐλάχεια Vr. Vi. 50 H. a man. 1 quod improbant b. h. q. t. sic Bek., in lemm. λάχεια sic v. α β St. Wo. Ox. Di.; περσεφονείης H. I. Vi. 50 (vid. 491). 512. αἶδαο A. I. Vi. 56 et sup. K.; δόμον ἰέναι Vi. 5, 133; εὐρώοντα A. a man. 1.

στήσας . . . πετάσας, the infin. verb, used as imperat., takes the subject in the nomin. as in νοστήσας δὴ ἔπειτα . . . χεῖραι, α. 290—1, cf. Herod. VII. 159, σὺ δὲ μὴ βοηθέειν. — ἦσθαι, this implies the absence of any exertion save the steerer's guiding hand (mar.); for locality and direction see App. G. 3 (1) (10). — τὴν δέ κε κ. τ. λ., “for the breeze of Boreas to waft her”. This construction seems limited to speeches, and to involve a pron., which in later language would be a relative, and is so above 432—3 in ἥ κεν . . . ποιήσεται, but in the Homeric may, as here, be demonstrative. It expresses not mere future sequence, but combines this with finality.

509. λάχεια, the Scholl. explain this by εὐγεως, εὐδαφος, “of rich soil” and “easily dug”, connecting it with λαχαῖνω to dig. Ni. understands it “roughly overgrown”, as if λαχ. meant as in λάχ-νη λαχ-μός. More natural and simple is the tradition of the Schol. V. that it is = ἐλάχεια, denoting a narrow margin viz. the actual ἀκτὴ, or beach, between the trees and the stream.

510. αἰγίροι, see on η. 106. Por-

phyrius, *de Styge* (ap. Stobæum IV. 57), says on the authority of Plutarch and others that this tree is a mournful one and incompetent to produce fruit, citing a fragment of Soph. 692 Dind. τανν-φλοῖον γὰρ ἰσαμερίος ὅστις αἰγείρον βιοτὰν ἀποβάλλει. — ἰτέαι, *Φιτέα*, our “with” (“withy” still stands for “willow” in many rustic parts of England), cf. Lat. *nieo vi-men*, also *οἰσύν-α*, or in later Greek *οἰσυνή*, (really an adj., like “withy”), “osier”, in which the *οι-* no doubt represents the *f* absorbed; see Curtius I. 357. — ὠλεσίκαρποι, “seed-shedding”; see App. G. 3 (1) note \*. Worsley renders, “Sown with the fruitless willow, withering fast”.

511—2. νῆα, see App. G. 3 (5) (6) for the local details here. — εὐρώεντα, εὐρώς is the *squalor, siltus*, or unseemly foulness with which neglect covers all objects, as often from small fungi (mildew), cobwebs, dust, or weeds; and to which sepulchres were especially liable. So Simonides (ap. Bergk, p. 1114), of the dead of Thermopylæ, ἐντάφιον δὲ τοιοῦτον οὐτ' εὐρώς οὐδ' ὁ πανδαμάτωρ ἀμανρώσει χρόνος; Bacchylides (*ib.* p. 1230) uses it of *rust*, ξί-φρά τ' ἀμφῆκεα δάμναται εὐρώς.

ἔνθα μὲν εἰς Ἀχέροντα<sup>a</sup> Πυριφλεγέθων τε ῥέουσιν  
 Κῶκντος θ', ὅς δ' ἡ Στυγὸς<sup>b</sup> ὕδατος ἐστὶν ἀπορρώξ,<sup>c</sup>  
 515 πέτρῃ τε ξύνεσις τε δύνω ποταμῶν ἐριδούπων.<sup>d</sup>  
 ἔνθα δ' ἐπειθ', ἥρως,<sup>e</sup> χριμφθεὶς πέλας, ὥς<sup>f</sup> σε  
 κελεύω,  
 βόθρον<sup>g</sup> ὀρύξαι, ὅσον<sup>h</sup> τε πυγούσιον ἔνθα<sup>i</sup> καὶ ἔνθα.  
 ἀμφ' αὐτῷ δὲ χοῖν χεῖσθαι πᾶσιν<sup>k</sup> νεκύεσσιν,  
 πρῶτα<sup>l</sup> μελικρήτῳ, μετέπειτα δὲ ἡδέϊ<sup>m</sup> οἴνῳ,  
 520 τὸ<sup>n</sup> τρίτον αὐτῷ ὕδατι· ἐπὶ δ' ἄλφιστα<sup>o</sup> λευκὰ παλύνειν.

a Φ. 358; cf. λ. 157—8.  
 b B. 755, O. 369.  
 c ε. 359, v. 98.  
 d cf. E. 672, A. 152.  
 e cf. T. 78.  
 f η. 303, A. 818.  
 g λ. 25—33.  
 h ι. 325.  
 i η. 86 mar., Ψ. 164.  
 k λ. 491.  
 l λ. 640.  
 m v. 69.  
 n Z. 186, Γ. 225.  
 o Σ. 560, ξ. 77, A. 640.

514. ἀπορρώξ.

519. ἦηδὲϊ Φοῖνῳ.

514. τε ὅς γ, δ' ὅς K.; ἐστὶν I. Vi. iii; ἀπορρώξ α β Eu. Fl. Ro. Ald., vid. Schol. Ven. B. ad B. 775. 515. ἐριδούπων var. I. m., ἐριγδούπων V. 516. τέλεος ὥς σε γ; κελεύω γ Stu. 517. ὀρύξ' ὅσον τε var. I. St. 518. αὐτῶν I.; πᾶσι I. N. Vr. Vi. 50 Eu. Fl. Ald. 520. τρίτον δ' I. K. Vi. 133 Ro.; αὐ Vr.; παλύναι I., πάλυνον α, -νειν β H. Hesych.

513—4. Ἀχέροντα κ. τ. λ., so Milton, *Parad. Lost* II. 577 foll.,

Abhorred Styx the flood of deadly hate;  
 Sad Acheron, of sorrow, black and deep;  
 Cocytus, named of lamentation loud  
 Heard on the rueful stream; fierce Phlegeton,

Whose waves of torrent fire inflame with rage.  
 The Lethê, which also Milton introduces, belongs to post-Homeric myth. The dead of Homer have a keen remembrance; see the words of the dead heroes in λ. 405 foll., and the more expressive silence of Ajax, 563. The name Ἀχέρων has probably no original connexion with ἄχος, but is a kindred name to Acheloius (see App. G. 3 (7)). The secondary associations of ἄχος have, through the force of poetry, wholly overpowered the primary relations of the name Acheron. — Πυριφλεγέθων, in the battle of the River Scamander with Hephaestus, the former says οὐδ' ἂν ἐγὼ σοι γ' ὥδε πύρρ' φλεγέθοντι μαχοίην (mar.). For Styx, her cave and the solemnity of the oath by her, see Hes. *Theog.* 775 foll. — ἀπορρώξ, see on ι. 359.

515. πέτρῃ κ. τ. λ., a rock, wedged in between two rivers' beds which bathe its base, may be supposed, but see App. G. 3 (4)—(7). The words, πέτρῃ ... σύνεσις, if kept, lead back to ἔνθα μὲν in v. 513, dropping ῥέουσιν, as unsuited to the subject, of which ἔστρεψε might form the predication. The construction will then seem left purposely as vague as the conception.

516—7. ἔνθα ... χριμφθεὶς, i. e. to the spot marked in the previous lines by the rock and the junction of the rivers. — ὥς σε κ., the words imply that precise conformity to the directions is required. — βόθρον, cf. Lucian *Necyom.* p. 230, βόθρον τε ὀρύξάμεθα, καὶ τὰ μῆλα κατεσφάξαμεν, καὶ τὸ αἷμα περὶ αὐτὸν ἐσπίσαμεν. — ὅσον τε, see on ι. 325. — ἔνθα καὶ ἔνθα, "each way", i. e. foursquare.

518—9. χοῖν, used especially of offerings to the dead or infernal powers: for the celestials σπονδῇ or λοιβῇ is the word. Thus the title of the Æschylean play is *Χοηφόροι*; cf. χοᾶς φερόνσας νεοττέροις μελίγματα, .... ἔβην χοᾶς προπομπός, ... τάσδ' ἐπισπένδω χοᾶς, Choeph. 13, 21, 149. — μελικρήτῳ, cf. Lucian *Necyom.* p. 230, παρεσκεύαστο δ' αὐτῷ καὶ σκάφος, καὶ ἱερεῖα, καὶ μελίκρατον, καὶ ἄλλα ὅσα πρὸς τὴν τελετὴν χρήσιμα. The "mixture" of the "honey" was with milk; see schol. on Eurip. *Orest.* 115 (Ni.), ἦτοι τὰ ἀπὸ μέλιτος καὶ γάλακτος κικραμένα. For similar offerings cf. Æschyl. *Pers.* 611—5, Eurip. *Iphig. in Taur.* 165, *Orest.* 115, Plut. *Aristid.* 21 (Ni.) also Virg. *Æn.* III. 66—7, *Inferimus tepido spumantia cymba lacte, Sanguinis et sacri pateras*; and *Bucol.* V. 67—8.

520. ἄλφιστα, see on β. 290. In honey, milk, water, wine, meal, all



a δ. 433 mar.  
b 536, λ. 49.  
c v. 186.  
d 9. 424 mar., w.  
215.  
e K. 292—4.  
f cf. σ. 45, X. 504,  
μ. 417.  
g cf. ι. 160.  
h γ. 6.  
i ρ. 213, A. 720, B.  
481.  
k λ. 632, B. 87, 91.  
l 572; cf. ι. 432.  
m ε. 467; cf. ι. 439.  
n μ. 81.  
o ε. 350; cf. 113.

πολλὰ<sup>a</sup> δὲ γουνοῦσθαι νεκύων ἀμεννῆν<sup>b</sup> ἀόρηνα,  
ἐλθὼν εἰς Ἰθάκην, στεῖραν<sup>c</sup> βοῦν, ἥ<sup>d</sup> τις ἀρίστη,  
ῥέξειν<sup>e</sup> ἐν μεγάροισι, πυρὴν τ' ἐμπλησμέν<sup>f</sup> ἐσθλῶν.  
Τειρεσίη δ' ἀπάνευθεν οὔν ἱερυνσέμεν οἶφ,<sup>g</sup>  
παμμέλαν<sup>h</sup>, ὃς μήλοισι μεταπρέπει<sup>i</sup> ὑμετέροισιν. 525  
αὐτὰρ ἐπὴν εὐχῇσι λίσῃ κλυτὰ ἔθνεα<sup>k</sup> νεκρῶν,  
ἐνθ' οὔν<sup>l</sup> ἀρνειὸν ῥέξειν θῆλυν<sup>m</sup> τε μέλαιναν,  
εἰς Ἑρεβος<sup>n</sup> στρέψας, αὐτὸς δ' ἀπονόσφι<sup>o</sup> τραπέσθαι,

524. 527. ὄψιν.

521. γουναῖσθαι A. K., -νοῦσθαι A. var. l. 525. παμμέλαινα lemm. v.: ἡμε-  
τέροισι (vel -σιν) γ K. M. Stn. St., ἀγομένοισιν Vi. 5, 56, ὕμετ. α β H. Wo.  
edd. rell. 526. λίσση I. Vi. 133 Eu. N. ex em. 527. ῥέξειν mss. xii (α β  
H. ex em.). 528. τρέψας mss. xi (Vi. iii) Fl. var. l. St., στρέψας lemm. b.;  
ἀπὸ νόσφι γ A. I. Vi. 50, 56 Eu.

the primitive aliments of human life seem represented. This symbolizes a capacity of life in the dead, and might seem a supply for their temporary re-animation (although the actual quickening power is limited to the blood *inf.* 537, λ. 89, 148). Of this feeling we have strong traces in antiquity. Its coarsest and fullest aspect is shown perhaps in the account given by Herod. IV. 71 foll. of the burial of the Scythian kings; see also *Ψ.* 171—6. The same is suggested by the “pyre filled with good things” of 523 *inf.*; cf. Virg. *Aen.* VI. 224—5, and Thucyd. III. 58, ἐτιμῶμεν (πατέρας) ... ἐσθήμασι καὶ τοῖς ἄλλοις νομίμοις.

521—5. γουνοῦσθαι ... ῥέξειν, “implore with vows ... that, on returning, you will offer”; so 526 *inf.*, εὐχῇσι “with vows”. — ἀμεννῆνα, the loss of “living powers” (Bp. Butler, *Anal.* I.) was esteemed to follow the extinction of life; see this further explained by Anticleia, λ. 218 foll., .... οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν..., and exemplified in the case of Agamemnon, λ. 393, οὐ γὰρ οἱ ἔτ' ἦν ἱς ἐμπεδος, οὐδὲ τι κίχνης. — ἀόρηνα, the presence of, in a vast multitude crowding about, in which the heads alone are chiefly conspicuous, is suggested by the phrase; also their stooping perhaps, head forward, to drink of the blood. It may, however, although more weakly, be taken, as κεφαλήν in α. 343, in the vague sense

of “person” only. — στεῖραν, the stem στερε- seems to mean “hard”; so Engl. “stern, sturdy (steer?)” and Lat. *sterilis*, properly of ground too hard to be tilled; here “barren”; cf. Theocr. IX. 3, ὑφέντες ὑπὸ στεῖραισι δὲ ταύρωσ, and Virg. *Aen.* VI. 251, *sterilemque tibi Proserpina, vaccam*. In v. 186 “not yet weakened by bearing” seems meant. — πυρὴν, see the last note, at end. — παμμέλαν, cf. Virg. *ub sup.*, *Ipsæ atrivelleris agnam Aeneas matri Eumenidum magnæque sorori Ense ferit*. See on γ. 6.

526—40. Circê continued her directions. I was to sacrifice solemnly with averted face the lambs to Aïdes and Persephonê. The dead would swarm about. My comrades were to flay and burn the victims, with invocations of those deities, while I with drawn sword was to stand sentry over the blood, that Teiresias might answer my questions about my return home.

526. ἔθνεα νεκρῶν, cf. Lucian, *Necyom.* p. 234, καὶ τὸν ἄλλον ὅμιλον τῶν νεκρῶν κατὰ ἔθνη καὶ κατὰ φύλα διαιωμένους.

527—8. θῆλυν τε, for this termination with a fem. noun cf. mar. and Eurip. *Bacch.* 828, τίνα στολήν; ἢ θῆλυν; — Ἑρεβος, the region (probably marked by a deeper gloom resting upon it) of the Αἴδew δόμος, 512 *sup.* — στρέψας, turning the victims so as to face that way, and to make their blood gush in that direction. This is a proper sacrifice to Aïdes

- 530 *ἰέμενος*<sup>a</sup> *ποταμοῖο ῥοάων· ἔνθα δὲ πολλὰι*  
*ψυχὰι*<sup>b</sup> *ἐλεύσονται νεκῶν*<sup>c</sup> *κατατεθνηώτων.*  
*δὴ τότ' ἔπειθ' ἐτάροισιν ἐποτρῦναι*<sup>d</sup> *καὶ ἀνώξαι*  
*[μῆλα,*<sup>e</sup> *τὰ δὴ κατέκειτ' ἐσφαγμένα νηλέϊ*<sup>f</sup> *χαλκῷ,]*  
*δείραντας*<sup>g</sup> *κατακῆαι, ἐπεύξασθαι*<sup>h</sup> *δὲ θεοῖσιν,*  
*ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπ'*<sup>i</sup> *αἰνῇ Περσεφονείῃ·*  
 535 *αὐτὸς δὲ ξίφος*<sup>k</sup> *ὄξυ ἐρυσσάμενος παρὰ μηροῦ*  
*ῥῆσθαι, μηδὲ ἔαν νεκῶν*<sup>l</sup> *ἀμνηνὰ κάρηνα*  
*αἵματος*<sup>m</sup> *ἄσσον ἵμεν πρὶν Τειρεσίῃα*<sup>n</sup> *πυθέσθαι.*  
*ἔνθα τοι αὐτίκα μάντις ἐλέυσεται, ὄρχαμε*<sup>o</sup> *λαῶν,*  
*ὅς*<sup>p</sup> *κέν τοι εἴησιν ὁδὸν καὶ μέτρα κελεύθου,*

a γ. 160, II. 395  
 —6, Ψ. 371.  
 b λ. 37.  
 c λ. 147, 541, 564,  
 H. 409.  
 d ε. 139, λ. 44.  
 e λ. 45—50.  
 f δ. 743 mar.  
 g μ. 359, Ω. 622.  
 h υ. 258.  
 i 491 mar.  
 k ι. 300 mar.  
 l δ. 433 mar.  
 m λ. 89, 148.  
 n 492 mar.  
 o δ. 316.  
 p δ. 389—90 mar.

529. *ἰέμενος.* 533. *κατάκειτ' αἶμα.* 534. *Ἀΐδῃ.* 535. *ἐρυσσάμενος.*  
 539. *εἴησιν.*

529. *ἰέμενος* α β H. A. M. Vi. 50, 56, *ἰόμενος* Vi. 5. 530. *κατατεθνηώτων*  
 mss. xi (γ Vi. ii) Fl. Ald. St. Ox., —*νέωτων* Vi. 5, 56, —*νηώτων* Wo. Bek. Di.  
 La R. 531. *ἐποτρύναι* Vi. 50, 56 v. 532. *κατέκειτ'* K., —*κειται* γ Stu.,  
*κατέκειτ'* male rell. Ro. Fl. Ald. St. Ox. Wo. Bek. Di. 533. *δείραντες* H.  
 Vr. Vi. 5, 50, —*τας* α β; *κατακείαι* Wo., —*κῆαι* St. Ern. Ox. Bek. Di. La R.;  
*ἐπεύξασθαι* N. 534. *ἄϊδι* α K., θ' *Ἀΐδῃ* H. ex em.; *ἐπ' αἰνῇ* Vi. 56; *περ-*  
*σεφονείῃ* A., *περσ.* I. 535. *ἐρυσσάμενος* γ K. Vi. 50 A. a man. i. 536. *μὴ*  
*δὲ* mss. vii (Vi. ii), *μὴ δ'* Vi. 5; *ἔαν* Vi. 133.

and Persephonê, as deities; whereas in  
 518—25 we had the reverential adora-  
 tion of the dead *en masse*, *κλυτὰ ἔθνεα*  
*νεκῶν*, somewhat similar to the feel-  
 ing conveyed by the phrase "All Souls".  
 — *ἀπονομφί*, cf. Soph. *Æd. Col.* 490,  
*ἔπειτ' ἀφάρπειν ἄστροφο*; Theocr.  
 XXIV. 94—5, *ἂψ δὲ νέεσθαι ἄστρο-*  
*πος*; and Virg. *Æn.* VI. 224, *Aversi*  
*temere facem*; *Bucol.* VIII. 102, *Trans-*  
*que caput jace, nec respexeris*. He was  
 to turn in the direction opposite to  
 Erebus, towards the river, probably  
 Oceanus, i. e. towards the world of the  
 living, the region of the dead being  
 on its further bank.

529—30 I am inclined to regard these  
 and 532 as later inserted, or at any  
 rate 532 as borrowed from λ. 45, and  
 529—30 as possibly belonging after  
 534, "Pray to the gods . . . turning to  
 the river's steam". The *πολλὰι ψυχὰι*  
*κ. τ. λ.* of 530 will then lead up better  
 to the following directions of 535 foll.  
 which relate to them. The reason for  
 dropping 532 is chiefly the awkwardness  
 of *κατέκειτ'* therein, and the fact that  
 only two mss. (mid. mar.) have *κατά-*  
*κειτ'*, in which it is probably an altera-

tion to accommodate the sense, which  
 it does but lamely after all. With the  
 proposed transposition, there will be  
 nothing to prevent *δείραντας κατα-*  
*κῆαι* from having for object the "sheep"  
 of 527.

530—4. *κατατεθνηώτων*, from the  
 analogy of forms like *βείομαι*, *δαείω*,  
*δαμείω*, *ἐφείω*, etc., Bekker (Hom.  
 Bl. p. 227—8) decides in favour of *-ει-*  
 before *ο* and *ω* in this word; and where,  
 as in the fem., the termination *-νία*  
 comes in, to recall the old readings  
*κατατεθνηνίης* etc. — *ἀνώξαι*, this  
 aor. form follows the fut. *ἀνώξω* of  
*π.* 404, cf. *ἀνώξομεν*, *O.* 295; see on  
 θ. 449. — *κατέκειτ'*, see the last  
 note. — *κατακείαι* (or *-κῆαι*), see  
 on ι. 231. — *ἐπ' αἰνῇ*, see on 491.

536—40. *ἀμνηνὰ κάρηνα*, see on  
 521 *sup.* — *ἄσσον*, Hesych. gives *ἄσ-*  
*σιστα* as a superl. from this; *Æschyl.*  
*Edoni*, *Fragm.* 61 Dind. — *Τειρεσίῃα*,  
 he is the "medium" (to use a modern  
 phrase) between the living and dead  
 by virtue of Persephonê's favour (see  
 on 492—5), and must therefore first  
 drink the blood. — *ὅς κεν κ. τ. λ.*,  
 see on δ. 388—9.

a μ. 142, ξ. 502,  
o. 56, 250, e. 91.

b ε. 229—32 mar.

c μ. 206—7.

d 172—3 mar.

e K. 159.

f I. 625.

g θ. 68, λ. 22.

h β. 109.

i M. 212, θ. 280  
—1.

k δ. 487, σ. 260,  
N. 761; cf. ε. 268.

l γ. 191.

m H. 153.

n γ. 238, σ. 20.

νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα."

ὥς ἔφατ', αὐτίκα δὲ χρυσόθρονος<sup>a</sup> ἤλυθεν Ἥως.

ἀμφὶ<sup>b</sup> δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσαν·

αὐτὴ δ' ἀργύρεον φᾶρος μέγα ἔννυτο νύμφη,

λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ

καλὴν χρυσεῖν, κεφαλῇ δ' ἐπέθηκε καλύπτρην.

αὐτὰρ<sup>c</sup> ἐγὼ διὰ δώματ' ἰὼν ὠτρυνον<sup>d</sup> ἑταίρους

μειλιχίοις ἐπέεσσι παραστυδὸν ἄνδρα ἕκαστον·

"μηκέτι νῦν εὐδοντες ἄωτεῖτε<sup>e</sup> γλυκὺν ὕπνον,

ἀλλ' ἴωμεν·<sup>f</sup> δὴ γάρ μοι ἐπέφραδε<sup>g</sup> πότνια Κίρκη."

ὥς ἐφάμην,<sup>h</sup> τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.

οὐδὲ<sup>i</sup> μὲν οὐδ' ἔνθεν περ ἀπήμονας<sup>k</sup> ἦγον<sup>l</sup> ἑταίρους.

Ἐλπύνωρ δέ τις ἔσκε<sup>m</sup> νεώτατος, οὐδέ τι<sup>n</sup> λῆν

542. *Φείματα* *ἔσσαν*. 543. *ἔννυτο*. 547. *Ἐπέεσσι* *ἕκαστον*. 552. *Ἐλπύνωρ*.

541. *χρυσόφρατος* var. l. M. 542. *εἵματα γ*; *ἔσσαν γ* Fl. Ald. 543. *ἀργύρεον α β I*; *φᾶρος* mss. vii (Vi. iii) Fl. Ald.; *μέγα om. γ*; *ἔννυτο α β γ A*. N. Vi. 5, 56 Eu. Fl. Ro. Ald. St. 544. *βάλεν K*; *ἱξυῖ γ*. Fl. Ro. Ald. St. Ern. Ox., *ἱξυῖ Wo. Bek. Di.*, *ὄσφύι* var. l. M. et N. (num glossa?). 546. *δῶμα κίων α γ Stu*. N. Vi. 5, 56, nostr. β H.; *ὠτρυνα Vi. 5*. 547. *ἐπέεσσι γ*. 548. *ἄωτεῖσθε K*. 549. *ἴωμεν H*; *ἔσφατα κίρκη Vi. 5, 56*. 550. *ἐπείθετο γ* (cf. 475). 551. *ἔνθεν περ V. 50, 133, ἐνθένδε A*.

541—74. Morning returned; she dressed me for my voyage, and robbed herself. I roused my comrades and told them Circê had given the word for our departure. All obeyed the summons save Elpenor; who, young and heavy with wine, had slept on the roof; whence being suddenly roused, he forgot the ladder, fell through, and broke his neck. I bade them postpone thoughts of home for the realm of Aïdes and the oracle of the dead. They heard me and were crushed at heart. We took our sad way to the sea. Then came Circê to our ship, without our knowledge, as a goddess can, and tethered there the destined sheep.

542—5. Similarly Calypsô arrayed him for his voyage (mar.); for *ἀργύρεον*, *ζώνην*, and *καλύπτρην*, see on ε. 230, 231—2. Also cf. Chaucer, *Romaunt of R.* 7370—1, "A large coverchief of thread She wrapped all about hir head", Bion, XV. 20 (of Achilles in female attire) *κόμας δ' ἐπύναζε καλύπτρην*. Archilochus speaks as if this were distinctive of unmarried women, Bergk, 688, *Ἀλκυβίη πλουκάμων*

*ἱερὴν ἀνέθηκε καλύπτρην* "Ἡρη, κοινοῖδιον εὐτ' ἐκύρησε γάμων.

548. *ἄωτεῖτε*, Buttm. *Lexil.* 33 (end) regards this as not connected with *ἄωτος*, but *ἄω*, to breathe deeply or snore: it would thus be also related to *λαύω*, Mr. Paley on K. 159 considers that the original form was probably *ἄφεφτεῖς* or *ἄφεφτεῖς* from the root *αφ* reduplicated. I think the form in -έω points to a direct derivation from *ἄωτος*, in the sense of "to be soft as wool" (l. 434 and note), (like *ἀτακτέω* fr. *ἀτακτος* *εὐτακτος*), and, with *ὑπνον* as quasi-cognate object, "to indulge in fleecy (soft) slumber"; cf. *εἴρια ... ὕπνω μαλακώτερα*, Theoc. V. 50—1; *τάπητες ἄνω μαλακώτεροι ὕπνω*, ib. XV. 125.

551—60. *οὐδ' ἔνθεν περ*, "not even from there", with a tacit reference to his losses elsewhere, and the year of comfort they had spent. — *νεώτατος*, this stands with an explanatory air; cf. *αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν*. He was of least account among the crew, and his accident seems introduced in order to give an effective



ἄλκιμος<sup>a</sup> ἐν πολέμῳ, οὔτε φρεσὶν ᾗσιν ἀρηρῶς,<sup>b</sup>  
ὅς μοι ἄνευθ' ἐτάρων ἱεροῖς<sup>c</sup> ἐν δώμασι Κίρκης,

555 ψύχεος ἱμεύρων, κατελέξατο<sup>d</sup> οἰνοβαρείων·<sup>e</sup>

κινυμένων<sup>f</sup> δ' ἐτάρων ὄμαδον<sup>g</sup> καὶ δοῦπον<sup>h</sup> ἀκούσας,  
ἐξαπίνης ἀνόρουσε, καὶ ἐκλάθετο<sup>i</sup> φρεσὶν ᾗσιν  
ἄπορρον<sup>k</sup> καταβῆναι ἰὼν ἐς κλίμακα<sup>l</sup> μακρὴν·

560 ἀστραγάλων<sup>o</sup> ἐάγη, ψυχῇ<sup>p</sup> δ' Ἀϊδόςδε<sup>q</sup> κατῆλθεν.  
ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ<sup>r</sup> μῦθον ἔειπον·

“φάσθε<sup>s</sup> νῦ που οἰκόνδε<sup>t</sup> φίλην ἐς πατρίδα γαῖαν  
ἔρχεσθ'· ἄλλην<sup>u</sup> δ' ἡμιν<sup>v</sup> ὁδὸν τεκμήρατο<sup>w</sup> Κίρκη  
εἰς<sup>x</sup> Ἀἴδαο δόμους καὶ ἐπ' αἰνῆς Περσεφονείης,

565 ψυχῇ<sup>y</sup> χρησιμοποιένους Θηβαίου Τειρεσίαιο.”

ὣς ἐφάμην,<sup>y</sup> τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ·

ἐξόμενοι<sup>z</sup> δὲ κατ'<sup>aa</sup> αὐθι γόων τίλλοντό<sup>bb</sup> τε χεῖρας.

- a O. 570.  
b cf. ζ. 70, 267, η. 45.  
c 426, 445.  
d λ. 62—5.  
e λ. 374.  
f K. 280.  
g P. 234, I. 573.  
h K. 354.  
i cf. γ. 224, B. 600.  
k cf. H. 413.  
l α. 330, φ. 5.  
m cf. 162 mar.  
n cf. M. 386.  
o 466, P. 88.  
p H. 330, Z. 284.  
q λ. 475.  
r λ. 171, μ. 319.  
s ζ. 200.  
t ε. 204, B. 158, 174, A. 180, E. 687.  
u 490, λ. 261.  
v λ. 177, ρ. 376, υ. 272.  
w η. 317.  
x 491—2 mar.  
y δ. 538—9 mar.  
z φ. 55, N. 653.  
aa P. 535, Ω. 470; cf. Φ. 201.  
bb X. 78, 406; cf. Ω. 711.

553. 557. ἦσιν. 555. οἰνοβαρείων. 559. φοι. 560. ἐφάγη Ἀιδόσδε.  
561. ἔειπον. 562. φοικόνδε. 564. Ἀἴδαο.

553. ἀρηρῶς γ. 555. οἰνοβαρείων et η sup. εἰ H. 557. ἐπορούσε et α sup. ε Vi. 5. 558. κίονα Vi. 5, 56. 559. κατ' ἀντικρὺ α β H. A. I. N. Vi. 50 Apoll. Lex., κατ' ἀντικρὺ K. V., κατ' ἀντικρὺ Vi. 56 Eu. Ro. edd. pler., καταντικρὺς Bek. 561. pro μῦθον πᾶσιν Vi. 56. 562. φάσθε mss. ix. (β H. Vi. iii), φάσθε α; ποι Vi. 5, 56; οἰκόνδε mss. x (α β H. Vi. iii). 563. ἡμιν Eu. Ro., ἄμιν Vi. 5 post ras., ἡμῖν A. I. K. M. Vi. 50, 56 Eu., ἡμῖν Di. 566. τοῖσι β H. I. K. M. N. Vi. 50, 133, -σιν α. 567. κατ' αὐθι α K. Vi. 5, 56 Eu. β post ras. Fl. St. Ern. Ox. Bek., κατ' αὐθι Schol. Ven. ad N. 633 lem. Wo. Di. La R.

opening to the scene in λ. 51 foll. — φρεσὶν κ. τ. λ., “sound in his wits”. — ἱεροῖς, see on 426. — οἰνοβαρείων, see note on γ. 139. — ἀκούσας, see App. F. 2 (32) for some instances of sounds below in the μέγαρον audible above and vice versa, and for the position of the “ladder” (558) *ib.* (16). — Join καταβῆναι closely with ἰὼν, “to descend by going”; — κατ' ἀντικρὺ, see *ib.* (14). — ἀστραγάλων, named also σφονδυλίων in T. 483, of which the marrow is there represented as scattered by decapitation; see also mar. Here the nape of the neck as wrenched out of the highest vertebra, which forms with it the “atlas” joint, seems intended: cf. Aristoph. *Nub.* 1501, ἐκτραχηλισθῶ πεσών.

562—74. φάσθε νῦ που, “you are

perhaps thinking”. — It seems that in the hurry of departure and the feelings of woe caused by Odysseus' announcement, Elpenor was not missed at the time, or else that his burial was postponed: cf. ἐπεὶ πόνος ἄλλος ἔπειγεν, λ. 54. The contrast between the witless drunkard sleeping off his fumes above, and the sage chief receiving instructions for the fearful voyage below, is finely imagined. — ἡμιν, this word, with ἡμιν, is of variable accent and quantity; cf. α. 10, 166 with mar. — χρησιμοποιένους, see on ζ. 155—9 and 483—5 *sup.*, for the anacoluthia between pron. and participle. — κατ' goes w. ἐξομ.; so in mar.: the old edd., following the mss., read κατ' αὐθι; cf. μεταυθις Æschyl. *Eum.* 456; μεταντίκα, Herod. V. 112.—γόων, see on

a 202 mar.  
b δ. 779 mar.  
c λ. 5.  
d δ. 556 mar.  
e 527 mar.  
f s. 104, K. 344.  
g cf. γ. 231, K. 556.  
h 387, P. 646.

ἀλλ' <sup>a</sup> οὐ γάρ τις προῆξίς ἐγίγνετο μυρομένοισιν.  
ἀλλ' ὅτε δὴ <sup>b</sup> ῥ' ἐπὶ νῆα θεὸν καὶ θίνα θαλάσσης  
ῥομεν <sup>c</sup> ἀχνύμενοι, θαλερόν <sup>d</sup> κατὰ δάκρυ χέοντες,  
τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ  
ἀρνεῖον <sup>e</sup> κατέδυσεν ὄϊν θῆλυν τε μέλαιναν,  
ῥεῖα παρεξελθοῦσα <sup>f</sup> τίς ἄν θεὸν οὐκ ἐθέλοντα <sup>g</sup>  
ὀφθαλμοῖσιν ἴδοιτ' <sup>h</sup> ἢ ἔνθ' ἢ ἔνθα κίοντα;

570

572. ὄφιν. 574. ἴδοιτ'.

568. προῆξίς N.; ἐγίγνετο mss. viii (Vi. iii) Eu. Ro. St. Ox., ἐγένετο α β γ K. Fl. Ald., ἐγίγν. Wo. Bek. Di. 569. om. A. Vi. iii M. a man. i. 570. ῥομεν Ald.; καταδάκρυ I. N. Vi. 5, 133. 571. νῆα μέλαιναν γ K. Stu. 572. κατέ-θῆκεν var. l. A.; θῆλυν τε γ Fl. 573. ἴδοιτο K., ἴδοιτ' γ; ἢ ἔνθ' om. γ sed in mar. add., ἢ ἔνθα ἢ ἔνθα M. Eu. lemm. h.; κίοντα α sed in mar. κίοντα.

496—9 *sup.* — ἀλλ' οὐ γάρ, see on 202 *sup.* — ῥομεν, "went", marking the point of departure; τόφρα marks some shortly subsequent point. — οἰχομένη should be joined with κατέδυσεν, "went and tethered". — παρεξελθοῦσα, "having eluded", i. e. us; so (mar.) παρεξελθεῖν Διὸς νόον. — τίς ἄν κ. τ. λ., this, like some other general statements about the gods, is not strictly adhered to when poetic convenience requires a

departure from it (see on δ. 379); e. g. Hermes, when conducting Priam to Achilles' tent, after declaring his deity, "will not go in to meet Achilles' eye, as it would be a shame for a deity to be seen in familiar attendance upon a mortal", Ω. 462—4. This seems as if, he must appear to Achilles, if he entered. We may illustrate the present passage by Pallas' appearance to Achilles in A. 198, οἷω φαινομένη, τῶν δ' ἄλλων οὐ τις ὁράτο.

Ο Δ Υ Σ Σ Ε Ι Α Σ Λ.

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## SUMMARY OF BOOK XI.

"We embarked with our sacrificial sheep. At the end of a day with a fair wind we reached the Ocean stream and Cimmerian land (1—22); thence we went by foot along the shore. I scooped a trench and performed the ritual, while the shades came flocking round. I guarded the blood till Teiresias should approach (22—50). I first met Elpenor's shade, who told his fate and implored burial (51—83). Then I saw my mother's shade, but Teiresias advanced and drank the blood; then told me of my future fortunes and my death (84—137). Next my mother drank the blood and spoke (138—54). We told our respective stories, and she gave me news of my home. I strove to embrace her but in vain, for phantom-like she eluded my grasp (154—224).

"Then passed before me the ladies of the elder time, and told each her tale — Tyrô, Antiopê, Alcmênê, Megarê, Epicastê, and Chloris, Lédê and Iphimedeia, Phædrê Procris and Ariadnê, Mæra, Clymenê, and Eriphylê, and hosts of others, — how many time would fail me to tell, — daughters, or wives, or mothers, of heroes and kings (225—332)."

Odysseus pauses in his tale and silence follows. The queen is first to break it, in admiration proposing further gifts. Echineüs seconds her, and the king confirms their words. Odysseus gladly accepts the offer, and, pressed by Alcinoüs' enquiry, whether he saw any of his comrades in Aïdes, resumes his tale as follows (333—84).

"First came Agamemnon, my chief, with his followers, all slaughtered in 'Ægisthus' hall. Weeping at the sight, I enquired his fate. He told me how they were butchered treacherously at a banquet by Ægisthus and Clytemnestrê. He contrasted our wives' characters, spoke of my son, and enquired news of his own, which I could not give him (385—464). Then came Achilles, grouped with Patroclus and others. I sought to console him amid the privations of the dead, but he bitterly rejected my consolations. He, too, enquired news of his sire and his son. I could only tell him of the sage and gallant bearing of the latter before Troy. He strode exultingly away (465—546). Alone Ajax Telamon held aloof, still resenting my having won the arms of Achilles from him, which had caused his death. I strove to appease the sullen shade in vain (547—67). Then I saw Minos, royal judge among the dead, and Orion the huntsman, hunting still. Then Tityus, prostrate over nine acres, with the fatal vulture gnawing him. Then Tantalus tormented with hunger and thirst. Then Sisypheus toiling at his stone, which, as he strove to roll it up, rolled ever back upon him. Last appeared Herakles, or rather his phantom form, with bow and arrow fixed, and girt with a marvellous belt. He knew me, and exclaimed, 'what, was I too sent thither alive, as he had been?' He retired, and the dead came swarming round. In dread of some fearful phantom, I sped away. We re-embarked and returned down the Ocean stream (568—640)."

## Ν ε κ ν ί α.

Αὐτὰρ<sup>a</sup> ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
 νῆα<sup>b</sup> μὲν ἄρ' ἀμπρωτον ἐρύσσαμεν εἰς ἄλα δῖαν,  
 ἐν δ' ἴστων τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,  
 ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν,<sup>c</sup> ἄν<sup>d</sup> δὲ καὶ αὐτοὶ  
 5 βαίνομεν ἀχνύμενοι,<sup>e</sup> θαλερόν<sup>f</sup> κατὰ δάκρυ χέοντες.  
 ἡμῖν δ' αὖ μετόπισθε<sup>g</sup> νεὸς κυανοπρώροιο  
 ἵκμενον<sup>h</sup> οὔρον ἴει πλησίστιον, ἐσθλὸν ἐταῖρον,

a δ. 573.  
 b δ. 577—8 mar.  
 c 20, A. 309—10, 438.  
 d β. 419 mar.  
 e κ. 570.  
 f δ. 556 mar.  
 g ι. 539, κ. 172.  
 h μ. 149—50; cf. β. 420 mar., ε. 268.

### 2. ἀμπρωτα Φερύσσαμεν.

1. κατήλυθον Vi. 5, 56.      2. ἄρ' πρῶτον K.      3. τιθέμεθα β, ἐθέμεσθα α.  
 4. ἐδήσαμεν A. ex em.; ἐν δὲ α β γ A. I. K. N. Stu. Vi. 5 Fl.; αὐτὸς β.  
 5. βαίνον α; καταδάκρυ I. N. Vi. 56, 133.      6. κατόπισθε γ H. I. N. Stu.  
 Vr. Vi. 50 Eu. Ro. Fl., -θεν α β; νεὸς I. Vi. 133 Eu. Fl. Ro. Apoll. Lex.  
 7. ἵκμενον h., ἵκμενον Eu. Scholl. ad N. 456, ἵκμ. Fl. v (?).

The name more commonly given to this book is *νεκρία*, sometimes *νεκρομαντεία*. Cic. *Tusc.* I. 16, says, *Animos enim per se ipsos viventes non poterant mente complecti; formam aliquam figuramque quærebant. Inde Homeri tota νεκρία: inde ea quæ meus amicus Aprius νεκρομαντεία faciebat.* Similar *νεκρία* occurred in several post-homeric poems of the Epic character, especially in the so called *νόστοι* (or returns of the various heroes of the Trojan war to their homes) which probably contained catalogues of heroines, as appearing after death, similar to those found in this book (Ni. with ref. to Pausan X. 28, 4). A large portion (565 foll.) of the end of the book is marked by the Scholl. as a suspected interpolation, as regards which see some remarks in App. G. 3 (16) ... (19).

1—22. We came down to the sea,

launched the ship and embarked in sorrow, with the sacrificial sheep. Circê blessed us with a breeze which sped us fairly all the day. At the end of it we reached the limit, the Ocean stream; there lay the Cimmerian land and city, covered ever in thick gloom which the sun never penetrates. There we hauled up the ship, took out the sheep and went along on foot up the stream to the place whither Circê bade us.

1—8. *νῆα*, which had been drawn up by Circê's orders and the tackle etc. lodged in caverns κ. 403—4, 423—5. The poet, however, adheres to his fixed forms for description of the launching etc. not deviating on this account. — *οὔρον*, probably that promised as *Βορέας*, κ. 507. Circê, like Calypsô (mar.), seems to have had a local sphere of influence over the winds. They are regarded as among the powers

a z. 136 mar.  
 b ε. 334 mar.  
 c μ. 151; cf. β. 390  
 mar., μ. 410.  
 d cf. ι. 250.  
 e x. 507 mar.  
 f ι. 78 mar.  
 g P. 384.  
 h θ. 121; cf. β.  
 427.  
 i cf. ε. 277, η. 267.  
 k β. 388 mar.  
 l cf. Z. 143.  
 m z. 434, H. 422,  
 Ξ. 311.  
 n ζ. 3 mar.  
 o θ. 562 mar.

Κίρκη<sup>a</sup> ἔϋπλόκαμος, δεινὴ<sup>b</sup> θεὸς ἀνδῆσσα.  
 ἡμεῖς δ' ὄπλα<sup>c</sup> ἕκαστα πονησάμενοι<sup>d</sup> κατὰ νῆα  
 ἡμεθα<sup>e</sup> τὴν δ' ἄνεμός<sup>f</sup> τε κυβερνήτης τ' ἴθυνεν. 10  
 τῆς δὲ πανημερίης<sup>g</sup> τέταθ'<sup>h</sup> ἰστία ποντοπορούσης·<sup>i</sup>  
 δύσετό<sup>k</sup> τ' ἡέλιος σκίοωντό τε πᾶσαι ἀρνυαί.  
 ἦ δ' ἐς πείραθ'<sup>l</sup> ἵκανε βαθυρρόου<sup>m</sup> Ὀκεανοῖο.  
 ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός<sup>n</sup> τε πόλις τε,  
 ἡέρι<sup>o</sup> καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς 15

9. *Γέεαστα.*

8. ἀνδῆσσα vid. ad κ. 136. 10. κυβερνῆται Vi. 5, 56; ἴθυναν α (de ult. lit. vix liquet), ἴθυνεν Fl. R., -νε lem. v. Eu. 11, 12 om. β. 13. pro ἐς Vi. 5 ἐπὶ. 14. Κερβεῶν Aristar., H. "χειμερίων aut Κερβερίων nonnulli (κερβ. Crates)" m., sic fere v. horum utr. var. l. Eu. et Et. Mag. cf. Aristoph. *Ran.* 187. 15. κεκαλυμμένος β.

of the region which it is hers to wield.  
 — ἀνδῆσσα, see on κ. 138, ε. 334.

9—11. ὄπλα, see App. F. 1 (7). — ἡμεθα, see on κ. 507. Here Worsley well renders, "sent a breeze, Our good companion, belling with high strain The sails, and, we reclining at our ease, Steersman and prosperous wind impelled us through the seas".

13. πείραθ', see App. G. 3 (1).

14. Κιμμερίων, Mr. Gladstone says, III. ii. 294, "The Cimmerian country of H. is represented down to the present day by the Crimea, one of the most ancient passages from Asia into Europe . . . The cloud in which these Cimm. are wrapped finds its counterpart in the notoriously frequent winter fogs of the Euxine. The Peninsula, lying on the very straits themselves is in exact correspondence with the (present) passage". This seems to assume a doubtful point: the Crim-*ea* may represent Κιμμέρι-*oi*, but the reading of the latter name is far from certain; see the end of this note. In the note on κ. 133—4 reasons are given for regarding *Ææa*, Circe's island, as lying in the extreme E. someway to the N. in some imaginary sea, occupying central Europe, between the Euxine and the Adriatic or the gulf of Lyons. The imaginary route being with Boreas, or from about N. E. to S. W. might be supposed to follow some such line as that of the river Borysthenes (Dneiper)

which flows into the Euxine not far west of the Crimea. By the πείρατα . . . Ὀκεανοῖο the current out of the Palus Mæotis into the Euxine may be represented. It is observable that the darkness of the region seems blended as if magically with that of night, which overtakes them as they reach it, continues throughout the book, and is still prevailing when they reach *Ææa*, μ. 7. Mr. Tennyson, seems to have followed this in the beautiful idea in his "Lotus-eaters",

Thus voyaging on  
 In the afternoon they came unto a land,  
 In which it seemed always afternoon.

Aristar. read for Κιμμερίων Κερβεῶν, and Crates Κερβερίων; cf. Charon's words ἦ ἔς Κερβερίους ἦ ἔς Κόρακας, Aristoph. *Ran.* 187. Thus we are by no means sure of the form of the name. On the other hand the dog of *Aïdes* is mentioned in 623 *inf.* and @. 366—9, but not by the name Cerberus, which occurs first in Hes. *Theog.* 311. The etymology of it is quite conjectural. As, however, the myth of this dog is said to be traceable far back in Aryan legend, it is likely that it is connected with the notion of darkness. Strabo (I. 6 or 9, III. 149 or 239), who knew the Κίμμ. as occupying a definite locality, regarded them as having invaded Asia in or before Homer's time, and so as turned by him to poetical account (Ni.).



- ἥελιος<sup>a</sup> φαέθων καταδέρεται<sup>b</sup> ἀκτίνεσσιν,  
 οὗθ' ὅποτ' ἄν<sup>c</sup> στείλῃσι πρὸς οὐρανὸν<sup>d</sup> ἀστερόεντα,  
 οὗθ' ὅτ' ἄν ἄψ<sup>e</sup> ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτοράπηται·  
 ἀλλ' ἐπὶ νυξί<sup>f</sup> ὅλοη τέταται δειλοῖσι<sup>g</sup> βροτοῖσιν.  
 20 νῆα<sup>h</sup> μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν· ἐκ δὲ τὰ μῆλα<sup>i</sup>  
 εἰλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον<sup>k</sup> Ὠκεανοῖο  
 ῥομεν,<sup>l</sup> ὅφρ' ἐς χῳρον<sup>m</sup> ἀφικόμεθ' ὃν φράσε<sup>n</sup> Κίρκη.  
 ἔνθ' ἱερῆια<sup>o</sup> μὲν Περιμήδης<sup>p</sup> Εὐρύλοχος<sup>q</sup> τε  
 ἔσχον· ἐγὼ δ' ἄορ<sup>r</sup> ὅξυ ἐρυσσάμενος παρὰ μηροῦ  
 25 βόθρον<sup>s</sup> ὄρουξ' ὅσσον τε πνγούσιον ἔνθα καὶ ἔνθα·  
 ἀμφ' αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκνέεσσιν,  
 πρῶτα μελικρήτω, μετέπειτα δὲ ἡδέϊ οἴνω,

- a ε. 479.  
 b μ. 380.  
 c Π. 62, Υ. 316.  
 d ι. 527 mar.  
 e μ. 381.  
 f Π. 567.  
 g μ. 341, o. 408,  
 X. 31, 76, Ω. 525.  
 h ι. 546 mar.  
 i 4 mar.  
 k μ. 1.  
 l κ. 570.  
 m ι. 181; cf. ι. 543  
 mar.  
 n κ. 509 seqq.  
 o ε. 250, ρ. 600.  
 p μ. 195; cf. O. 515.  
 q κ. 205, 429.  
 r ι. 300 mar.  
 s κ. 517—25 mar.

## 24. Φερυσσόμενος.

## 27. Φηδέϊ Φοίνω.

16. ἐπιδέρεται mss. xv (β γ v. ter Vi. omn.) Eu. Fl. Ro. Strab. v. p. 244  
 Tzet. Alleg. 11, sic Ariatar. et Aristoph., h., ἐπιλάμπεται Strabo i. p. 6, καταδ.  
 vel ἐπιδ. Eu., ἐπιδ. Hes. Theog. 760. 17. οὐδ' N.; ὅποταν Vi. iii I. K. Eu.,  
 ὅποτ' ἄν α β Fl. Ro. 18. ὅταν I. K. Vi. 5 Fl. Ro., ὅτ' ἄν Eu.; οὐρανόθι  
 M. 19. βροτοῖσι α β Ro. Fl., -σιν Eu. 20. ἐν δὲ γ M. N. Vi. 5, ἐν δὲ τε  
 Vi. 56. 21. παρὰ ῥόον A. M., παρὰ ῥόον G. Vi. 56, παρὰ ῥόον H. 24. εἶχον  
 γ Stu. Fl., ἔσχον H. 25. ὄρουξα ὅσον α β I. N. Vr. Vi. 50, 133, ὄρουξα ὅσον  
 H., ὄρουξ' ὅσσον Fl., ὠρουξα ὅσσον (in ὅσον mut.) A., ὅσσον τε Vi. 56. 26. χοῶς  
 Stu. Fl. lemm. h. b. q.; χέομαι β, χέομεν γ v. lem. M. Stu. H. a man. i Ro.,  
 -μην var. l. M., ἐχεόμην in mar. H., χεάμην Zenod., h.; πᾶσι mss. vii (A, a  
 man. i) Fl., πᾶσιν α β Ro.

16. ἥελιος κ. τ. λ., cf. Æschyl. *Fragm.* 158 Dind. ἄς οὐτε πέμπις ἥλιον προσδέρεται, *Prom.* V. 796—8 αὐτοῖσι ναῖονσι θνηταὶ κόραι ... ἄς οὐθ' ἥλιος προσδέρεται ἀκτῖνιν, οὐθ' ἡ νύκτερος μήνη ποτέ; and these similarly are reached ὅταν περάσῃς ῥεῖθρον ἡπείρων ὄρον πρὸς ἀντολάς, which with a little more definiteness reproduces the Homeric description here, so far as its geography can be cleared. This line also occurs Hes. *Theog.* 760 with ἐπιδέρεται for ποτιδ. and is followed by οὐρανὸν εἰσινῶν οὐτ' οὐρανόθεν καταβαίνων.

19. Some legend of the long night of winter in high latitudes is probably represented here as of the long polar day among the Læstrygones, see on κ. 84—6. On the omission of the local features mentioned in κ. 509 foll., see App. G. 3, (1).

21—2. παρὰ ῥόον, i. e. on foot along its further bank, up or against its stream. — ὃν φράσε, here, again,

the local features of "the rock and confluence" of κ. 515 are missing and all is blank.

23—37. My comrades held the victims, while I scooped a trench and poured the due libations with the vows prescribed. I sacrificed the sheep into the trench, and the shades came flocking round.

23. The whole number of comrades seem to have accompanied although two only are named, each as holding a victim.

25—33, see the notes on κ. 517—25. With βόθρον κ. τ. λ., comp. Gower, *Medea* reviving Æson, 217 foll., who follows the present passage (of course in some version or imitation) very closely,

Tuo sondry puttes faste by  
 Sche made and with that hastily  
 A wether, which was blak, sche slough,  
 And out therof the blood sche drouh  
 And dede into the pettes tuo;  
 Warm milk sche putte also therto  
 With honey meynd, and in such wise  
 Sche gan to made her sacrifice.

|                                 |                                                                                   |    |
|---------------------------------|-----------------------------------------------------------------------------------|----|
| a κ. 526.                       | τὸ τρίτον αὐθ' ὕδατι· ἐπὶ δ' ἄλφριτα λευκὰ πάλυνον.                               |    |
| b Σ. 336, Ψ. 22.                | πολλὰ δὲ γουνούμην νεκύων ἀμειννὰ κάρηνα,                                         |    |
| c 153, Δ. 140, II. 667, Φ. 167. | ἐλθὼν εἰς Ἰθάκην, στεῖραν βούν, ἣ τις ἀρίστη,                                     | 30 |
| d B. 94, Θ. 321.                | ῥέξειεν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν·                                  |    |
| e κ. 530 mar.                   | Τειρεσίη δ' ἀπάνευθεν οἷν ἰερευσέμεν οἶφ                                          |    |
| f Σ. 492.                       | παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισιν.                                     |    |
| g cf. X. 127—8.                 | τοὺς δ' ἐπεὶ <sup>a</sup> εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν,                       |    |
| h cf. Ω. 49.                    | ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα <sup>b</sup>                           | 35 |
| i Σ. 567.                       | ἐς βόθρον, ῥέε δ' αἷμα <sup>c</sup> κελαινεφές· αἶ <sup>d</sup> δ' ἀγέροντο       |    |
|                                 | ψυχαι <sup>e</sup> ὑπὲξ Ἐρέβους νεκύων κατατεθνείωτων,                            |    |
|                                 | νύμφαι <sup>f</sup> τ' ἡίδεοι <sup>g</sup> τε πολύτλητοι <sup>h</sup> τε γέροντες |    |
|                                 | παρθενικαὶ τ' ἀταλαι <sup>i</sup> νεοπενθέα θυμὸν ἔχουσαι,                        |    |

## 32. ὄψιν.

28. *πάλυνα* Stu. 33. *μεταπρέπει* N. 34. *ἐπὶ α.* 35. *ἐλλισάμην* Fl., *ἐλίσσ.* bis Eu. 37. *ὑπὲξ β* et ex em. α, *ὑπ' ἐξ* Eu. Fl., *ὑπεῖρ* Vi. 5; *ἐρευνβες* (voluit *ἐρέβους*) α, *ἐρέβους β* Vi. 5, 50 N. H. a man. 2 sic Eu. Fl., *-βους* lemm. b. et q., *-βους* I.; *νεκρῶν* N.; *κατατεθνείωτων α β* K. N. Stu. Vi. 56, 133, *-θνη-* M., *κατὰ τεθνεῖ* I., *κατὰ τεθνηότων* A. 38—43. † Zenod. Aristoph., h. q. v., † G. Vi. 133. 39. *θ' ἀπαλαι* Vi. 5 α sed τ' *ἀτ* sup. a man. rec., β corrupte τ' *αλαι*.

And cried and preide forth withal  
To Pluto the god infernal,  
And to the queene Proserpine.

34. *τοὺς*, takes its gender by anticipation fr. *νεκρῶν* the more important, not *ἔθνεα*, the feebler word. — *ἔθνεα νεκρῶν*, see on κ. 526—36. No notice is taken here of the direction given κ. 528—9, *αὐτὸς δ' ἀπονόσφι τραπέσθαι κ. τ. λ.*

37, see on κ. 530.

38—50. Maid, and bachelor, and hoary men, and warriors slain in fight, were there. Their strong and awful cry struck me with horror. I bade my comrades slay and burn the victims, while with my sword drawn I guarded the blood till I had heard Teiresias.

38—43. These lines were rejected by Aristoph. and Zenod., as inconsistent with the sequel, in respect of the indiscriminate character of the assembly of dead, who afterwards pass in review distinctly, and because the mention of wounds seems unsuited to their state, as also to the case of Agamemnon, who appears to show no wound, provoking thus the question, *τίς νύ σε κῆρ ἔδαμασσε*; 398 *inf.* These grounds seem insufficient for rejecting them. They develope and expand the *ψυχαι* of

v. 37, which *ψυχαι* can only be distinguished by the *insignia* of life, such as some of the hero shades afterwards show, *e. g.* the accompaniment of Agamem. by his slaughtered comrades, 388 *inf.*; and although they may possibly have been added later, yet they may have been from the same poet as the rest, diverging into a more realistic view of the condition of the dead; see Pref. to vol. I, part I, x. There is perhaps a greater probability of 43 having been founded upon 633, and it could well be spared. They have been imitated by Virgil *Æn.* VI. 306—8; in whose *Inferno* there appear graver inconsistencies than in the Homeric; *e. g.* we have in 757 foll. an extensive group distinguished by their glories in a future state of existence, but who appear from 743—51 have already previously existed yet without any account being taken of that existence, whereas all the preceding groups have places and dooms founded on the life they have lived.

39—40. *ἀταλαι*, for this, as an epith. of maidens, cf. Erinna, Bergk p. 927, *ἐξ ἀταλῶν χειρῶν τάδε γοῶματα*. — *νεοπενθέα θ.*, (cf. *καινοπή-*

40 πολλοὶ δ' οὐτάμενοι χαλκήρεσιν<sup>a</sup> ἐργείησιν  
 ἄνδρες ἀρηίφατοι,<sup>b</sup> βεβροτωμένα τεύχε'<sup>c</sup> ἔχοντες.  
 οἱ πολλοὶ περὶ βόθρον ἐφοίτων<sup>c</sup> ἄλλοθεν ἄλλος  
 θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρόν<sup>d</sup> δέος ἦρει.  
 δῆ' ἐτότ' ἔπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα,  
 45 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεῖ χαλκῷ,  
 δειραντας κατακῆαι, ἐπὺξασθαι δὲ θεοῖσιν,  
 ἰφθίμῳ τ' Ἀΐδῃ<sup>e</sup> καὶ ἐπ' αἰνῇ Περσεφονείῃ·  
 αὐτὸς δὲ ξίφος δξὺν ἐρυσσάμενος παρὰ μηροῦ  
 ἤμην, οὐδ' εἶων<sup>e</sup> νεκρῶν ἀμενηνὰ κάρηνα  
 50 αἵματος ἄσسون ἔμεν πρὶν Τειρεσίαιο πνθῆσθαι.  
 πρώτη δὲ ψυχὴ Ἑλπήνορος<sup>h</sup> ἦλθεν ἐταίρου·  
 οὐ γάρ πω ἐτέθαπτο<sup>i</sup> ὑπὸ χθονός<sup>k</sup> εὐρυοδείης·  
 σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς

a ε. 55 mar.  
 b T. 31, Ω. 415.  
 c ε. 401 mar.  
 d 633, μ. 243, γ.  
 42, ω. 450, 533,  
 H. 479, Θ. 77,  
 P. 67.  
 e κ. 531—7 mar.  
 f κ. 491.  
 g 82, 88—9.  
 h κ. 552.  
 i cf. ω. 187.  
 k γ. 453 mar., κ.  
 149 mar.

43. *Ἰαχῇ.* 46. *Ἀΐδῃ.* 48. *Ἐρυσσάμενος.* 51. *Ἑλπήνορος.*

40. πολλοὶ δ' α β, πολλοὶ τ' G. M. 40 .... 44. χαλκήρεσιν ἐποτρύνας ἐκέ-  
 λυσας β (incuriae specimen huic scribæ sæpius admissæ alienissimas inter se  
 voces subjungenti). 41. εἶματ' G. 42. ἄλλοθεν ἄλλος cum var. l. ἐνθα  
 καὶ ἐνθα m. et vice conversa h. 44. ἐτάροισι v. 45. κατέκειτ' Vi. 5, 56,  
 cf. ad κ. 532. 46. κατακῆαι Aristar. (cf. ad κ. 533) Eu. 47. αἰδῖ α.  
 48. αὐτὸς δὲ α β H., αὐτὰρ ἐγὼ γ Fl. Ro. lem. q. 49. ἤμην A. M. Vi. 56.  
 50. ἄσσον A. ex em. 52—4. † Callistr., h. q. (ab Aristar. etiam damnatos  
 ex Aristonici adnot. ad Ψ. 73 colligit La R.). 53. μεγάρῳ κίρκης γ Stu. Fl.;  
 κατελείπομεν αὐθις ἡμεῖς Schol. Ven. A. A. 115.

μονες, Æschyl. *Sept. c. Th.* 363,) lit. "a heart to which woe was new", meaning to imply that they gave up life beneath the unaccustomed shock, thus coming near our expression of "dying of a broken heart". The Schol. Vulg. gives another interpretation, ἐν τῇ νεότητι πενθοῦσαι, which seems less acceptable, since youth seems implied in the subject παρθενικαί. — ἀρηίφατοι, Hesych. citing this word (ἀρείφατον λῆμα) from the νεανίσκοι of Æschyl. interprets it by ἰσχυρόν, as = ἄρει εὐικός; see Æschyl. *Fragm.* 139 Dind. Here it certainly means "slain in war".

44—50. See on κ. 531—7.

51—83. First I distinguished the shade of Elpenor, whom we had left unburied. With tears I asked, how he had come thither so soon. He told his fate (κ. 551—61), and besought me by all whom I held most dear, that, when I returned to Æθρα, I would give him

funeral honours, and so prevent divine wrath. He wished his body and arms to be burnt together, a mound to be raised on the shore, and his oar erected upon it. I promised compliance, but retained my guard the while we talked.

51—3. *Ἑλπήνορος*, on this episode Virg. has framed that of Palinurus, *Æn.* VI. 337 foll. Elpenor came first, and needed no blood-draught to quicken his remembrance, for he was unburied, and therefore wandered, it should seem, apart fr. the rest: cf. Ψ. 71—2, where the shade of the unburied Patroclus so describes his own case. — κατελείπομεν, see on κ. 562. The Scholl. raise the question, why none of the comrades devoured by Polyphemus and the Læstrygonians were similarly seen with Elpenor; and answer that, though in a shocking way (ἀθῆσμως), they had yet been buried.



|                                         |                                                                                                |    |
|-----------------------------------------|------------------------------------------------------------------------------------------------|----|
| a 72, X. 386.                           | ἄκλαντον <sup>a</sup> καὶ ἄθαντον, ἐπεὶ πόνος ἄλλος ἔπειγεν.                                   |    |
| b 87, 395.                              | τὸν μὲν ἐγὼ <sup>b</sup> δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,                                          | 55 |
| c 155, Ψ. 51.                           | καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων                                                       |    |
| d ι. 50 mar.                            | “Ἐλπήνορ, πῶς <sup>c</sup> ἤλθες ὑπὸ ζόφον ἡερόεντα;                                           |    |
| e ι. 506 mar.                           | ἔφθης πεζὸς <sup>d</sup> ἔὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ;”                                           |    |
| f κ. 68, Θ. 237;<br>cf. I. 489, π. 367. | ὥς ἐφάμην, <sup>e</sup> ὃ δέ μ’ οἰμῶξας ἡμείβετο μύθῳ                                          |    |
| g ι. 52 mar., A.<br>418.                | [“Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,]                                                     | 60 |
| h κ. 555.                               | ἄσξέ <sup>f</sup> με δαίμονος <sup>g</sup> αἵσα κακὴ καὶ ἀθέσφατος οἶνος·                      |    |
| i κ. 558—60 mar.                        | Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος <sup>h</sup> οὐκ ἐνόησα                                       |    |
| k ι. 324; cf. β. 68.                    | ἄπορρον <sup>i</sup> καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,                                          |    |
| l O. 665; cf. Ψ. 72<br>—4.              | ἀλλὰ κατ’ ἀντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχρὴν<br>ἀστραγάλων ἔαγῃ, ψυχὴ δ’ Ἄϊδόςδε κατῆλθεν. | 65 |
|                                         | νῦν δέ σε τῶν <sup>k</sup> ὕπιθεν γουνάζομαι <sup>l</sup> οὐ παρόντων,                         |    |

54. ἄκλαφτον. 55. Ἰδὼν. 56. Ἔπεα. 57. Ἐλπήνορ. 61. Φοῖνος.  
65. Ἐφάμην Ἀϊδόςδε.

54. ἄκλανστον mss. x (Vi. omn. α H. a man. 2) Fl., ἄκλαντον β H. a man. 1. Schol. Ven. A. ad A. 115 Eu. Ro. 57. ἐλπήνωρ Vi. 5. 58. ἰὼν β H. (h. ὦν et ἔων in ἰὼν mut., addit “πᾶσαι ἰὼν γρ.”) I. N., ἔων α et rell. lem. h. q. Fl. La R. confert Schol. V. ad A. 230 “διχῶς καὶ ἔων καὶ ἰὼν”. 60. om. mss. viii (Vi. omn.), hab. α β H. I. K. N. Fl. 61. ἄσσε α. 62. κίρκης ἐν α Vi. 5 A. a man. 1. 63. μακρὰν Vi. 5, 56. 64. κατ’ ἀντικρὺ mss. vi, cf. ad κ. 559. 65. βεβήκη β, -κει G. H. I. M., κατῆλθε α var. l. h. m. 66. ὀπισθεν α β (hic et 72) N. Vi. 56 Eu. (sed ὀπιθεν metri gratia probat), -σθε Vi. 133.

57—8. πῶς ἤλθες κ. τ. λ., this and the next line would be perfectly natural if addressed to a living man. But from 55 it seems clear that Odys. knew he was addressing the dead. There is to us a comic effect about 58; but probably nothing was further from the Homeric meaning than such a disturbance of the pathos of the scene: see on α. 173. Its purport probably is quite simple. By making his hero utter it the poet means to mark the swift flight of the departing soul, cf. ψυχὴ δ’ ἦντ’ ὄνειρος ἀποπταμένη πεπότηται 222, and the absence of any standard by which we in the flesh might measure it. The πεζὸς ἔων, moreover, is formulaic (mar.). The reading ἰὼν, ascribed by the Schol. H. to “all” (πᾶσαι) the copies, is worth notice.

61—5. This line might be read in several ways, retaining the form ἄσσε (ἄφα-), which in this verb is always found elsewhere in H. (save in T. 95, where read Ζεὺς ποτ’ ἀφάσατο for ποτε Ζεὺς

ἄσατο); e. g. δαίμονος αἰσά μ’ ἄφασε κακὴ κ. τ. λ. There are two other verbs (mar.) true forms of which approach the false form ἄσε in the text here, viz. ἄσαιμι, “might satiate” (found also in several other moods,) and ἄσαμεν, “we slept”. These should be carefully distinguished. Of this present verb we have in H. also ἄσται, ἀσθεῖς etc. — ἀθέσφατος οἶνος, the final σ in ἀθέσφ. need not have any metrical force before Φοῖνος; see on ι. 182. For 62—5 see on κ. 558—60.

66—9. τῶν ὀπιθεν, “those left behind”. He does not, among those whom he mentions, include the hero’s mother. She was dead, and the poet probably regarded Elpenor as knowing it: so the Scholl., who add that he suppresses mention of her as dead, to spare Odysseus’ feelings: but it suffices, that he was obviously only concerned with the living. — τῶν is gen. with γουνάζομαι as, Αἰδὸς in β. 68, with λίσσομαι. — γουνάζομαι, alluding to

- πρός τ' ἀλόχου καὶ πατρὸς, ὃ<sup>a</sup> σ' ἔτρεφε τυτθὸν ἐόντα,  
 Τηλεμάχου θ', ὃν μοῦνον<sup>b</sup> ἐνὶ μεγάροισιν ἔλειπες·  
 οἶδα<sup>c</sup> γάρ, ὥς ἐνθὲνδε κίων δόμου ἐξ Ἀἴδαο  
 70 νῆσον<sup>d</sup> ἐς Αἰαίην σχήσεις<sup>e</sup> εὐεργέα νῆα·  
 ἔνθα σ' ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμείο·  
 μὴ μ'<sup>f</sup> ἄκλαντον ἄδαπτον ἰὼν ὀπιθεν καταλείπειν,  
 νοσφισθεῖς, μὴ<sup>g</sup> τοί τι θεῶν μῆνιμα γένωμαι·  
 ἀλλὰ με κακῆναι σὺν τεύχεσιν,<sup>h</sup> ἅσσα μοί ἐστιν,  
 75 σῆμά<sup>i</sup> τέ μοι χεῦναι πολὴς<sup>k</sup> ἐπὶ θινὶ θαλάσσης,  
 ἀνδρὸς<sup>l</sup> δυστήνοιο, καλ<sup>m</sup> ἐσσομένοισι πνθέσθαι·  
 ταῦτά τέ μοι τελέσαι, πῆξαι τ' ἐπὶ τύμβῳ<sup>n</sup> ἔρετμόν,  
 τῷ καὶ ζωὸς ἔρεσσον, ἐὼν μετ' ἐμοῖς ἐτάροισιν.”  
 ὥς ἔφατ',<sup>o</sup> αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 80 “ταῦτά τοι, ὦ δύστηνε, τελευτήσω<sup>p</sup> τε καὶ ἔρξω.”

- a Θ. 283.  
 b β. 365; cf. π. 117—20.  
 c x. 267, ζ. 365, Δ. 163.  
 d x. 135.  
 e ι. 279 mar.  
 f 54.  
 g X. 358.  
 h μ. 13.  
 i μ. 14, α. 291 mar.  
 k Δ. 248; cf. N. 682, Ξ. 31.  
 l cf. δ. 646.  
 m γ. 204 mar.  
 n 129, μ. 15; cf. δ. 584.  
 o ι. 522.  
 p α. 293.

69. Ἀΐδαο. 70. εὐεργέα. 71. Ἄναξ. 72. ἄκλαστον. 78. προσ-  
 ἔειπον. 80. τελευτήσω καὶ ἔρξω.

67. ὃς ἔτρεφε α Stu. Vi. 56, ὃς σ' ἔτρεφε β M. Vr. Vi. iii, ὃ σ' ἔτρ. H. 68. μεγάροισιν κατέλειπες (cf. 72) α. 72. ἄκλανστον A. a man. rec. H. a man. 2 et mss. vii (vid. ad 54) var. l. Eu.; ὀπισθεν K. Vi. 50, 56 α β Fl., ὀπισθεν ἰὼν M.; καταλείπης γ K. A. ex em., -λήνης Stu., ἰὼν ὀπιθεν καταλείπεις Eu. 73. μὴ τι τοι mss. x (α β Vi. omn.) bis Eu. Fl. Ro. 74. κακῆναι α β Fl. et lib. pler., Aristar., h. q., κακῆναι Vi. 133, κακῆναι Eu. Ro., κατακῆναι K., κακ-κῆναι Vi. 5, κακκῆναι A. Apoll. Lex. Hesych. Herodian. ad A. 302 “ἡ κοινὴ” (vulgata ed.) h. q.; ἔνν Vi. 5 a man. i; ἅσσα α, ἅσα β I. Vi. omn. Eu. Ro., ὅσα K., ὅσα γ Stu. Fl.; ἐστὶ I. K. Vi. 50, ἐστὶν A. N. Vi. iii Fl. 75. σῆμά τ' ἐμοὶ K. Stu. Fl.; χεῦα α, χεῦναι β lem. h. et q. Hesych., χεῦσαι M. N. Vi. 5, 56, utr. Apoll. Lex.; θισὶ β. 77. κέ μοι Vr. Vi. iii Ro.; τύμβον α; ἔρετμῷ Vi. 5, 56. 78. ἐγὼ μετ' A. G. Vr. Vi. 50. 80. ἔρξω α β, ῥέξω K.

the well known posture of a suppliant: so in Holy Scripture “She caught him by the feet”, 2. Kings IV. 27. — οἶδα γάρ, used (mar.) of a strong presentiment; not, however, always verified; nor, therefore, here denoting any prophetic gift in Elpenor, as now dead.

73—8. **Θεῶν μῆνιμα**, “a provocation to the gods”, cf. Æschyl. *Agam.* 1439, *Χρυσήιδων μελίγμα*. In a similar spirit Hector, dying, warns Achilles of the profanity which he threatened in leaving his corpse to the dogs — the last and worst outrage in which enmity could indulge (mar.). The idea of divine vengeance incurred by neglect of the rites of burial, or rather by wilful denial of them, appears strongly

in Sophocl. *Antig.* — κακῆναι, see on ι. 231. — σὺν τεύχεσιν, cf. Soph. *Aj.* 577, τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται; see App. G. 3 (14) and note. — ἀνδρὸς, the gen. is here in anacoluthia with μοι a construction more common with participles, see on x. 483—5. — ἔρετμόν, it would probably be stuck in the mound as a conspicuous mark of the sea-explorer lost on a foreign shore. There is an epitaph among the remains of Sapphō, Bergk. 914, as follows,

τῷ γριπεῖ Πελάγωνι πατὴρ ἐπέθηκε  
 Μενίσκος  
 κύρτον καὶ κῶπαν, μνήμα κακο-  
 ζῶτας,

where κύρτον means “a fisherman's (γριπεύς) basket”.

a 225.  
b 225.  
c 465.  
d 95.  
e 9. 505 mar.  
f 90, 387, 467, 49.  
65; cf. λ. 543.  
g 7. 394, φ. 220.  
ω. 334, K. 267.  
h o. 356—60.  
i Z. 221; cf. λ. 68.  
k 55 mar.  
l κ. 53—67, λ. 49  
—50  
m 84 mar.  
n κ. 492 mar.  
o 569; cf. A. 15.  
p 615.

νωϊ<sup>a</sup> μὲν ὥς ἐπέεσσιν<sup>b</sup> ἀμειβομένω<sup>c</sup> στυγεροῖσιν  
ἡμεθ', ἐγὼ μὲν ἄνευθεν ἐφ' αἵματι φάσγανον<sup>d</sup> ἴσχων,  
εἰδῶλον δ' ἐτέρωθεν ἐταίρου πόλλ'<sup>e</sup> ἀγορεύον.

ἦλθε<sup>f</sup> δ' ἐπὶ ψυχῇ μητρὸς κατατεθνηκυῖης,  
Ἀυτολύκου<sup>g</sup> θυγάτηρ μεγαλήτορος Ἀντίκλεια,<sup>h</sup>  
τὴν ζωὴν κατέλειπον,<sup>i</sup> ἰὼν εἰς Ἴλιον ἱερὴν.

τὴν μὲν ἐγὼ δάκρυσα<sup>k</sup> ἰδὼν ἐλέησά τε θυμῷ.  
ἀλλ' οὐδ' ὥς εἶων<sup>l</sup> προτέρην, πυκινόν περ ἀχέων,  
αἵματος ἄσσον ἵμεν πρὶν Τειρεσίαο πυθέσθαι.

ἦλθε<sup>m</sup> δ' ἐπὶ ψυχῇ Θηβαίου<sup>n</sup> Τειρεσίαο,  
χρύσειον<sup>o</sup> σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω<sup>p</sup> καὶ πρὸς—  
έειπεν

81. ἐπέεσσιν. 83. εἰδῶλον. 86. Ἴλιον. 87. ἱερὴν. 91. προσέειπεν.

81. ἀμειβόμενοι γ. Stu. Vi. 50, -νος β. 82. αἵματος β; ἴσχων M. N., ἴσχω γ  
Stu. 83. ἀγορεύον v., ἀγόρευεν H., -εν mss. xii (α β Vi. omn.) Eu., “-εῖον  
(vitiose -εῖον) melius”, h., -ον β. 84. ἐπὶ Vi. 56, 133; κατατεθνηκυῖας α  
Vi. 5, 56, -νηκυῖης G. M. N., -νευῖης β γ K. Vi. 133, -νηυῖης H. et h. Fl. v.  
lem. 86. ἐς N. 87 om. Vr. 89. ἄσσον I. 90. ἐπὶ Eu. Fl. Ro.

81—3. *στυγεροῖσι*, probably refers to the subject of the conversation, the unhappy fate of the luckless comrade; so (mar.). — *εἰδῶλον*, see on δ. 796. — *ἀγορεύον*, this reading has the authority of the Scholl. H. and Vulg. and of the judgment of Buttmann and Dindorf.

84—118. My mother's shade next advanced. I had left her alive in Ithaca I shed tears at the sight of her now, but kept the blood sacred to Teiresias first. His shade advanced, knew me, and spoke to me. He asked, why I had come thither? and bade me let him drink. I did so, sheathing my sword. He knew my one wish was for my return, but warned me it would be difficult through Poseidon's wrath. He bade me, when we should reach the Sun's holy isle, beware of slaughtering the sacred herds. So we might all return safe. Otherwise I last, after all were lost, on board a foreign ship, should reach home alone, but only to find new troubles there, my house beset with suitors of my wife, and my substance eaten up — although this last outrage I should righteously avenge.

85. Autolycus and Amphithec were

the parents of Anticleia mother of Odys. In 7. 394 foll. the story of the boar-hunt of Odys. with Autolycus' sons is introduced. Autol. was king or noble in Parnesus. The locality, near Thebes, and some names in the pedigree given by the Scholl. (Hermes, Dædalion, Heosphorus) point to a legendary Oriental, perhaps Phœnician extraction. She died through pining for her absent son, the Scholl. say, hung herself. The expressions of Euphorbus the swineherd, *λευγαλέω θανάτῳ ὥς μὴ θάνοι κ. τ. λ.*, o. 359—60, cf. λ. 202—3, agree with this, although they do not strictly imply it.

88—91. *ἀλλ' οὐδ' ὥς κ. τ. λ.*, this should be added to the instances of Odysseus' strength of feeling but command over it in App. E. 1 (10). — *Τειρεσίαο*, see on κ. 492. — *σκῆπτρον*, the golden sceptre is borne also by Minos among the dead, and by Chryses among the living (mar.). It is thus the official symbol of prophet, priest, and king or judge. — *ἔχων*, not fem., as referred to *ψυχῇ*, but masc. as to the person. If compared with *ἀγορεύον*, 83 *sup.*, this seems a token of the living personality of the prophet



- “[Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,]  
τίπτ’ αὐτ’, ὦ δύστηνε, λιπὼν<sup>a</sup> φάος ἡελίοιο  
ἤλυθες, ὄφρα<sup>b</sup> ἴδῃ νέκυσ<sup>c</sup> καὶ ἀτέρπεα<sup>c</sup> ᾗδρον;  
95 ἀλλ’ ἀποχάξεο βόθρου, ἄπισχε δὲ φάσγανον<sup>d</sup> ὅξυ,  
αἵματος ὄφρα πῖω καὶ τοι νημερτέα<sup>e</sup> εἴπω.”  
ὥς φάτ’, ἐγὼ δ’ ἀναχασσάμενος<sup>f</sup> ξίφος<sup>h</sup> ἀργυρόηλον  
κουλεῶ<sup>g</sup> ἐγκατέπηξ’<sup>i</sup> ὃ δ’ ἐπεὶ<sup>k</sup> πῖεν αἶμα<sup>l</sup> κελαινόν,  
καὶ τότε δὴ μ’ ἐπέεσσι προσηύδα μάντις<sup>m</sup> ἀμύμων.  
100 “νόστον δίζηαι μελιηδέα,<sup>n</sup> φαιίδιμ’ Ὀδυσσεῦ·  
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ οἶω  
λήσειν Ἐννοσίγαιον, ὅρ<sup>o</sup> τοι κότον ἐνθετο θυμῷ,  
χωόμενος ὅτι οἱ νῖδον φίλον ἐξαλάωσας.<sup>p</sup>  
ἀλλ’ ἔτι μὲν κε<sup>r</sup> καὶ ὥς,<sup>s</sup> κακὰ<sup>t</sup> περ πάσχοντες, ἴκοισθε,  
105 αἶ<sup>u</sup> κ’ ἐθέλῃς σὸν θυμὸν ἐρυνάκειν καὶ ἐταίρων,  
ὁππότε κε πρῶτον πελάσῃς εὐεργέα<sup>v</sup> νῆα  
Θρινακίην<sup>w</sup> νήσω, προφυγῶν ἰοειδέα<sup>x</sup> πόντον,

a Σ. 11.  
b cf. γ. 15, ζ. 173,  
ι. 13, E. 128.  
c η. 279 mar.  
d 82.  
e γ. 19 mar.  
f α. 86, ε. 30.  
g η. 280.  
h θ. 406 mar.  
i H. 441, I. 350.  
k δ. 511.  
l 228, 232, 390, π.  
441.  
m A. 92.  
n cf. χ. 323.  
o z. 251 mar.  
p v. 342; cf. E. 433,  
Θ. 32.  
q α. 69 mar.  
r ξ. 131, 370, ρ. 546.  
s F. 159, ε. 219.  
t z. 189 mar.  
u ι. 279 mar.  
v μ. 127, τ. 275.  
w ε. 56; cf. Ψ. 850,  
δ. 135 mar.

94. *Ἰδθ.* 96. *Ἰεῖπω.* 99. *με Ἰέπεσσι.* 100. *μελιῖηδέα.* 103. *Ἰοι.*  
106. *εὐεργέα.* 107. *Ἰοιῖηδέα.*

92 om. mss. xiv (α β γ Vi. omn.) Fl., hab. K. M. Eu. Ro. 93. *τίπτ’ αὐτως*  
Zenod., h. 94. *ἤλυθες α β; ἰδθ α, ἰδθς mss. xv (β γ Vi. omn.) Eu. Fl.*  
95. *δὲ om. Eu.* 97. *κουλεῶ δ’ ἐγκατέπηξ’ corrupte H.* 102. *ὅτι pro ὃ M.*  
Stu., *ὅτι α.* 103. *φίλον νῖδον α β.* 104. *μὲν γε γ Stu. K. Fl., κε H.;*  
*ἴκοισθε K., ἴκοισθε γ Stu., ἴκοισθε A., -οισθε α β.* 105. *ἐθέλῃς α β Fl., -λοις*  
*N., -λεις Vi. 50, θέλῃς (mss. iii) lem. V., -λεις Vi. 56.* 106. *δὴ πρῶτον mss. viii*  
*δὴ*  
(α γ) Fl., *κεν πρῶτον H., δὴ κεν I.; πελάσεις N. v. lem.*

of the dead. Thus he knows Odys. and addresses him first before drinking of the blood; cf. κ. 495 and note.

94—6. *νέκυσ*, in a general sense, “the dead”, properly “the corpses”. This shows that a certain latitude of poetical language must be allowed in Homer’s description of the region of Aïdes and its tenants, and does away with any pretence of distinction between *εἰδωλον*, *ψυχή*, and the like. — *ἀτερπέα*, “dismal”. — *φάσγανον*, the Scholl. mention a traditional notion that shades and supernatural beings feared a drawn sword. — *νημερτέα εἴπω*, see App. G. 3 (15).

100—4. *μελιηδέα*, significant by contrast with *ἀργαλέον inf.*; “you seek a happy return; a god will make it

the reverse”. — *λήσειν*, the subject is probably *σε*. — *ὅ*, “for that”. — *ἐνθετο θυμῷ*, cf. *Ἀχαιοὶ ἐν θυμῷ βάλλονται ἑμοὶ χόλον*, Ξ. 50. — *χωόμενος κ. τ. λ.*, see ι. 534—5 and note. — *μὲν κε*, the edd. before Wolf had *μὲν γε*: both have mss. authority (mid. mar.), but *κε* seems required by the apodosis here, so inf. 111 *καὶ κεν ἔτ’* ... *ἴκοισθε*. — *καὶ ὥς*, “in spite of that”. — *εἰς Ἰθάκην*, supplied 111 *inf.*, may be understood here.

107. *Θρινακίη*, the name is no doubt derived from the three-cornered form of Sicily; cf. *insula natura triquetra* (of Britain), Cæsar de B. G. V. 13, and Shakspeare’s “Nook-shotten isle”, *K. Henry V.* Act. III, Sc. 5, of Britain. But the poet transposes his Holy Island of

|   |                                                    |                                                                         |     |
|---|----------------------------------------------------|-------------------------------------------------------------------------|-----|
| a | Θ. 545, μ. 128, 262—3, 322, σ. 278, v. 51, μ. 304. | βοσκομένας δ' εὔρητε βόας <sup>a</sup> καὶ ἰφια μῆλα                    |     |
| b | μ. 323, Γ. 277.                                    | Ἡελίου, <sup>b</sup> ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.                 |     |
| c | μ. 137.                                            | τὰς εἰ μὲν κ' ἀσινέας <sup>c</sup> ἑάας νόστου τε μέδηναι,              | 110 |
| d | κ. 189 mar.                                        | καὶ κεν εἴτ' εἰς Ἰθάκην, κακὰ <sup>d</sup> περ ἀσχοῦντες, ἴκοισθε·      |     |
| e | cf. Z. 349.                                        | εἰ δέ κε σῖνναι, τότε τοι τεκμαίρομ' <sup>e</sup> ὄλεθρον               |     |
| f | κ. 173 mar.                                        | νηί <sup>f</sup> τε καὶ ἐτάροις· αὐτὸς δ' εἴ περ κεν ἀλύξης,            |     |
| g | κ. 534—5.                                          | ὄψ <sup>g</sup> ε κακῶς νεῖαι, ὀλέσας ἅπο πάντας ἐταίρους,              |     |
| h | ο. 376.                                            | νηὸς ἐπ' ἀλλοτρίης, δῆεις δ' ἐν πῆματα οἴκῳ,                            | 115 |
| i | α. 160 mar.                                        | ἄνδρας <sup>h</sup> ὑπερφιάλους, οἳ τοι βίοντο <sup>i</sup> κατέδουσιν, |     |
| k | ν. 378, ω. 125.                                    | μνώμενοι <sup>k</sup> ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες·                |     |
| l | γ. 216 mar.                                        | ἀλλ' ἣ τοι κείνων γε βίας <sup>l</sup> ἀποτίσσει ἐλθών.                 |     |
| m | α. 295—6 mar.                                      | αὐτὰρ ἐπὴν μνηστῆρας <sup>m</sup> ἐνὶ μεγάροισι τεοῖσιν                 |     |
| n | In Odys. decies, in Il. plus vicies.               | κτείνης ἥε δόλῳ ἢ ἀμφοδὸν ὀξεί <sup>n</sup> χαλκῷ,                      | 120 |

108. *Ἰφία.* 115. *Φοῖκῳ.* 117. *Ἐδνα.*

110. *ἑάας* lem. v.; *νόστον α γ* Stu., *νόστον τε β*, τὲ I. K. N., δὲ Vi. 133.  
 111. *ἴκησθε* A. 112. *δὲ καὶ* A. 113. *ἀλύξεις* N. v. lem. 114. *ἀπὸ* A.  
 K. Vi. 133 Fl. 115. *δῆεις* A. M., *δῆει β* L., *δῆσεις* Vi. 5, 56, *εὔρης α* in mar.  
 (glossa) e v.; *ἐνὶ* H. 117. *ἔδνα v. α β* M. Stu. Vr. Vi. 50 Fl., *ἔδνα* Eu. Ro.  
 116. *κατέδουσιν* Fl. 119. *ἐπεὶ α γ* Stu. Fl. 120. *κτείνεις* Vi. 56 Stu.; *ἀμφοδὸν β*.

the Sun somewhere to the N. E., (since Thrinakiê lies not far from Circê's isle, which is in that quarter) retaining the name of a real island, but fitted to a fabulous conception. See further on μ. 127, and App. C. 1. Virgil gives the name Trinacria to Sicily, *Æn.* III. 582 *et al.*, where he places also the Cyclops' island, *ib.* 580 foll. — *ἰοειδέα*, the shade of violet is perhaps not so much intended as the general colour of blue; cf. *ἰόεντα σίδηρον*, Ψ. 850; since common iron, *e. g.* as used in hoops, will sometimes show shades of that colour. Mr. Gladstone III. iv. 470—1, thinks that, "when we examine the poet's employment of cognate words, it is obvious that he can mean little more by the epithet, than to convey rather vague idea of darkness": see on κ. 426.

108—10. *βόας κ. τ. λ.*, see App. C. 1. — *ὅς πάντ' κ. τ. λ.*, Soph. *Fragm.* 284 Dind, transfers the epithets to Time, *ὁ πάνθ' ὀρώων καὶ πάντ' ἀκούων πάντ' ἀναπύσσει χρόνος*. — *ἑάας*, here is subjunct., but τ. 374 indicat.; here its correlated forms would be *ἑάης ἑᾶς*, there *ἑάεις ἑᾶς*; see Ahrens, *Gr. Form.* § 51.

113—7. *ἀλύξης*, it seems to be im-

plied, if we compare his conduct in μ. 320—73, that he might escape, if he did not share their sacrilegious act. — *ὄψε κακῶς*, see on ι. 534—5. — *κατέδονται, ἔδομαι* is fut. in Δ. 237, and so this is best taken here, since the conduct referred to did not begin till the last three years of his absence, and therefore was not going on when Teiresias spoke this. — *ἔδνα*, some of these are enumerated, robe, ear-rings, necklace, etc. in σ. 291 foll., where however they are merely called *δῶρα*: see App. A. 14.

118—37. He continued his prediction. I should avenge myself on the suitors, and then set off on my last voyage, taking an oar on my shoulder, till I reached men who knew neither sea, nor salt, nor ships. There a stranger would accost me and call it a winnowing-shovel, I was then to set up the oar, sacrifice to Poseidon, return home, sacrifice to the heavenly gods, and so amidst the happiness of my people, await my death, which was to come from the sea.

118—20. These lines clearly predict the *μνηστηροφονία* of book χ., leaving open the method, *ἥε δόλῳ ἢ ἀμφοδὸν*.

ἔρχεσθαι<sup>a</sup> δῆπειτα, λαβὼν εὐῆρες<sup>b</sup> ἔρετμον,  
 εἰς ὃ κε τοὺς ἀφίκηται, οἳ οὐκ<sup>c</sup> ἴσασι θάλασσαν  
 ἀνέρες, οὐδὲ θ' ἄλῃσι<sup>d</sup> μειμιγμένον εἶδαρ<sup>e</sup> ἔδουσιν.  
 οὐδ' ἄρα τοί γ' ἴσασι νέας<sup>f</sup> φοινῖκοπαρῆους,  
 125 οὐδ' εὐῆρε<sup>g</sup> ἔρετμά, τά τε περὰ νηυσὶ πέλονται.  
 σῆμα<sup>h</sup> δέ τοι ἐρέω μάλ' ἀριφραδὲς, οὐδέ<sup>i</sup> σε λήσει.  
 ὁπότε κεν δῇ τοι ξυμβλήμενος<sup>k</sup> ἄλλος ὁδίτης  
 φῆη ἀθηρολοιγὸν ἔχειν ἀνὰ φαιδίμω<sup>l</sup> ὦμω,  
 καὶ τότε δῇ γαίῃ πῆξας<sup>m</sup> εὐῆρες<sup>n</sup> ἔρετμον,

a ψ. 268—84.  
 b 125, α. 15.  
 c cf. ι. 125—9.  
 d cf. I. 214, q. 455.  
 e ι. 84.  
 f cf. ι. 125 mar.  
 g 121 mar.  
 h φ. 217, ψ. 73,  
 Ψ. 326.  
 i cf. B. 33.  
 k η. 204 mar.  
 l cf. Z. 27, Ψ. 691.  
 m cf. H. 441.  
 n 121 mar.

122. *ἴσασι.* 124. *γε ἴσασι.*

121. δ' ἥπειτα mss. xii (α β Vi. omn.) Fl. Ro., δ' ἔπειτα A. 122. εἰσάγε  
 α β. 123. οὐδ' ἔθ' K., ἔχουσιν et sup. ἔδουσιν Vi. 5. 124. τοί γε α, τοί  
 δ' β, τ' Vi. 56, δ' et sup. γ' I. 127. συμβλ. α G. M. Vi. 133 Eu., ξυμβλ. β  
 H. v. lem. et rell.; ὁδοίτης Vi. 5. 128. φῆη α β v. lem., φῆη Eu. A. M.  
 Vi. 133, φῆη Eu.; ἔχειν σε ἀνὰ K. Stu.

On this and its consequences the conclusion of the poem depends. The sequel sketches the outline of a further final adventure, which seems feeble and almost futile, as it stands here, but which most probably was developed in a further poem perhaps by another hand; see on 134 *inf.* Similarly we have in θ. 500 foll. a sketch of a probably similar distinct poem on the fall and sack of Troy, and in γ. 130 foll. 254 foll. there occur sketches of incidents capable of similar treatment, all suggesting the connexion of the Odyssey and Iliad with the "Epic Cycle".

121. *δῆπειτα*, this reading of crasis has a large preponderance of mss. in its favour, and seems a form to which recitation would most naturally tend. It has therefore been retained here. For similar instances see τὰλλα ξ. 430, οὔμος Θ. 360. Bekk. *Hom. Blätt.* p. 173 has collected a large number of others. — *λαβὼν*, i. e. bearing it by land, as a badge of sea-adventure and insular origin. It should be noticed that, in his account of this to Penelopê, ψ. 267 foll. Odys. inserts, ἐπεὶ μάλα πολλὰ βροτῶν ἐπὶ ἄστε' ἄνωγεν ἐλθεῖν, which does not appear here. It is, however, a natural inference that he would have far to go to find the place indicated.

122—5. *οὐκ ἴσασι* κ. τ. λ., this ignorance is intended as a mark of extreme remoteness from the Greek world, and

so of outer-barbarism. The Scholl. and Eustath. give a region called Bounima or Celcea as intended. Pausan. I. 12 understood the Epirots, see also Tacit *Germ.* 3. We gather from the further mention of "salt" that the sea was the known source of that condiment in Homer's time — a mark of antiquity; cf. Varro's remark *de R. R.* II. 11, 6, *melior fossilis quam marinus*, as though the former denoted an advance in civilization; so the *Via Salaria*, Plin. XXXI. 7, 41, was the road by which the ancient Sabines fetched their salt. Sallust, *Jugurth.* 89 (Ni.), speaks of a people who used no salt — a trace of barbarism. — *φοινῖκοπαρῆους*, cf. note on *μυλτοπάροισι*, ι. 125. — *ἔρετμά τά τε* κ. τ. λ., see App. F. 1 (7) note \*.

126—8. *σῆμα*, "a sign" that the end of his wandering was attained. — *ἀθηρολοιγόν*, see App. F. 1 (14) and note\*. — *φαιδίμω ὦμω*, cf. a fragment of the *Ὀδυσσεὺς Ἀκανθοπλήξ*, which probably embodied some version of the present adventure, Soph. *Fragm.* 403 Dind., *πόδαπον τὸ δῶρον ἀμφὶ φαιδίμοις ἔχων ὦμοις*; and another *Fragm.* of the same, cited by the Schol. here, *ὦμοις ἀθηρόβρωτον ὄργανον φέρων*, and explained by *ἀθήρης κίνητρον* a "stirrer of the husk"; cf. Aristoph. *Plut.* 673, *ἀθήρης χύτρα*, where the word seems to mean "gruel" or "porridge".



a δ. 473 mar.  
 b γ. 43 mar.  
 c cf. α. 239.  
 d cf. σ. 263.  
 e γ. 144 mar.  
 f δ. 479 mar.  
 g Z. 241.  
 h E. 337, Θ. 178.  
 i cf. α. 209, η. 30,  
 ο. 450.  
 k τ. 368; cf. ψ. 286.  
 l ζ. 2 mar.; cf. Σ.  
 434—5.  
 m cf. τ. 114.  
 n γ. 19 mar.

ῥέξας<sup>a</sup> ἱερὰ καλὰ Ποσειδάωνι<sup>b</sup> ἄνακτι,  
 ἀρνεῖον<sup>c</sup> ταῦτόν τε συνὼν τ' ἐπιβήτορα<sup>d</sup> κάπρον,  
 οἴκαδ' ἀποστείχειν, ἔρδεν θ' ἱερὰς<sup>e</sup> ἑκατόμβας  
 ἀθανάτοισι<sup>f</sup> θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 πᾶσι μάλ' ἐξείης<sup>g</sup> θάνατος δέ τοι ἐξ ἁλὸς ἀντῶ  
 ἀβληχρὸς<sup>h</sup> μάλα τοῖος<sup>i</sup> ἐλεύσεται, ὅς κέ σε πέφνη  
 γῆραι<sup>k</sup> ὑπο λιπαρῶ ἀρημένον<sup>l</sup> ἄμφι δὲ λαοί<sup>m</sup>  
 ὄλβιοι ἔσονται· τάδε τοι νημερτέα<sup>n</sup> εἶρω.  
 ὧς ἔφατ', ἀντάρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

130

135

130. *Φάνακτι.*132. *Φοῖκαδ' ἑρδεν.*137. *Φείρω.*138. *προσέφειπον.*

130. ῥέξας K. et var. l. A. 131. ἐπιβητῆρα β. 132. ἀποστείχειν K.; ἔρδεν  
 A. I. K. N. Vi. 5, 50 Eu. Fl., ἔρδεν α β V. lem. 134. σοι Fl.; ἑξαλός vel ἐξ  
 ἁλὸς Eu. V., ἐξ α. lib., cf. Schol. A. 163. 135. ἀβληχρὸς Vi. 5; ἄμα pro μάλα

Apoll. Lex.; πεφνῆ<sup>oi</sup> H. 136. γῆρα Vi. 5, 56 Eu., γῆρα β H. I. K. N. Vi. 50 Fl.;  
 ἀραρημένον I.; δ' ἑταῖροι sive potius δὲ λαοί Eu. 137. τοι N.  
<sup>σοι</sup>

130—1. ῥέξας, the asyndeton here is deliberate, not *metri gratia* merely, as ῥέξας θ' might stand. — Ποσειδάωνι, the “immortals who hold heaven” are mentioned distinctly 133 *inf.* There seem to be two reasons for thus singling out Poseidon 1.) He partakes of the nature of an infernal deity, as wielding the destructive powers of the sea. Thus nearly all his sea-agency in the poem is to produce storm, wreck, and disaster (δ. 506 foll., ε. 366 foll., ν. 160 foll.); see also note on γ. 6, and 2.) Odys. seems to sacrifice in expiation of the offence he had given Poseidon, and in solemn truce against his further wrath. The setting up of the oar marks solemnly the spot, where the pacification of Poseidon was effected, and his own wanderings were concluded. — ἄρ-  
 ρειον κ. τ. λ., Eustath. says that τρι-  
 τῶα was the name anciently given to such a threefold sacrifice: it is a trace of the sacredness of the number 3, as the trine invocation, App. C. 6, and the custom of thrice calling the dead, ι. 65. So in Aristoph. *Plut.* 819—20 we read βουθνυτεῖ ὃν καὶ τράγον καὶ κριὸν ἐστεφανωμένους. The *suovetaurilia* of the Romans is the same, substituting bull for goat. Similarly Photius (Ni.) cites Callimachus as describing τριπῶαν as consisting of ram, bull, and pig. — ἐπιβήτορα, cf. Theocr.

XXV. 128, πάντες δ' (ταῦροι) ἐπι-  
 βήτορες οἷγ' ἔσαν ἤδη.

133—4. ἀθανάτοισι ... πᾶσι such a solemn act of devotion, at which however Artemis was overlooked, occurs in I. 536 foll. — μάλα goes with πᾶσι, as in μάλα πάντας P. 356, so μάλα πολλά, μάλα μυρία etc.

134—7. θάνατος, the Scholl. give a story from “the Cycle”, that Telegonus, son of Odys. by Circê, was armed by Hephestus with a spear pointed with the sharp fin of a monstrous sea-roach (στρουγῶν), caught by the sea-god Porcys, with which, on landing in Ithaca in quest of his father, he unawares mortally wounded him. On this subject was the *Τηλεγονία* of Euegammon, an abridgement of which is prefixed to the Ven. Schol. p. iii; as was the *Ὀδυσσεὺς Ἀκανθοπληγῆς* of Soph., cited above on 128. This accords with ἐξ ἁλὸς (n. b. var. l. ἑξαλός), but hardly with ἀβληχρὸς μ. τ.; which should mean, “wholly without violence”. The words of the oracle have the obscurity common to oracles. — μάλα τ., see on α. 209. — γῆραι, see on δέπαι κ. 316. — λιπαρῶ, “well-to-do”, opposed to γῆραι<sup>l</sup> λυγρῶ mar. — ἀρημένον, see on ζ. 2. — λαοὶ ὄλβιοι, a mark of royal felicity, see mar.

138—54. I told the prophet I accepted heaven's decree, and begged

- “Τειρεσίη, τὰ<sup>a</sup> μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί.  
 140 ἀλλ’ ἄγε μοι<sup>b</sup> τόδε εἶπε καὶ ἀτρεκέως κατάλεξον·  
 μητρός τήνδ’ ὀρώω ψυχὴν<sup>c</sup> κατατεθνηνίης·  
 ἢ δ’ ἀκούσ’<sup>d</sup> ἥσται σχεδὸν αἵματος, οὐδ’ ἐὼν νῖδν  
 ἔτλη<sup>e</sup> ἔσαντα<sup>f</sup> ἰδεῖν, οὐδὲ προτιμυθῆσασθαι.  
 εἶπε, ἄναξ, πῶς κέν με ἀναγνοίη<sup>g</sup> τὸν<sup>h</sup> ἐόντα.”  
 145 ὥς ἐφάμην, ὃ δέ μ’ αὐτίκ’ ἀμειβόμενος προσέειπεν  
 ῥηίδιον τοι ἔπος ἐρέω καὶ ἐνὶ<sup>i</sup> φρεσὶ θήσω·  
 ὃν τινα μὲν κεν ἔῃς νεκύων<sup>k</sup> κατατεθνεώτων  
 αἵματος<sup>l</sup> ἄσσον ἵμεν, ὃ δέ τοι νημερτές<sup>m</sup> ἐνίψει·

a γ. 208 mar.  
 b θ. 572 mar.  
 c 205; cf. κ. 530.  
 d A. 565, 569.  
 e cf. 425.  
 f o. 532, π. 458,  
 P. 334; cf. ε. 217  
 mar.  
 g δ. 250.  
 h α. 289, ν. 218;  
 cf. π. 475.  
 i T. 121.  
 k κ. 530.  
 l κ. 537.  
 m γ. 101, 327.

140. Φειπέ. 142. ἐφόν. 144. Φειπέ, φάναξ. 145. προσέΦειπεν. 146.  
 ἔπος φερέω.

141. ὀρώ β; κατατεθνηνίης H., -νηνίης I. M. Vi. 133, 56. 142. οὐδὲ  
 ὃν γ Stn. Eu., οὐδὲ οἱ N., οὐδ’ ἐὼν ex em. H. sic α β. 143. ἔς om. β; ἔς  
 ἄντα α I. K. M. Vr. Vi. iii. 144. ἀναγνοίην V. lem., νῖδν pro τὸν var. I.  
 G., τοῖον Fl. Ro. 145. αὐτίς γ A. Stn. Vr. Fl. Ald. Lov. 146. τι ἔπος α  
 β; ἐνὶ H. ex em. β, ἐπὶ mss. xi (α γ Vi. omn.); θείω K. Fl. et var. l. A.,  
 θῆω Vi. 133. 147. ἔῃς εἰῃς ἔσσιν var. l. α; κατατεθνεώτων mss. x (α β  
 Vi. iii) Fl. 148. ἐνίσπη α γ Stn., ἐνίψη Vi. 5 V. a man. 2 Fl., ἐνέψει β.

him to tell me how my mother might be brought to recognize me, who sat in silence near with eyes averted. He replied, that whosoever I let drink of the blood, would speak to me and speak the truth, but none beside. With that the seer withdrew. I waited till my mother approached. She came, drank the blood, knew me, and spake.

139. ἐπέκλωσαν, see on α. 17—8. With this common-place remark Odys. dismisses the elaborate prophecy which he had come to seek. But although he thus lightly accepts the inevitable future and addresses himself to the immediate present — which is probably intended as characteristic of the man — he treasures up the prediction for future use, and on his return duly details it to his wife, with a somewhat solemn exordium, in ψ. 264 foll.

141—4. κατατεθ., Bekker *Hom. Blätt.* p. 227—8, says that κατατεθνηνίης is the form better supported by authority, but does not retain it in his own edition. — ἔσαντα ἰδεῖν, because she was not not conscious of his presence; which fact, however, Odys. did not realize; which accounts for his ex-

pression, οὐδ’ .. ἔτλη ἔ. ἰδ., as surprised at such strangely apathetic demeanour. This fact is not expressly stated by Teir., but must be inferred. — με ἀναγνοίη, the hiatus is commonly found with the penthemimeral cæsura, when of the “bucolic” form, i. e. after a trochee. Spitzner *de V. Her.* p. 143—4 has collected a large number of Homeric examples of this usage. — τὸν ἐόντα here probably = τὸν ζῶντα, see mar.: the explanation of Faesi, making τὸν a predicate, which he supports by καὶ σφεας ὥϊσθην τοὺς ἔμμεναι, π. 475, seems unsuitable: τοὺς is in that passage defined by what precedes, as “the persons expected or spoken of”, whereas there is nothing similarly to define τὸν here.

146—8. ῥηίδιον, this adj. is especially used of the facility arising from supernatural power, or here, knowledge; cf. π. 211, ῥηιδιὸν γε θεοῖσι, and T. 265—6, ὥς οὐ ῥηιδί’ ἐστὶ θεῶν ξρινωδέα δῶρα ἀνδράσι γε θνητοῖσι δαμνημένα; cf. also ῥεῖα θεός γ’ ἐθέλων καὶ τηλόθεν ἀνδρα σαῶσαι, γ. 231. — κατατεθνεώτων ... ἄσσον, see on κ. 530—1. — ἐνίψει,

|                                               |                                                                                                         |
|-----------------------------------------------|---------------------------------------------------------------------------------------------------------|
| a ι. 524 mar.                                 | ὦ δέ κ' ἐπιφθονέοις, ὃ δέ τοι πάλιν εἶδιν ὀπίσσω." 150                                                  |
| b η. 259 mar.                                 | ὥς φαμένη ψυχὴ μὲν ἔβη δόμον <sup>a</sup> "Αἴδος εἶσω                                                   |
| c Α. 140, E. 798.                             | Τειρεσίαιο ἄνακτος, ἐπεὶ κατὰ θῆσφατ' ἔλεξεν.                                                           |
| d P. 84.                                      | αὐτὰρ ἔργων αὐτοῦ μένον <sup>b</sup> ἔμπεδον, ὄφρ' ἐπὶ μῆτηρ                                            |
| e x. 418.                                     | ἦλυθε, καὶ πέν αἶμα <sup>c</sup> κελαινεφές· αὐτίκα <sup>d</sup> δ' ἔγνω,                               |
| f τ. 492, χ. 486, ψ. 70, 105, ω. 478, Α. 414. | καί <sup>e</sup> μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·                                                |
| g 154, ν. 241, Μ. 240, Ο. 191, Φ. 56, Ψ. 51.  | "τέκνον <sup>f</sup> ἐμόν, πῶς ἦλθες ὑπὸ <sup>g</sup> ζόφον ἡερόεντα, 155                               |
| h x. 305.                                     | ζωὸς ἑών; χαλεπὸν <sup>h</sup> δὲ τάδε ζωοῖσιν ὀραῖσθαι.                                                |
| i Φ. 282.                                     | μέσσω γὰρ μεγάλοι <sup>i</sup> ποταμοὶ καὶ δεινὰ ῥέεθρα,<br>Ὡκεανὸς μὲν πρῶτα, τὸν οὐ πῶς ἔστι περῆσαι, |

150. Ἄφιδος.

151. Ἰάνακτος.

154. Ἰέπεα.

149. ἐπιφθονέεις γ Α. Stu. Fl., -νεοις α Β H., -νεεις Vi. 56 (hic lectum fuisse ὅς δέ κ' ἐπιφθονέοι prodit non obscure corrupt. schol. h., vid. quae infra in comm. adnotantur; nisi fort. θέλεις οἱ leg. sit). 157—9. † G. H. v. [] Wo. Bek. Di.

158. πρῶτα τὸν β H., πρῶτα ὃν G. M.; πρῶτον ὃν οὐπω Schol. Ξ. 200, οὐπω β; ἐστὶ mss. vii (Vi. omn.); περᾶσαι M.

accord. to Buttm. *Lexil.* 21, a fut. formed from aor. ἡνισπον or ἐνισπον.

149—50. ὦ δέ κ' ἐπιφθονέοις, the Schol. H. is corrupted here. It stands at present οὕτως δὲ ἐπεὶ πρόκειται ὅτι θέλεις σοὶ φθονῆσαι ὑποστρέψει πάλιν ὀπισθεν. The spaced words would suggest that ὅς δέ κ' ἐπιφθονέοι was the reading which the Schol. was explaining; and possibly this reading may have had its origin in the "grudging" silence which Ajax observes *inf.* 563. It is possible, however, that we should read in the Schol. itself οὕτως δὲ ὅτω and θέλεις οἱ φθονῆσαι. — δόμον "Αἴδος εἶσω, see App. G. 3 (9) (10).

154—79. She asked how I, a living man, had come thither, across those fearful rivers — Ocean especially, and that on foot. Was I wandering still, nor yet had seen my home and wife? I replied, I had come, whither destiny led me, to consult Teiresias, I was a wanderer still, nor had touched my native shore since I left it for the Trojan war. I asked how she had died — through sickness, or the shaft of Artemis? I enquired after my father and my son, was my royalty safe with them, or was I deemed dead, and was

another in my place? I asked too, how had my wife determined — to wait and ward my house and heir, or to wed some noble Achæan?

155—9. ζόφον ἡερόεντα, the further brink of the Ocean-stream lay outside the course of the sun and partook of the gloom of the Cimmerians, probably, deepening in intensity towards the region of Aïdes; hence ζόφος ἦερ. is a metonym for the place of the dead, see App. G. 3 (8) (9). But the word ζόφος need not be understood as denoting a westerly direction, unless directly contrasted with ἥώ τ' ἡέλιόν τε, as in ν. 240—1. The lines 157—9 are rejected by the Scholl. The remark of 159 is void of point, since she must have well known that he took 12 ships to Troy, and even speaks of his ship in 161, as the possible means of his wandering thither; nor does his reply at all notice this part of her short speech. — πρῶτα, the word is not superfluous, although lacking any completing phrase as δέύτερα etc. The incompleteness of the expression makes it perhaps more forcible, as implying that none are worthy to be mentioned by the side of Ocean; it is "first" and last.



- [πεξόν<sup>a</sup> ἔοντ', ἦν μή τις ἔχη εὐεργέα<sup>b</sup> νῆα.]  
 160 ἦ νῦν δὴ Τροίηθεν<sup>c</sup> ἀλώμενος ἐνθάδ'<sup>d</sup> ἱκάνεις,  
 νηί<sup>e</sup> τε καὶ ἐτάροισι, πολὺν χρόνον; οὐδέ πω ἤλθες<sup>f</sup>  
 εἰς Ἰθάκην; οὐδ' εἶδες ἐνὶ μεγάροισι γυναικα;”  
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 “μητέρ' ἐμὴ, χρεῖώ<sup>g</sup> με κατήγαγεν εἰς<sup>h</sup> Ἀἶδα,  
 165 ψυχῇ<sup>i</sup> χρησόμενον Θηβαῖον Τειρεσίαιον.  
 οὐ<sup>j</sup> γάρ πω σχεδὸν ἤλθον Ἀχαιῖδος,<sup>k</sup> οὐδέ πω ἀμῆς<sup>l</sup>  
 γῆς ἐπέβην,<sup>m</sup> ἀλλ' αἶεν ἔχων ἀλάλημαι οἰζύν,<sup>n</sup>  
 ἔξ<sup>o</sup> οὐ τὰ πρῶτισθ' ἐπόμεν Ἀγαμέμνονι δίῳ  
 Ἴλιον<sup>p</sup> εἰς εὐπωλον,<sup>q</sup> ἵνα Τρώεσσι μαχοίμην.  
 170 ἀλλ'<sup>r</sup> ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως<sup>s</sup> κατάλεξον·  
 τίς νύ σε κῆρ<sup>t</sup> ἐδάμασσε ταυηλεγέος<sup>u</sup> θανάτοιο;  
 ἦ δολιχὴ νοῦσος;<sup>v</sup> ἦ Ἄρτεμις<sup>w</sup> ἰοχέαιρα  
 οἷς<sup>x</sup> ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν.  
 εἰπὲ<sup>y</sup> δέ μοι πατρός τε καὶ νείεος, ὃν κατέλειπον,  
 175 ἦ ἔτι παρ' κείνοισιν ἐμὸν γέρας,<sup>z</sup> ἥε τις ἦδη

a z. 50 mar.  
 b z. 279 mar.  
 c z. 259.  
 d ζ. 206.  
 e z. 173 mar.  
 f 166.  
 g δ. 312 mar.  
 h z. 491—2 mar.  
 i 481—2.  
 k γ. 249, φ. 107;  
 cf. φ. 251.  
 l cf. Θ. 178, Κ. 448.  
 m cf. δ. 521.  
 n 620—1, γ. 529, η.  
 211, ξ. 415.  
 o A. 6.  
 p II. 576.  
 q β. 18 mar.  
 r α. 224 mar.  
 s 398; cf. A. 228.  
 t γ. 238 mar.  
 u 199, o. 408.  
 v ζ. 102 mar.  
 w γ. 280 mar.  
 x cf. 458, 492—4.  
 y o. 522; cf. 495.

159. εὐεργέα.

162. οὐ<sup>z</sup> φειδες.

163. προσέφειπον.

164. Ἀφίδαο.

169. Ἰλίον.

170, 174. φειπὲ.

173. φοῖς.

159. ἔοντ' Eu. Ro., ἔχη β H. I. 160. ἦ δὴ νῦν Vr., ἦ νῦν K. Vi. 5, ἦδη  
 νῦν A., ἦ δὴ νῦν Vi. 50, δὴ om. α Vi. 5, 56. 161—2. † Aristoph., h.  
 165. χρησόμενον Vi. 5. 166. ἀμῆς α β I. K. N. Vi. 50, 133 Eu. Fl. 170.  
 ἀλλά γε N. Vr. 171. ταυηλεγέος Vr. Vi. 50 A. ex em. 172. ἦ ... ἦ α β  
 A. I. K. N. Vi. iii Fl., ἦ ... ἦ H.; δολιχὴ Fl. 173. ἀγανοῖς βέλεσσι H. I.;  
 ἐπιχομένη (vol. <sup>o</sup> ει) α. 174. πατρός καὶ Vi. 5, 56 Eu.; νείεος β; οὗς Vi. 5;  
 κατέλειπον α; οὗς κατέλειπον Aristoph., h. 175. ἦ παρ' ἐκείνοις ἐστίν Eu. Ro.;  
 ἥε τις Vi. 50. Eu. Fl. Ro.

160—2. νηί... ἐτάροισι, “ship” and “crew” are viewed as one, jointly forming the means of his coming; so mar. — πολὺν χρόνον should be joined with ἀλώμενος. His coming to that remote and forlorn region leads her to suppose what was the fact, that he has wandered ever since he left Troy.

163—9. χρεῖώ με ... Τειρεσίαιον, cited in a parodistic way by Lucian, *Necyom.* p. 225. χρεῖώ does not seem to mean any overpowering external force, like that of destiny (μοῖρα), but the obligation to act in a particular way, which arises from a sense of interest. He expects to derive advantages from consulting Teires. 479

—80, and does in fact depart with the knowledge of the conditions of his return, and of the state of things to be expected in his house. — εὐπωλον, only found as epith. of Ilion; cf. Φρύγας αἰολοπώλους, Γ. 185. The same element in each, πῶλος, “foal”, seems to mark Asiatic soil as the best known nursery of horses.

171—9. κῆρ, akin to κείρω, “I cut”, probably here in the original sense “fatal blow”; so καιρὸς καιρίος; cf. *tempus* akin to τέμνω. — κατέπεφνεν, see on γ. 280 mar.; “or the shafts of Artemis, Silently falling in a sweet death-rain”, Worsley. — γέρας, see

a *A.* 316.  
 b *β.* 238, α. 189.  
 c α. 36, *A.* 242, *I.* 399, 556.  
 d *β.* 281 mar.  
 e *β.* 227 mar.  
 f *H.* 50.  
 g *κ.* 503.  
 h *ζ.* 154 mar.  
 i α. 46 mar.  
 k δ. 447 mar.  
 l γ. 360 mar.  
 m *ν.* 337—8, π. 38—9.  
 n *Σ.* 745, ξ. 93.  
 o cf. τ. 513—5, ν. 84—5.  
 p μ. 301, ξ. 167, π. 314, ρ. 478, *I.* 376.  
 q *M.* 313, *Υ.* 184.  
 r *Φ.* 98 mar.  
 s η. 50 mar.  
 t *K.* 146.  
 u *A.* 238.  
 v α. 374 mar.

ἀνδρῶν<sup>a</sup> ἄλλος ἔχει, ἐμὲ δ' οὐκέτι<sup>b</sup> φασὶ νέεσθαι.  
 εἰπέ δέ μοι μνηστῆς<sup>c</sup> ἀλόχου βουλὴν<sup>d</sup> τε νόον τε,  
 ἥ<sup>e</sup> μένει παρὰ παιδί, καὶ ἔμπεδα<sup>o</sup> πάντα φυλάσσει.  
 ἢ ἦδη μιν ἔγρημεν Ἀχαιῶν<sup>f</sup> ὅς τις ἄριστος."  
 ὥς<sup>g</sup> ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο πότνια<sup>h</sup> μήτηρ 180  
 "καὶ<sup>i</sup> λίην κεῖνη γε μένει τετληότι<sup>k</sup> θυμῷ  
 σοῖσιν<sup>l</sup> ἐν<sup>m</sup> μεγάροισιν· ὄϊζυραὶ δέ οἱ αἰεὶ  
 φθίνουσιν νύκτες<sup>n</sup> τε καὶ ἡμέραι<sup>o</sup> δακρυχεοσύη.  
 σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας· ἀλλὰ<sup>p</sup> ἔκηλος  
 Τηλέμαχος τεμένεα<sup>q</sup> νέμεται καὶ δαίτας<sup>r</sup> εἰσας 185  
 δαίνυνται,<sup>s</sup> ἄς<sup>t</sup> ἐπέοικε δικασπόλον<sup>u</sup> ἄνδρ' ἀλεγύνειν·<sup>v</sup>

177. *Φειπέ.* 182. *Φοι.* 184. *Γίηλος.* 185. *Εἰσίας.* 186. *ἄς τε ΕἰΦοικε.*

176. οὐκ ἔτι *I.* 178. παρὰ *G.* (post hunc addunt cum aliqua var. *I.* distichon α τ. 526—7 petitum *β G. I. Vr. Vi. 50 et in mar. H.*). 179. ἢ *Eu. Fl. Ro.* 183. φθίνουσιν *Vi. 5, 56 α* (sed corr. man. *1*), -σι *K. N. Vi. 133, φθίνουσι I. Vr. Eu. Fl.; δάκρυ χέουση M. N., rell. δακρυχ., sic Fl. Ro.* 185. τεμένει α t. ad ζ. 54 *Hesych. Eu. h. et q. lem. Fl. Ro.; τεμένεια Aristar., h.*

on η. 150, "royalty". — νέεσθαι, see on β. 230—8. — παρὰ, "to watch over"; since, if she remarried, she would go to her new husband's house leaving Telem., scarcely yet twelve years old, in his own. — ἔμπεδα φυλάσσειν, "to keep in their places".

180—209. "Thy wife", she replied, "abides in thy house patient but sorrowful. Thy royalty is not usurped, 'for Telemachus administers it and 'holds its privileges. Thy father, winter 'and summer alike, lives aloof from 'the city, on rustic fare and poorly 'clad, like a household serf, through 'longing for thee. Similar was my 'hapless lot; not the arrow of the Ar-'temis, nor sickness slowly wasting 'brought me hither; but my despond-'ing yearnings for thee, my son".

She spake. I thrice strove to embrace her; thrice she eluded, shadow-like, my grasp. With a sore heart I spake again.

181—6. καὶ λίην, see on α. 46. — τετληότι *Φ.*, "patiently". — γέρας, see on η. 150; "royalty"; and cf. *Hy. XXIX. 4, καλὸν ἔχονσα γέρας καὶ τίμιον. — δαίτας... ἄς... ἀλεγύνειν,* by referring to α. 374, *Φ.* 38, ν. 23, δαίτας

ἀλεγύνειν seems to mean, "to frequent, or be a guest at, feasts". ἀλεγ. in other uses, is merely to "bestow care on", "care for"; cf. ἀγλαὰ ἔργ' ἀλεγύνειν, *Hy. Ven. 11*. The explanation given here, πάντες γὰρ καλέονσιν means, that he was freely invited, i. e. by the neighbouring princes, "received", as we say, "in society". The suitors, it should be observed, had not yet set up their scene of licensed revelry in Odysseus' palace. They therefore, or some of them, may be included among the πάντες here. *Ni.*, referring to ζ. 55, ἐς βουλὴν ἵνα μιν κάλεον Φαίηκες ἀγανοί, and to *Γ.* 250, suggests that, "invite him" or rather "desire him" to perform royal functions, as a δικασπόλος ἀνὴρ, is the sense, and that the banquets were regarded in the nature of fees for judicature; cf. λιπαρὰς τελέουσι θέμιστας, *I. 155*. Not satisfied, however, with this he inclines to regard the word καλ. as corrupt, and suggests that κομέουσι, in sense of "foster and tend", may be read. But καλέονσι may well refer to complimentary invitations, recognizing the youth's rank and prospective royalty, rather than the discharge of its actual functions. *Eustath.*

- πάντες<sup>a</sup> γὰρ καλέουσι. πατήρ δὲ σὸς αὐτόθι<sup>b</sup> μίμνει  
 ἀγρῶ, οὐδὲ πόλινδε<sup>c</sup> κατέρχεται· οὐδέ οἱ εὐναί  
 δέμνια<sup>d</sup> καὶ χλαῖναι<sup>e</sup> καὶ ῥήγαι<sup>f</sup> σιγαλόεντα·  
 190 ἀλλ' ὃ γε χεῖμα μὲν εὔθει, ὅθι δμῶες, ἐνὶ οἴκῳ,  
 ἐν κόνι<sup>g</sup> ἄρχι πυρὸς, κακὰ<sup>h</sup> δὲ χοροῖ εἵματα εἵται·<sup>i</sup>  
 αὐτὰρ ἐπὴν ἔλθῃσι θέρος<sup>k</sup> τεθαλυῖά τ' ὁπώρα,  
 πάντη οἱ κατὰ<sup>l</sup> γογνὸν ἀλφῆς οἰνοπέδοιο  
 φύλλων<sup>m</sup> κεκλιμένων χθαμαλαί<sup>n</sup> βεβλήται εὐναί·  
 195 ἐνθ' ὃ γε<sup>o</sup> κεῖτ' ἄχεων, μέγα<sup>p</sup> δὲ φρεσὶ πένθος ἀέξει,  
 σὸν νόστον ποθέων· χαλεπὸν<sup>q</sup> δ' ἐπὶ γῆρας ἱκάνει.  
 οὕτω γὰρ καὶ ἐγὼν ὁλόμην καὶ<sup>r</sup> πότμον ἐπέσπον·  
 οὔτε μέ γ' ἐν μεγάροισιν εὐσκόπος Ἰοχάειρα<sup>s</sup>  
 οἷς<sup>t</sup> ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν·

- a ζ. 55; cf. X. 498.  
 b ζ. 245 mar.; cf.  
 i. 29.  
 c α. 189 mar.  
 d δ. 301, z. 317, v.  
 139.  
 e γ. 349 mar.  
 f ζ. 38 mar.  
 g η. 153.  
 h ζ. 506, ψ. 95;  
 cf. π. 210.  
 i z. 72.  
 k μ. 76, ζ. 384.  
 l α. 193.  
 m cf. s. 482—3.  
 n cf. x. 243, ζ. 15,  
 II. 235.  
 o B. 694, Σ. 461.  
 p P. 139.  
 q Θ. 103, Ψ. 623.  
 r δ. 562 mar.  
 s ζ. 102.  
 t γ. 280 mar.

188, 193. *φοι*. 190. *φοῖνω*. 191. *φείματα φείται*. 193. *Φοινοπέδοιο*. 199. *φοῖς*.

187. *ποθέουσιν* β I., *καλέουσιν* Fl. 188. *πόλιν δὲ* M. 190. *ἀλλ' ὅτε*.  
 191. *κόνι* α b. h. lem. Eu. Ro., *κόνει* M. N. Stu. Vi. iii A. a man. 2 v. lem. Fl.,  
*κονίη* β I., *κονί* et η sup. i H.; ἦσται in ἦσ. mut. H., ἦσ. α, ἦσ. I. K. M. N. Vi. 50,  
 133 Stu. Vr. A. a man. i, Zenod., h., v. lem., ἔσται β, εἴσται Vi. ii A. a  
 man. 2, ἦστο Aristar., h. (sed quis credat?), εἵται Di., εἵται Eu. Ro. 192. *τε*  
*θηλυῖα* Fl., *τε θαλυῖα* Eu. Ro. 193. *παντοίη* K.; *βεβλήατο* H., *βεβλημένοι*  
*Apoll. Lex.* 196. *πότμον γοῶν* α β γ h. lem. A. H. I. M. Vi. omn. et var. l.  
 N. Fl., *γῶν* Stu., *νόστον ποθέων* K. N. et var. l. M. Vi. 133, *νόστον γοῶν*  
 G., *τὸν π. γ.* vel *σὸν v. π.* Eu., “*ἔδον v. π. meliores*” h. (cf. quæ ad ἦς i. 27—8  
 adnotav.) 197. *ἐγὼ β; ἐπέσπον* Vi. 133, -ων et ον sup. Stu. 198. *οὔτε μ' ἐνὶ α,*  
*οὔτ' ἔμ' ἐνὶ γ* Stu. Fl., *οὔτ' ἔμ' γ' ἐν β,* *οὔτ' μ' ἐνὶ Ro.*, *οὔτε με ἐν G. Vr.*  
*Vi. 50 Eu.*, *οὔτε με γ' ἐν H. I.* 199. *ἀγανοῖσι βέλεσσι* H. I. Vi. 133.

says, *δοκεῖ δὲ ἀρχαῖον ἔθος εἶναι, εἰς δαίτας προκαλεῖσθαι τοὺς βασιλεῖς τε καὶ τοὺς δικαστάς*. It would be of course possible to drop *δικασπόλον*... *καλέουσι*, and read continuously ὥς ἐπέοικε. *πατήρ δὲ κ. τ. λ.*

187—94. *αὐτόθι*, “in the same place”, where he was wont to, “on the spot” as we say; defined by ἀγρῶ following; so αὐτόθ' ἔρνε ... ἐν σπέσσι γλαφυροῖσι, i. 30. Compare the account given of old Laërtes in α. 189—93. — *εὐναί* in plur., of one person's bed, is rare, probably denoting *habitual* place of resting, cf. ὅθι φασὶ Τυφώος ἔμμεναι εὐνας, B. 783. — *δέμνια* ... *χλαῖναι* ... *ῥήγαι*, see the passages referred to in mar. To all these subjects *εὐναί* is the predicate. — *χεῖμα*, of duration. — *πυρὸς*, see App. F. 2 (20) (end). — *ὁπώρα*, see on ε. 328. — *γούνον*, see on α. 193. — *φύλλων*, the priests of Zeus at

Dodona, the earliest anchorites, are called *χαμαιεῦναι* and *Odys.*, when shelterless and naked, makes a bed of leaves (mar.). These are the only Homeric parallels; and they heighten by their exceptional character the self-imposed mortification of old Laërtes.

196—201. *νόστον ποθέων*, the great majority of mss. have the other reading *πότμον γοῶν* (X. 363) or one compounded of the two. But the Schol. H. states that the better (*χαριέστεραι*) copies had *νόστον ποθ.*, which makes this *consensus* of less value: also *σὸς τε πόθος* 202 is more in keeping with this reading. — *χαλεπὸν δ'*, the δὲ has here the force of γὰρ. — *ικάνει*, “is come upon him”. — *Ἰοχάειρα*, the epith. here becomes a nom. prop., as *Ἐρυσίχθων*, *Ἀργειφόντης*, etc.: of this last *εὐσκόπος* is also an epith. in sense of “sharp-sighted”: it here means



a 173.  
b cf. o. 354, H. 131,  
N. 672.  
c P. 678, A. 381,  
X. 68.  
d T. 321, 336—7,  
e κ. 251 mar.  
f 52. 772; cf. Y.  
467.  
g K. 495, P. 17.  
h β. 93 mar.  
i 141 mar.  
k cf. Σ. 282.  
l o. 395, φ. 194;  
cf. ι. 278.  
m N. 330.  
n 222.  
o cf. B. 71, δ. 831  
—9.  
p T. 125, X. 425.  
q ε. 284 mar.  
r α. 346 mar.  
s P. 97—9.  
t δ. 103 mar.  
u P. 10.

οὔτε τις οὖν μοι νοῦσος<sup>a</sup> ἐπήλυθεν, ἥ τε μάλιστα 200  
τηκεδόνι στυγερῇ μελέων<sup>b</sup> ἐξείλετο<sup>c</sup> θυμὸν.  
ἀλλὰ με σός<sup>d</sup> τε πόθος σά τε μήδεα, φαίδιμ' <sup>e</sup> Ὀδυσσεῦ,  
σὴ τ' ἀγανοφροσύνη<sup>f</sup> μεληδέα<sup>g</sup> θυμὸν ἀπηύρα.<sup>h</sup>  
ὥς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ<sup>h</sup> μερμηριέας  
μητρὸς ἐμῆς ψυχὴν<sup>i</sup> ἐλέειν κατατεθνηυῖης. 205  
τρὶς μὲν ἐφορμήθην,<sup>k</sup> ἐλέειν τέ με θυμὸς<sup>l</sup> ἀνώγειν,  
τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἵκελον<sup>m</sup> ἦ καὶ ὀνείρω<sup>n</sup>  
ἔπατ' <sup>o</sup> ἐμοὶ δ' ἄχος<sup>p</sup> ὅξυ γενέσκειτο κηρόθι<sup>q</sup> μᾶλλον.  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων.  
“μῆτερ' ἐμὴ, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210  
ὄφρα καὶ εἰν Ἀῖδαο φίλας περὶ χεῖρε βαλόντες<sup>s</sup>  
ἀμφοτέρω κρυεροῖο<sup>t</sup> τεταρπόμεσθα<sup>u</sup> γόοιο;

203. μελιφθέα. 209. ἔπεα. 211. Ἀΐδαο.

200. οὔτε τις Vi. omn. I. K. Eu. Ro.; αὖ pro οὖν var. l. A. a man. rec. 202.  
κήδεα Vr.; φίλιτα<sup>r</sup> Yi. 5. 203. σὴ τ' ἀγανοφροσύνη v. lem. unde ἀπηύρων  
suspicari licet; μελητόρα α sed in mar. nostr.; ἀπηύρα A. Vi. 56 Apoll. Lex.  
204. ἐγώ γε θέλων Vi. 5. 205. κατατεθνηυῖης G. I. M. N. Vi. 56, -νυίας  
Vi. 5. 206 om. Stu. ἐφορμήθην α H. Vi. 56, ἐφορμ. Vi. 5, ἐφορ. β v. lem.  
Fl.; ἀνώγει H., -γεν A. K., -γε M. N. Vi. 50, 133 Fl., -γοι I. 207. ἵκελον  
α H. I. M. N. Stu. Vr. Vi. 133 Fl., ἵκελον A. Vi. iii, ἵκέλη var. l. h.; ἦ om. α.  
209. προσηύδα<sup>ων</sup> H., -ηύδα Fl. 211. περὶ Fl., ἐν χερσὶ α sed in mar. nostr.;  
βαλόντας Vi. 5. 212. ἀμφοτέρω<sup>οι</sup> H.; τεταρπόμεθα α A. N. Vi. iii v. lem. Eu.

“sure-aiming”. — νοῦσος, she did not pine away (as the next line shows is the meaning) through slow sorrow, but laid violent hands on herself: see above on 85.

202—9. σός τε πόθος, “longing for thee”, so (mar.) σὴ ποθῇ, ἐμὴν ἀγγελίην; cf. Anacreon *Fragm.* Bergk, p. 1037, καὶ σὲ, Κληρορίδην, πόθος ὥλεσε πατρίδος αἵης. — ἐξείλετο, aor. of indefinite frequency, μάλα τ' ἐκλυον αὐτοὶ (αὐτῶν?) mar. — ἀγανοφροσύνη, “tender feeling”. The var. l. of v is noticeable σὴ τ' ἀγανοφροσύνη, adapted no doubt to a reading ἀπηύρων, of which there is now no other known trace. It is probably founded on the legend that she “took away her own life”, and on a desire to find this *verbatim* in the poet. — τρὶς μὲν κ. τ. λ., this Virgil has followed, *Æn.* II. 792—4, *Ter conatus*

*ibi collo dare brachia circum*, etc., and V. 740, *Dixerat, et tenues fugit, ceu fumus, in auras*. — ὀνείρω, see on δ. 796. Here Worsley has,

“Thrice I essayed with eager hands outspread,  
Thrice like a shadow or a dream she fled,  
And my palms closed on unsubstantial air”.

210—24. I asked her why she thus evaded my embrace, nor let me so far enjoy even sorrow? Was it some phantom that Persephonê had sent to baffle my woe? “No”, she said, “it ‘is no such illusion. But thus are all ‘the dead. Their substance has passed ‘in the funeral flame away, their soul, ‘like a dream, has taken wing. But ‘speed thee back to light, and tell thy ‘wife of all”.

211—3. περὶ ... βαλόντες, ἀλλήλοις is understood (mar.). — τεταρπόμεσθα, see on δ. 103, and cf. τ. 213, 251, ἦ δ' ἐπεὶ οὖν τάρφθη πο-

ἦ τί μοι εἰδωλον<sup>a</sup> τόδ' ἄγαν<sup>b</sup> Περσεφόνηα  
 ὠτρυν<sup>c</sup>, ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;"  
 215 ὥς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια<sup>e</sup> μήτηρ  
 "ᾧ<sup>f</sup> μοι, τέκνον ἐμόν, περι<sup>g</sup> πάντων κάμμορε<sup>h</sup> φωτῶν,  
 οὗ τι σε Περσεφόνηα, Διὸς<sup>i</sup> θυγάτηρ, ἀπαφίσκει,  
 ἀλλ' αὕτη δίκη<sup>k</sup> ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·  
 οὐ γὰρ ἔτι σάρκα<sup>l</sup> τε καὶ ὀστέα ἴνες<sup>m</sup> ἔχουσιν,  
 220 ἀλλὰ τὰ μὲν τε πυρὸς<sup>n</sup> κρατερόν μένος αἰθομένοιο<sup>o</sup>  
 δαμνᾷ,<sup>p</sup> ἐπεὶ κε πρῶτα λίπη<sup>q</sup> λεύκ' ὀστέα θυμός·  
 ψυχὴ δ', ἥντ' ὄνειρος,<sup>r</sup> ἀποπταμένη πεπότηται.<sup>s</sup>  
 ἀλλὰ φῶσδε τάχιστα λιλαίεο<sup>t</sup> ταῦτα δὲ πάντα  
 ἴσθ',<sup>v</sup> ἵνα καὶ μετόπισθε τεῇ εἴησθα γυναικί."

a δ. 796 mar.  
 b 226, 635.  
 c 226, 635.  
 d ε. 13 mar.  
 e ζ. 154 mar.  
 f A. 414.  
 g υ. 33.  
 h ε. 160, 339.  
 i γ. 337, 9. 308.  
 k δ. 691 mar.  
 l ε. 293 mar.  
 m cf. Ψ. 191.  
 n Z. 182.  
 o τ. 39, υ. 25, K. 246, A. 596.  
 p cf. E. 391, Φ. 52, 270, Ξ. 199.  
 q γ. 455, M. 386, II. 743, Y. 406.  
 r α. 161 mar.  
 s 207; cf. Ψ. 100.  
 t B. 90.  
 u ε. 451.  
 v B. 485.

213. εἰδωλον.

219. ἴνες.

224. ἴσθ' εἴησθα.

213. ἦ I. Vi. iii, ἦ Vi. 133. 214. ὠτρυν' A., ὠτρυν' α β H.; στοναχίζω Vr. Vi. 5. 216. ᾧ μοι β Eu. Fl. 217. περσεφ. Vi. 50; ἀπαφίσκει Vi. 5. 218. αὕτη N.; τίς κε θάνησι (vel -αιν) α K. N. Vi. 133 var. l. M. et A. a man. rec., τις θάνησι Eu., κεν θάνωσιν A., κεν τε θάνωσιν β et rell. Fl. 219. τε om. α; ἴνες V. lem. 221. δαμνάτ' A. Vi. 133, δαμνάτ' K., var. l. δαμνᾷ Vi. 133 v. lem. Fl., δαμᾷ α, δαμνᾷ ἐπεὶ Ptolem. Ascalon., δαμνᾷται ὡς Crates, h.; ἐπεὶ καὶ α, κεν G. I. M. N. Vi. 5, 56, ἐπήν κε Vr. Vi. 50. 222. ὄνειρον Eu. Ro. 223. φῶσδε A. Vi. 56 Eu., φῶσδε H. ex em. man. 1, φῶσδε G., φῶσδε δὲ Vi. 133, φῶσδε β.

λυδακρύτοιο γόοιο. — εἰδωλον, see on δ. 796 and App. G. 3 (12). — ἄγαν, see on α. 491.

216—9. κάμμορε, an especial epith. of Odys. (mar.) see also κείνον ὀιομένη τὸν κάμμορον, β. 351, and note. — αὕτη, "this", viz. what you murmur at; see 211—4. — δίκη ἐστὶ βροτῶν κ. τ. λ., on all this passage see App. G. 3 (11) (12) — ἴνες ἔχουσιν, "muscles enwrap", but on this physical basis the more abstract notion of substance distending seems built.

221—2. δαμνᾷ, of δαμνάω we have also δάμνα ἐδάμνα, 3 sing. imperf. and δαμνᾷ 2 sing. pres. mid. (mar.), also δάμνασκε, Hy. Ven. 251. The other forms are fr. δάμνημι or δαμάω (-όω). — πεπότηται, this seems to have a pres. force merely, but to express a continued state (ἀποπταμ., instantaneous), as in B. 90, αἰ μὲν τ' ἐνθα αἰς πεποτήταται, αἰ δὲ τε ἐνθα, so also in later poets, Στυγία γὰρ τις ἐπ' ἀχλὺς πεπόταται, Aeschyl. Pers. 669, and ἀνεπερώσθαι καὶ πεποτή-

σθαι τὰς φρένας, Aristoph. Av. 1445. Here Worsley has,

"(On the bier

All substance was burnt out by force of fire,  
 When first the spirit, her cold flight to steer,  
 Left the white bones, and fluttering from the pyre,  
 Straight to these shadowy realms did like a dream retire".

223—4. λιλαίεο, the omission of any verb of motion, as ἵεναι, or the like, adds great energy to the expression; cf. σταθμόνδε λιλαίεαι ἀπονέσθαι, ι. 451. — ἴσθι, "give heed to", so perhaps in B. 485, πάρεστέ τε ἴστε τε πάντα. Ni. refers to Soph. Elec. 40 —1, ἴσθι πᾶν τὸ δρώμενον, ὅπως ἂν εἰδῶς ἡμῖν ἀγγελίης σαφῆ, Theog. 31, ταῦτα μὲν οὕτως ἴσθι, and suggests that ἴσθ' may have stood in the original text, for ἔσται elided. Thus the sense would be, "it shall be that hereafter thou shalt tell etc." But this seems wretchedly tasteless and jejune. Here the first Act as it were of the νεκρία may be said to end; see App. G. 3 (8). The next consists of a review of the ladies

a 81.  
b 214 mar.  
c 213 mar.  
d 329.  
e 36 mar.  
f γ. 412 mar.  
g cf. 36, 42.  
h ε. 420.  
i δ. 137; cf. κ. 14.  
q. 70, λ. 511.  
k ε. 318 mar.  
l κ. 439 mar.  
m Π. 473.  
n 49, 88, π. 361—2.  
o μ. 110.  
p 36 mar.  
q φ. 230; cf. E. 141.  
r cf. α. 216, τ. 166.  
s 229.  
t β. 120.  
u ο. 225, γ. 206;  
cf. γ. 123.

νῶϊ μὲν ὥς ἐπέεσσιν<sup>a</sup> ἀμειβόμεθ'· αἱ δὲ γυναῖκες 225  
ἤλυθον, ὥτρυνεν<sup>b</sup> γὰρ ἀγανῇ<sup>c</sup> Περσεφόνηα,  
ὅσσαι ἀριστηῶν ἄλοχοι<sup>d</sup> ἔσαν ἠδὲ θύγατρες·  
αἱ δ' ἀμφ' αἶμα<sup>e</sup> κελαινὸν ἀολλέες<sup>f</sup> ἠγερέθοντο.<sup>g</sup>  
αὐτὰρ<sup>h</sup> ἐγὼ βούλεον, ὅπως ἐρείομι<sup>i</sup> ἐκάστην·  
ἦδε<sup>k</sup> δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230  
σπασσάμενος<sup>l</sup> ταυήνες ἄορ παχέος<sup>m</sup> παρὰ μηροῦ,  
οὐκ εἰὼν<sup>n</sup> πῖειν ἅμα<sup>o</sup> πάσας αἶμα<sup>p</sup> κελαινόν.  
αἱ δὲ προμνηστῖναι<sup>q</sup> ἐπήσαν, ἠδὲ ἐκάστη  
ὄν<sup>r</sup> γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρείεινον<sup>s</sup> ἀπάσας.  
ἔνθ' ἧ τοι πρώτην Τυρῶ<sup>t</sup> ἶδον εὐπατέρειαν, 235  
ἧ φάτο Σαλμωνῆος ἀνύμονος ἔκγονος<sup>u</sup> εἶναι,

225. *Ἐπέεσσιν.* 229. *Ἐρείομι Ἐκαστήν.* 233. *Ἐκαστή.* 234. *Ἰόν.*  
235. *Ἰδόν.*

226. ὥτρυνε I. K. M. Vi. 133 Fl.; *π* *περσεφόνηα* H. 228. ἠγερέθοντο α, -θον-  
ται A. 229. ἐκάστην in -ον mutavit β, ἐκάστη<sup>ος</sup> H. 231. ταυήνες Vi. 5,  
133. 232. πῖνειν Vi. 56, 5 Ro., πῖνειν α β γ A. H. a man. 1 I. K. M. N.  
Stu. Eu. Fl., ἅμα πάσας πῖνειν α. 233. ἐπήσαν α β H. I. M. Vi. iii, ἐπῆ-  
σαν N. Vi. 133 Eu., ἐπῆσαν γ A. K. Stu. Vr.; ἧ δὲ α β H. A. N. Vi. 50 Eu.  
Fl. h, Iem. Ern., ἠδὲ Aristar. et alii, h., Ro. Wo. 234. ὄν γόνον α β; ἐξερέ-  
εινεν H. Vr. Vi. 50, ἐξαγόρευεν α β l. H. var., ἐξερέουσα in mar. α. 235.  
ἦτοι α β H. Fl. Wo.; πρώτον β H. M. Vr. Ro., πρώτον I., πρώτην α h.  
236. ἀτασθάλον pro ἀνύμονος nonnulli, h.; ἔκγονος Vi. 5, 56.

of the past ages, as shown by the first being the mother and the fifth the wife of Nestor. Their connexion is either with the Trojan, Athenian, or Theban legend.

225—59. Our talk ended. Then appeared at Persephonê's behest the ladies of the elder time, swarming round the blood. I contrived — for so it seemed best — that each should tell her tale in turn. First came Tyrô, Salmoneus' daughter, Cretheus' wife, who loved the river-god Enipeus, but was herself loved and beguiled by Poseidon in his form. The river heaped its waves to shelter their embraces. The god gave her joy of her love and promised her fair offspring; then told his name and bade her not reveal it. She bare him twins, Pelias and Neleus, besides three sons to her own husband.

233—4. *προμνηστῖναι*, the Scholl. give *προ-μνω* as the etymol., as if *προμνηστῖναι*. φ. 230, *προμνηστῖ-νοι ἐσέλθετε, μηδ' ἅμα πάντες*, shows

that "one after another" is the sense. — *ὄν γόνον*, this confirms the notion that some older genealogical poem was the material whence this part of the book was made up. The scantiness of the dramatic element in it, being limited to 247—53, seems to suggest the same origin. The ladies are supposed to answer to Odysseus' questions, but there is no form of interrogation or reply.

235—7. *Σαλμωνῆος*, the legends connected with him have a double site, in Thessaly (Iolchos), and in Elis. In each was a river Enipeus, and in the latter a town Salmonê upon it. This seems to show a migration of a tribe, probably part of the Dorian-Heraklid movement, from one site to the other. Those who think the Homeric poems older than this movement will suppose the earlier territory of the tribe, and its river, intended here. Salmoneus at all events had not in Homer's time acquired the notoriety for impious presumption which we find in Virg.



φῆ δὲ Κρηθῆος<sup>a</sup> γυνὴ ἔμμεναι Αἰολίδαο<sup>b</sup>  
 ἣ ποταμοῦ ἡράσσαι<sup>c</sup>,<sup>c</sup> Ἐνιπῆος θείοιο,  
 ὃς πολὺ κάλλιστος<sup>d</sup> ποταμῶν ἐπὶ γαῖαν ἵησιν.  
 240 καὶ ῥ' ἐπ' Ἐνιπῆος πωλέσκετο<sup>e</sup> καλὰ<sup>f</sup> ῥέεθρα.  
 τῷ<sup>g</sup> δ' ἄρ' εἰσάμενος γαιήοχος<sup>h</sup> Ἐννοσίγαιος  
 ἐν προχοῇς<sup>i</sup> ποταμοῦ παρελέξατο<sup>k</sup> δινῆεντος.<sup>l</sup>

a 258.  
 b Z. 154.  
 c cf. II. 175—7,  
 Φ. 142—3.  
 d Φ. 158; cf. B.  
 850.  
 e A. 490, E. 788.  
 f In Φ. *septies*.  
 g ζ. 24 mar.  
 h N. 43, 59, 677,  
 O. 222, Ξ. 355,  
 Ψ. 584.  
 i ε. 453 mar.  
 k B. 515; cf. 306.  
 l O. 490; cf. Φ.  
 603.

## 241. ἔφεισάμενος.

238. ἡράσσαι<sup>a</sup> α A. M. N. Vi. 56, 133, ἡράσσαι<sup>a</sup> Fl. 239. ἵησι Vi. 56 N. Eu.,  
 ἵησιν α A. K. Vi. 5, ἵησι β H. 241. ἄρα εἰσάμενος α β A. H. I. K. Vi. 56,  
 133 N. Eu. Fl. Ro. Ern. 242. προχοῖς v. lem.

*Æn.* VI. 585 foll. expressly connected with him and Elis.—*Κρηθῆος*, brother of Salmoneus (Schol.); cf. Pind. *Pyth.* IV. 253—4, *μία βοῦς Κρηθεῖ τε μάτηρ καὶ Θρασυμήδει Σαλμωνεῖ*. Hes. *Catal. Fragm.* XXXII. Goëttl., mentions them with Athamas, Sisyphus, and Perieres, as Æolids and “kings with jurisdiction” (θεμιστοπόλοι).

238—40. ἣ ποταμοῦ ἡράσσαι<sup>a</sup> α. τ. λ., if these three verses be retained, τῷ of v. 241 refers to Enipeus; omitting them, to Cretheus, and the legend then resembles that of Zeus and Alcmene. It may be noted that nothing turns on her love for the Enipeus, save the opportunity which Poseidon derived from it, and which thus is not indispensable. It seems therefore likely that 238—40 are due to some different development of the legend, although not necessarily by another hand, see vol. I, Pref., Part I. x. In II. (mar.) are two examples of amours with river-gods, of which Menesthius, a nephew of Achilles, and Asteropæus, an ally of Priam, are respectively the offspring, and so Antiopê in 260 *inf.* is a daughter of the Asopus. The rivers have so far a distinct divine personality in H., that they are spoken of as attending the synod of Olympus in T. 7, and addressed with vows and prayers, Ψ. 144 foll. So also Scamander in Φ. 324 foll. fights personally, and is overcome by Hephestus. Horace Odes III. vii. 23, has borrowed the name Enipeus for one of the *personæ* of his

lighter lyric strain.—*Ἐνιπῆος*, besides the two mentioned in the last note, there was a third river of this name in Pieriê, having its rise in the highest part of Olympus, and mentioned by Livy, XLIV. 8. This, however, is out of the question here: and since both of the others flow, not into the sea, but into the Peneius and Alpheius respectively, the expression ἐν προχοῇς ποταμοῦ, *inf.* 242, implying, as it seems to do, access from the sea, (see note there,) less easily fits them; — a further token that 238—40 does not suit the present text. Ovid *Met.* I. 579 calls the Thessalian stream, *irrequietus Enipeus*.

239—44. ὃς πολὺ κάλλιστος, the Scholl. raise the question how this praise is to be reconciled with the similar praise of the Axios (mar.) *Ἀξίον οὐ κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν*, and (besides suggesting a different reading there, which seems trivial,) adduce the similar praise, “fairest of Priam’s daughters”, bestowed on Laodice and on Cassandrê (Z. 252, N. 365). The poetic praises of beauty are surely not limited by such narrow canons as to imply any real discrepancy. The Scholl. justly add, that the praise of the Enipeus here is virtually given by the lady who loved him.—τῷ, see the last note.—ἐν προχοῇς, as most accessible to the god of the sea. It is possible that some sudden influx of the sea owing to a submarine earthquake — such as is usually ascribed

a A. 482, Φ. 326;  
cf. Φ. 240.  
b cf. Φ. 239.  
c β. 395 mar.  
d β. 302 mar., γ.  
374 mar.  
e γ. 59, K. 462; cf.  
γ. 358.  
f α. 16 mar.  
g 285, ξ. 223, B. 871,  
Σ. 337, Φ. 23.  
h δ. 352, τ. 314; cf.  
v. 227, 264.  
i ε. 182 mar.  
k ο. 450, σ. 323;  
cf. Π. 191, Ω. 60.  
l γ. 175; cf. ζ. 320.  
m γ. 411, A. 214.  
n B. 488.  
o α. 74 mar.

πορφύρεον<sup>a</sup> δ' ἄρα κῆμα περιστάθη, οὐρεὶ ἴσον,  
κυριτωθέν, κρύψεν<sup>b</sup> δὲ θεὸν θνητὴν τε γυναικα.  
[λῦσε δὲ παρθενὴν ζώνην, κατὰ δ' ὕπνον<sup>c</sup> ἔχευεν.] 245  
αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,  
ἔν<sup>d</sup> τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.  
“χαῖρε,<sup>e</sup> γύναι, φιλότῃτι, περιπλομένου<sup>f</sup> δ' ἐνιαυτοῦ  
τέξεις ἀγλαὰ<sup>g</sup> τέκνα· ἐπεὶ<sup>h</sup> οὐκ ἀποφώλιοι<sup>i</sup> εὐναὶ  
ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλόμεναι<sup>k</sup> τε. 250  
νῦν δ' ἔρχεν<sup>l</sup> πρὸς δῶμα καὶ ἴσχεο,<sup>m</sup> μῆδ' <sup>εις</sup> ὀνομήνης·  
αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων<sup>n</sup> ἐνοσίχθων.”

243. *Ἰῖσον.* 246. *Ἰέργα.* 247. *Φοι Ἰέπος.*

243. *παρεστάθη* G. M., *περιστάθῃ* α. 244. *κρύψε* K. Vi. 50, 56, *κρύψεν τε*  
γ St. Vr. Fl. 245. † *Aristar., h.* [ ] *Wo. Bek. Di.* “*ἀγνοεῖ τὸν στίχον Ζη-*  
*νοδ.*” h. 247. *ὀνόμαζεν* Fl. 249. *τέξεις* mss. xii Eu. Fl., *τέξεαι* M., *τέξεαι*  
*Zenod., h.; ἀνεμώλιοι* var. l. h.

to the action of Poseidon — may have given a basis of physical fact to this part of the legend. Such might raise a wave οὐρεὶ ἴσον. The tidal action is too slight on this coast to have so served. See however the difficulty noticed towards the end of the last note. — *ποταμοῦ*, “a river”, if 238—40 be detached. — *περιστάθη*, i. e. by the agency of Poseidon. Cf. Virg. *Geor.* IV. 361, *Curvata in montis faciem circumstetit unda*. Retaining 238—40 the river-god would seem to have been passive in the matter. The Scholl. suggest that Poseidon rivalled and flouted (*ἐπεγγελῶντα*) him; but this seems to build more on the text than it will bear.

245—7. Zenod. “knew not” this line, i. e. rejected it. It was also disallowed by Aristar., (*ἀθετεῖται*). If anywhere it should seem to come in better after 242. Supposing the facts related in order, she was already the wife of Cretheus, and the expressions in this verse seem unsuited: cf. Hy. *Ven.* 164, *λῦσε δὲ οἱ ζώνην*. Ni., following the Scholl., πρὸς τί γὰρ ἐρώσῃ καὶ ἐκον-σίους βουλομένη ... κατέχευεν ὕπνον; objects to the latter part of the verse. But the causing slumber is probably to enable the god to resume his own form. This is not stated, but as he declares his name, it is highly suitable; and in the account of the con-

duct of Aphroditê, Hy. *Ven.* 170, *Ἀγ-χίσῃ μὲν ἐπὶ γλυκύν ὕπνον ἔχευεν*, this is what the deity actually does, and then awakens Anchises. — *φῦ χειρὶ* κ. τ. λ., see on γ. 374.

248—9. *χαῖρε ... φιλ.*, literally, “have joy by thy love”. See mar. for similar constructions; the δ’ following is = γὰρ, explaining the “joy”. — *ἐνιαυτοῦ*, 10 lunar periods most nearly coincide with the period of gestation; and this, besides the inherent tendency to select the base ten, probably caused ten such periods to be rated as a year, the surplus being made up by intercalation. Such a defective year may be understood here. See, however, on κ. 5. It is not, however, necessary to understand *περιπλομένου* of “completed”, but “in course of completion”; = “ere the year is out”. Cf. *τάχα δ' ἄμμες ἐπιπλομένων ἐνιαυτῶν γεινόμεθ'*, Hes. *Scut.* 87—8. — *τέκνα· ἐπεὶ οὐκ*, for the hiatus see on 143 *sup.*, for the synizesis see Spitzn. *de V. Her.* VI. § 2, who notes it as most frequent in *ἐπεὶ*, *δὴ* and *ἦ*: see also mar. — *ἀποφώλιοι*, see on ε. 182.

251—2. *ἴσχεο* κ. τ. λ., so in Hy. *Ven.* 286 foll. the goddess bids Anchises not disclose her name, threatening him with the wrath and thunder of Zeus. — *τοί*, “I tell you” or “know that I am”.

ὦς<sup>a</sup> εἰπὼν ὑπὸ πόντον ἐδύσατο κυμαίνοντα.  
 ἣ δ'<sup>b</sup> ὑποκυσσαμένη Πελλίην τέκε καὶ Νηληϊά·  
 255 τὼ κρατερῶ θεράποντες<sup>c</sup> Διὸς<sup>d</sup> μεγάλοιο γενέσθην  
 ἀμφοτέρω· Πελλίης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ  
 ναῖε πολύρρητος·<sup>e</sup> ὃ δ' ἄρ' ἐν Πύλῳ<sup>f</sup> ἡμαθόεντι.  
 τοὺς δ' ἐτέρους Κρητῇ τέκεν βασιλεία γυναικῶν,  
 Αἰσονά τ' ἡδὲ Φέρητ' Ἀμυθιάονά θ' ἐπιπιοχάρμην.<sup>g</sup>  
 260 τὴν δὲ μέτ' Ἀντιόπην ἴδον, Ἀσωποῖο<sup>h</sup> θυγάτρα,

a δ. 425 mar.  
 b Z. 26, Y. 225.  
 c cf. B. 110, Z. 67,  
 H. 382, Θ. 79.  
 d δ. 27 mar.  
 e cf. I. 154, 296.  
 f α. 93 mar., β.  
 326 mar.  
 g Ω. 257.  
 h A. 383, K. 287.

253. Φειπών. 260. Ἰίδον.

253. ἐδύσατο β A. H. K. M. N. Stu. Vi. 50, 133, -σσατο I. Vi. 5, 56, -σετο α.  
 256. Ἰαολκῶ A. ex emend. K. Vi. 133, Ἰαολκῷ I. 257. πολύρρητος v. lem.,  
 πολύρρητος α. 259. ἄδονα τ' β. 260. ἄσωπεῖα Vi. 5.

253—5. ὑπὸ πόντον, although within the river, he was at its mouth, and the words are easily understood of a plunge seawards. — θεράποντες Διὸς, the phrase here only occurs in H. Warriors are repeatedly θεράποντες Ἄρηος (mar.). In Hes. *Theog.* 100 we have αἰοιδὸς Μουσάων θεράπων, cf. *Theogn.* 769; and in Pind. *Ol.* III. 28—9, δῆμον Τπερβορέων πέισαις, Ἀπόλλωνος θεράποντα, λόγῳ.

256—9. Πελλίης, called by Pindar *Pyth.* IV. 241, Τυροῦς ἑρασιπλοκάμον γενεά. His grandson, Eumelus, is a leader of troops from Phææ in Thessaly in the Catalogue B. 715; cf. δ. 798. Pelies is also named, Hes. *Theog.* 994—6, as imposing toilsome labours on Iason, whose son Euneüs was still king in Lemnos at the time of the war, H. 468. Thus we have a connexion between the Argonautic and Trojan legends; for which see also μ. 72. Of Neleus, father of Nestor, we have repeated mention in Il. and Od. — βασιλεία γυναικῶν, this title is found in H. only here, although we have many mentioned who are at once daughters and wives of βασιλῆες. — Αἰσονά, father of Iason. — Φέρητ' Ἀμυθιάονά θ', these two are mentioned only here in H.; cf. Pind. *Pyth.* IV. 221—3, ἐγγὺς μὲν Φέρης, κράναν Τπερηίδα λιπών, ἐν δὲ Μεσσάνας Ἀμυθάν.

260—80. Then came Antiopê whom Zeus had loved. Her sons Amphion and Zethus built and fortified Thebes.

Then Alcmene wife of Amphitryon, also loved by Zeus, and mother of Herakles. Then Megarê daughter of Creion, whom Amphitryon's son wedded. Then Epicastê, mother of Œdipus, who did great sin and knew it not, marrying her own son, the lord of the Cadmeians. The gods discovered her guilt, and in despair she hung herself; whereupon the Erinyes wrought her son woe.

260. Ἀντιόπην, in this and the two following we have a Theban group of legends, the oldest extant, and in their simplest form. Since Amphion and Zethus first fortified Thebê (Thebes), they are older in legend than the Theban war, waged by the sons of Œdipus. The story of Amphion as receiving a lyre from Hermes, and the stones rising in obedience to its strains (*Movit Amphion lapides canendo*, Hor. *Carm.* III. xi. 2, cf. *de Art. P.* 394—5) is of later origin. A similar subsequent amplification is that of the two brothers having opposite tastes, the one refined, the other rustic, alluded to by Hor. *Epist.* I. xviii. 41, Apollod. III. v. 5. Another Antiopê, wife of Eurytus (Hes. *Catal. Fragm.* LXX. 6, Goëttl.), and a third, an Amazon of the Theseid legend, should be distinguished from this one, who seems also alluded in another Hes. *Fragm.* LXXVIII. *ib.* as born at Hyriê in Boeotia. For the further legends connecting her with Dirce and her sons, see Smith's *Biogr. Dict.* s. v. Amphion and Z. enjoyed in Boeotia a consideration similar to that of Castor



a 268, Ξ. 213.  
 b 307, X. 46; cf.  
 λ. 299.  
 c cf. 283.  
 d A. 406; cf. v. 344.  
 e cf. Z. 416.  
 f δ. 635.  
 g β. 120, Ξ. 323,  
 Γ. 99, 119.  
 h E. 392.  
 i E. 639.  
 k δ. 724 mar.

ἦ δὲ καὶ Διὸς<sup>a</sup> εὔχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι·  
 καὶ δ' ἔτεκεν δύο<sup>b</sup> παῖδ', Ἀμφιόνά<sup>c</sup> τε Ζῆθόν τε,  
 οἳ πρώτοι Θήβης ἔδος<sup>d</sup> ἔκτισαν ἑπταπύλοιο,<sup>e</sup>  
 πύργωσάν τ'· ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο  
 ναίεμεν εὐρύχορον<sup>f</sup> Θήβην, κρατερώ περ ἐόντε.  
 τὴν δὲ μετ' Ἀλκμήνην<sup>g</sup> ἶδον, Ἀμφιτρύωνος<sup>h</sup> ἄκοιτιν,  
 ἦ δ' Ἡρακλῆα<sup>i</sup> θρασυμέμοννα θυμολέοντα<sup>k</sup>

265

266. *Ἰδον.*

261. Ζηνὸς εὔχεται Fl., εὔχετο v. lem.

262. ἔτεκε K. M. Eu., ἔσχεν Stu.

Fl. α sed in mar. ἔτεκεν; παιδας Fl.

263. ἔδος Fl.

264. οὐ μιν Vi. iii

H. suprascr. Vr. v. et m. lem. sic Aristoph., h., μιν α β.

267. κρατερό-

φρονα N. Vr. Vi. 50 var. l. m.

and Polydeuces at Sparta, and are like them called Dioscuri; cf. Eurip. *Phoen.* 147, *Herc. Fur.* 29 foll., and, as in the case of the latter twins, one of them, Zethus, was ascribed to a mortal sire, Epopeus; see Pausan. II. 6. 2. Similarly Herakles and Iphicles are twin sons of Alcménê by an immortal and mortal sire respectively; Schol. V. on 266 *inf.* Amphion is said to have been also the husband of Niobê.

263—5. ἔκτισαν . . . ἐπύργωσαν, somewhat as Theseus was said to have done for the Athenians, Thucyd. I. 6. Pausan. IX. 5 thinks that Cadmus built the upper city or Cadmeia, and these brothers the lower town. According to another legend mentioned here by Eustath. and a Schol., they were earlier than Cadmus, and, having fortified the city, enabled the Thebans, while they lived, to resist successfully the neighbouring Phlegyes, who, however, afterwards destroyed it, and it lay waste till Cadmus refounded it. In Hy. *Apol. Pyth.* 47—8 the early period of Thebes is similarly referred to, Θήβης δ' εἰσαφίκανες ἔδος καταειμένον ὕλη· οὐ γὰρ πῶ τις ἔναιε βροτῶν ἱερῇ ἐν Θήβῃ. We may comp. the works ascribed to Nausithoüs among the Phæacians, ἀμφὶ δὲ τείχος ἔλασσε πόλει καὶ ἐδείματο οἴκους κ. τ. λ., ζ. 9—10. — εὐρύχορον, cf. on δ. 635. The statement implies the presence of predatory neighbours, as the Phlegyes are said to have been; cf. N. 302, Φλεγυὰς μεγάλητορας.

266—7. Ἀλκμήνην, for the legend

of her gestation being prolonged by the artifice of Herê see T. 97 foll., also mar. for other notices of her in the poems. — Ἀμφιτρύωνος, Herakles is called πᾶς Ἀμφιτρύωνος (mar.), as below 270 Ἀμφ. νῖος. In Ξ. 323—4 Zeus seems to speak of him as his own son; and the same seems implied in the words of Tlepolemus, E. 636—9. But the former passage, in which Zeus enumerates his amours, is marked as rejected by the Schol. Ven. A. Even the passage T. 97 foll. may be explained without supposing him actually begotten by Zeus. In Ξ. 250, however, we have a Διὸς νῖος mentioned, who, on comparing O. 25 foll., appears to be Herakles. So *inf.* 620 his shade says, Ζηνὸς μὲν πᾶς ἢ α Κρονίονος. He is therefore the son of Amphitryon in a putative sense only. Similarly Τυνδαρίδαι became a current name for Castor and Polydeuces, and occurs even where the context calls them Διὸς κούρους Hy. XXXIII. 1—3. The statements concerning Herakles in the poems represent the legends of different localities, as Coös, Pylos, and especially Thebes; but are all of the Achæan family. No poet seems to have woven them into a harmonious whole. They multiplied too fast, and had too great a complexity of localized roots for such treatment. See some further remarks in the Preface to this vol. — θρασυμέμοννα, only occurs as epith. of Herakles here and mar. — θυμολέοντα, also of Achilles and Odys. (mar.).

γείνατ', ἐν ἀρκοίνῃσι<sup>α</sup> Διὸς μεγάλοιο μιγείσα·  
καὶ Μεγάρῃν, Κρείοντος ὑπερθύμοιο θυγάτρα,  
270 τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής.<sup>β</sup>  
μητέρα τ' Οἰδιπόδαο<sup>γ</sup> ἴδον, καλὴν Ἐπικάστην,  
ἣ μέγα<sup>δ</sup> ἔργον ἔρρεξεν αἰδορέῃσι<sup>ε</sup> νόοιο,  
γῆμαμένη ᾧ νῦν· ὃ δ' ὄν πατέρ' ἐξεναρξίας  
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ<sup>ς</sup> θέσαν ἀνθρώποισιν.  
275 ἀλλ' ὃ μὲν ἐν Θήβῃ πολυηράτω<sup>ς</sup> ἄλγεα<sup>h</sup> πάσχων

a 261; cf. Ξ. 323  
—4.

b cf. Γ. 60.

c Ψ. 679.

d γ. 261 mar.

e κ. 231.

f Δ. 320.

g o. 126, 366.

h J. 372, ε. 13, 362.  
395, τ. 170.

271. *Ἰδον.* 272. *Ἐργον ἀφιδρεῖσι.* 273. *Ἐ, ὃ Ἰδον.*

272. *αἰδορέῃσι* M. Vr. Vi. 50 Apollon. Lex., *αἰδορήσι* β. 273. *γυναμένη* Fl.;  
*νῦν* K. N. Vi. 133, *νῦν* Vi. 56, *νῦν* α β H. et rell.

269—70. *Μεγάρῃν* is obj. to *ἴδον* of 266: her death and her children's by Herakles' hand is the subject of the *Hercules Furens* of Eurip. — *Κρείοντος*, king of Thebes, say the Scholl. Now Herakles belongs in H. to the generation next, or next but one, before the *Troica*, since he sacked Troy in the time of Laomedon, with Telamon, father of Ajax, as his comrade; and Tydeus father of Diomedes is of the same age, who was the comrade of Polyneices. Δ. 377. Thus the Homeric Creion holds the same legendary date as the Creon of the Tragedians, with whom he is the sister of Iocasta, the Epicastê cf. 271 *inf.* The Creion of I. 84, T. 240 is a totally different person. — *υἱός*, see the last note.

271—2. *Οἰδιπόδαο*, this form of genit. occurs also Hes. *Opp.* 163: we have the legend here in its early form, before the foreign importation of the Sphinx and her riddle, which was probably due to Sphinxes inscribed with hieroglyphics becoming known to the Greeks, as their intercourse with Egypt expanded. His refuge at Athens and burial there, where none might know of his tomb, is also post-Homeric. Soph. *Æd. Col.* 1538 foll. In H. he is buried at Thebes (mar.). — *Ἐπικάστη*, see previous note, and compare the name Polycastê, given to Nestor's youngest daughter, γ. 464. The other ladies became famous through their sons' renown; so she infamous through her "atrocious", *μέγα ἔργον*, committed with hers.

273—4. *νῦν*, so several mss. and Hermann *ad Hy. in Apoll. Del.* 46 (Ni.). —

*ὃ δ' ὄν*, the line probably ended ὃ Ἰδον πατέρ' ἐξεναρξίεν at first, and the next is a later insertion founded on the later development of the legend by the Tragedians, as including the oracle by which the detection of Œdipus was effected; cf. Soph. *Æd. R.* — *ἀνάπυστα*, not found elsewhere in H., "heard about".

275—6. *Θήβῃ...Καδμείων*, Thebes is remarkably omitted from the Catalogue, amidst a rather thick cluster of other Boeotian cities, and with the significant inclusion of *Προδῆβαι* "Lower Thebes" among them, B. 494—510, and the Cadmeans are several times disparagingly mentioned by H. (mar.), e. g. as vanquished by the Achæans, Tydeus and Mecisteus, with the same ease as barbarians, or men of an inferior race. It seems from this likely that H. did not regard them as thoroughly naturalized. The Boeotians, moreover, have no commander in chief, but are under five seemingly equal leaders. Cadmus and his race are probably regarded by the poet as an essentially foreign dynasty who supplanted the line of Amphiön and Zethus. Cadmus, indeed, is only mentioned as the father of the deified Inö, ε. 333; where see note. Ni. denies the origin there suggested for *Κάδμος*, and says it = *κόσμος*, referring to Welcker, *Cret. Colon.*, p. 22. Mr. Gladstone notices, vol. I. p. 243, that the name "Cadmeans" is always used of reminiscences, and that the poet calls the inhabitants of the country at the date of the Trojan war, Boeotians. — *ἄλγεα*,

a *A.* 391, *E.* 807.  
*K.* 288; cf. *A.*  
 385, *P.* 680.  
 b *O.* 367.  
 c cf. *χ.* 472.  
 d cf. *θ.* 279, *τ.* 544.  
 e cf. *α.* 334.  
 f cf. *α.* 243.  
 g *X.* 115.  
 h *β.* 135 *mar.*

Καδμείων<sup>a</sup> ἥνασσε θεῶν ὀλοᾶς διὰ βουλᾶς·  
 ἣ δ' ἔβη εἰς Αἴδαο<sup>b</sup> πυλάρταο κρατεροῖο,  
 ἀψαμένη βρόχον<sup>c</sup> αἰπὺν ἀφ' ὑψηλοῖο<sup>d</sup> μελᾶθρον,  
 ᾧ ἄχρ' ἰσχομένη<sup>e</sup> τῷ δ' ἄλγεα κάλλιπ'<sup>f</sup> ὀπίσσω  
 πολλὰ μάλ',<sup>g</sup> ὅσσα τε μητρὸς Ἑρινύες<sup>h</sup> ἐκτελέουσιν. 280

276. ἔφάνασσε. 278. Ἀφίδαο. 279. Φῶ.

279. ἄχρ' ἰσχομένη α. 280 om. *Vr.* *Vi.* 50; Ἑριννύες *M. N.* *Vi.* 5 *Fl. A.*  
*supraser.*, Ἑριννῦες *Vi.* 56, 133.

the double woes of incest and parricide; which, as being involuntary, are said to have been **θεῶν ὀλοᾶς δ. β.**

277—8. **πυλάρταο κρατέροιο**, these epithets rather suggest the view under which Aïdes was regarded by *the world above*, and are less suited to a description from the point of view of one actually there. One of them actually occurs in *Il. (mar.)*. They probably contain a fragment of an older genealogical ballad out of which this part of the poem was compiled. — **βρόχον**, the same is the method of despatching the faithless handmaids (*mar.*). The suicide of Epicastê is fully expressed, whereas that of Anticleia is only suggested, see on 85 *sup.*: but then, this latter is telling her own tale to her own son. She accordingly throws a veil over the dreadful act, and dwells upon the motive only. — **ἀψαμένη ... ἰσχομένη**, *Ni.* remarks that the first particip. refers to the method, the second to the motive, of her death.

279—80. **ἄλγεα**, these seem to have been in retribution for the acts, though unwittingly done, under the stern and simple doctrine of **δράσαντα παθεῖν**; even as a man's own natural feelings in *Œdipus'* case would lead to self-abhorrence and to the recognition of the abhorrence of others. — **μητρὸς Ἑρινύες**, it is remarkable that twice in the *Ody. (mar.)* the *Ἑρινύες* are thus connected with a mother, while in the *Il.* they are represented as invoked by a father against a son, and twice as hearing the imprecation of a mother, or connected with her wrath, *I.* 449 foll. 565 foll., *Φ.* 412. *Iris* also reminds *Poseidon*, when meditating resistance to *Zeus*, that "the Erinyes ever

attend upon the elder branch of a family", *O.* 204. They are also invoked in oath-taking, as "dwelling beneath the earth and avenging perjury", *T.* 258—60. *Agamemnon*, too, says that his offence was due to an *ἄτη* produced "by *Zeus* the *Moiræ* and the *Erinyes*", *T.* 87; and similarly an *ἄτη* is ascribed to *Erinyes* as produced in the mind of *Melampus* the seer, *o.* 233—4. So also *Odys.* in disguise invokes the wrath of the gods and "the Erinyes of the poor (if perchance there be such)" against the arrogant violence of *Antinoüs*, *o.* 475—6; and the daughters of *Pandareüs* are handed over by the *Harpyiæ* "for the Erinyes to attend upon them", after having had divine favours unnaturally lavished upon them; *v.* 66 foll. Finally, when the horse *Xanthus* by the special gift of *Herê* forebodes *Achilles'* death, the Erinyes interfere to check his utterance *T.* 418. Reviewing these instances *Mr. Gladstone*, (seeming to follow *Nägelsbach*, *V.* § 38, p. 264, and the *Schol.* on *T.* 418, *ἐπίσκοποι γὰρ εἶσι τῶν παρὰ φύσιν*.) infers, *Gladst. II.* 305—6, that "they are in the Homeric system the never-failing champions, because they are the practical avengers of the natural and moral order ... and they avenge the infraction of that order, not merely as a law of right opposed to wrong, but as a law of order opposed to disorder"; and further compares them with the idea of the "Immutable Morality of *Cudworth* and his school." It seems probable however, that the feeling which evokes their agency is always ethical; and that they stop the mouth of the horse *Xanthus*, not as checking a mere monstrosity, but as repressing a presumption; and so in the case of the daughters



καὶ Χλῶριν εἶδον περικαλλέα, τήν ποτε Νηλεὺς  
γῆμεν ἔδν δια κάλλος, ἐπεὶ πόρε<sup>a</sup> μυρία ἔδνα,  
ὀπλοτάτην<sup>b</sup> κούρην Ἀμφίονος<sup>c</sup> Ἰασίδαο,  
ὅς ποτ' ἐν Ὀρχομενῷ<sup>d</sup> Μινυηῖω ἱφι<sup>e</sup> ἀνασσειν.  
285 ἦ<sup>f</sup> δὲ Πύλου βασίλευε, τέκεν δέ οἱ ἀγλαὰ<sup>g</sup> τέκνα,

a Π. 190, X. 472;  
cf. z. 529.  
b γ. 465, o. 364.  
c cf. 262.  
d B. 511, I. 381.  
e Q. 443, A. 38, 452,  
Z. 478.  
f Z. 425.  
g 249 mar.

281. *Φεῖδον.* 282. *Φεὸν μυρί' ἔφεδνα.* 284. *Μιννεῖω ἱφί φάνασσειν.* 285. *Φοι.*

281. post hunc septem versus β incuria om. 282. μετὰ A. M. Vr. Vi. 50, 133 Eu. Fl.; ἔδνα α H. A. I. Vi. 50, 56 v. in lem. Fl. 283. ἀμύμονος α sed in mar. ἀμφίονος. 284. μιννεῖω A. I. Vr. Vi. 50 Fl., μιννίω M., μιννηῷ Vi. 56, -ων α K. Stu. (sed sub ν signum deletionis α), Μιννηῖω H. N. Vi. 5, 133 Eu. Schol. Ven. ad A. 690. 285. ἦ δὲ Herodian., H., Schol. Ven. ad A. 690 Wo., ἦ δὲ mss. xiv (α γ Vi. omn.) Eu. Fl. Aristar., H., Ern.

of Pandareüs. To this may be added, that we find them closely associated, as in the case of oaths, with the great nature-powers of Sun, Earth, etc., that they belong to the world of Aïdes, and seem to emerge thence for functional purposes into the upper world. Coupling with these facts their waiting upon parents and elders, the parental being the oldest form of human authority, we seem to see in them a coordination of natural power with moral right. The Æschylean theom mythology is also very express on the point that they themselves belong to an elder dynasty of deities (*Eumen.* 150, 166, 779); and Pausan. VIII. 25, 4 testifies to the fact of the Erinyes as being identified in Arcadia with Demeter (Mother-Earth). Further, Curtius 309, citing Kuhn, *Zeitschr.* I. 439 foll., traces some remarkable concordance between this tradition and that of the Vedic *Saranjûs* (lit. an adj. "hastening"), with which he connects the name. This suggests that they, like Persephonê, were developed from traditions brought by the Greek race from their oriental primitive stock, but that, though in their origin nature-powers, (as traceable in the curse with which they can smite the earth, Æsch. *Eumen.* 810—7,) they yet derived their hold on the Greek mind from the ethical feelings interwoven with them; cf. ᾧ δῖνα, ᾧ θρόνοι τ' Ἐρινύων, ib. 490. They fall into the outer shade and gloom, which shrouds everywhere this group of elder traditions, the Titans, Cronus, the Graiæ, etc., before the dazzling brilliancy of the Hellenic Olympus. But their rare appearance is marked by a

tremendous energy of retribution which surpasses all other moral agents. The idea expressed by Cain in Genes. IV. 14, and embodied in the *Goël*, of Hebrew and Arabic domestic ethics, is closely akin to them, although more narrowly limited, as in fact their more specific Greek development also became — viz. to bloodshed in domestic feud.

281—320. Then came Chloris, Neleus' wife and Nestor's mother, as also Perô's, who was only to be won by a hardy adventure which Melampus performed. Then Leda mother of Castor and Polydeuces, who live and die by turns. Then Iphimedeia, mother by Poseidon of the young giants, whom Apollo slew, or they would have piled up mountains to storm the heaven.

281. *Χλῶριν*, daughter of Amphion, son of Iasus, (see 283, so Pausan. IX. 36, end,) a different person from the Amphion of 262, who belongs to Thebes. How Neleus established himself at Pylus in South-western Peloponnese, we have no account in H. We are probably to understand a migration of conquest south-westwards from Thessaly.

284—6. *Ὀρχομένω Μιν.*, Pausan. IX. 36 gives a legendary pedigree in which Orchom. is son of Minyas, who is grandson of Phlegyas, and adds that the people were called *Ὀρχομένιοι* from this Orchom., to distinguish them from the Minyæ of Arcadia. Here Orchomenus is a place. — *βασίλευε*, i. e. was, as we say, "queen consort" to Neleus: the same word is elsewhere used to describe female royalty (mar.). The reading *ἦ δὲ*, ascribed to Aristar., which would refer the sovereignty of Pylus

a α. 92 mar.  
 b μ. 262, 355.  
 c cf. ο. 230—8.  
 d 296; cf. B. 666, A. 386.  
 e cf. A. 589, δ. 397.  
 f 99 mar.  
 g A. 517, γ. 269 mar.  
 h μ. 160, ο. 232, 443; cf. δ. 336.  
 i φ. 85, A. 549.  
 k ξ. 293—4, ζ. 470 mar.  
 l β. 107 mar., ζ. 469, τ. 152, ω. 142.  
 m 290 mar.  
 n 151; cf. ι. 507.  
 ο A. 5.

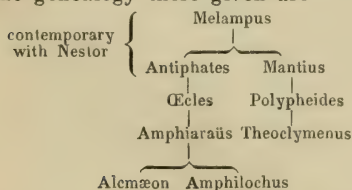
Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.  
 τοῖσι δ' ἐπ' ἰφθίμην Πηρῷ τέκε, θαῦμα βροτοῖσιν,  
 τὴν πάντες μνῶντο περικτίζεται· οὐδὲ τι Νηλεὺς  
 τῷ ἐδίδου, ὃς μὴ ἔλικας<sup>a</sup> βόας εὐρυμετώπους<sup>b</sup>  
 ἐκ Φυλάκης<sup>c</sup> ἐλάσειε βίης<sup>d</sup> Ἴφικληίης 290  
 ἀργαλέας·<sup>e</sup> τὰς δ' οἷος ὑπέσχετο μάντις<sup>f</sup> ἀμύμων  
 ἐξελάαν· χαλεπὴ δὲ θεοῦ<sup>g</sup> κατὰ μοῖρ' ἐπέδησεν,  
 δεσμοῖ<sup>h</sup> τ' ἀργαλέοι καὶ βουκόλοι ἀγροιοῦνται.<sup>i</sup>  
 ἀλλ' ὅτε δὴ μῆνές<sup>k</sup> τε καὶ ἡμέραι ἐξετελεύντο,  
 αἴ<sup>l</sup> περιτελλομένου ἔτεος, καὶ ἐπήλυθον ὦραι, 295  
 καὶ τότε δὴ μιν ἔλυσε βίη<sup>m</sup> Ἴφικληίη  
 θέςφατα<sup>n</sup> πάντ' εἰπόντα, Διὸς<sup>ο</sup> δ' ἐτελείετο βουλή.

289. *Ἑλίκας.* 290. *Ἰφικληίης.* 295. *Ἑτέτος.* 296. *Ἰφικληίη.* 297.  
*Ἑπιπόντα* contr. metr.

287. *πηρῷ* Vi. 56, *πηρῷ α* H., *πειρῷ* K. 288. *οὐδὲ τι α* H., *οὐδ' ἄρα* Aristoph., *h.* (sic Pors., Dind. in ed. Scholl. Aristar.). 289. *τῷ* Ern., *τῷ* Wo. 290. *βίας α.* 292. *μοῖρ' ἐπέδησε α β* et mss. pler. Wo., *μοῖρα πέδησε* N. Ern. 296. *βίης Ἰφικληίης α* utraque s a man. i supra addita, *Ἰφικληίης β.* 297. *ἐτέλεσεν ἐφετμήν* Vr. Vi. 50.

to Amphion, is unsuitable. Neleus seems in H. to have acquired sovereignty there. — *Χρομίον* *κ. τ. λ.*, these other sons of Neleus, eleven in number in A. 690—3, were slain by Herakles, who aided the Epeioi, Nestor, the youngest, alone surviving.

287—93. *Πηρῷ*, on the legend here and its connexion with that given ο. 226—55, see App. G. 4. — *θαῦμα βροτ.*, cf. Hes. *Theog.* 500, *θαῦμα θνητοῖσι βροτοῖσιν*. — *μνῶντο*, see for the form App. A. 2. — *ἐδίδου ... ἐλάσειε*, on the sequence of tense and mood here see App. A. 9 (20). — *μάντις*, Melampus, the legendary head of the prophetic family at Argos, where he settled, ο. 239—55. The links of the genealogy there given are



Amphiaräus, we are told, was short lived, ο. 246—7, and so must some of the intervening links have been. It is

possible, however, that, although Melampus was a suitor to Nestor's sister, yet, as the latter was the youngest of twelve sons, he may have been much younger than she, and so Antiphates in the next generation have been more nearly coeval with him. — *χαλεπὴ ... μοῖρα*, this "hard fate" is explained by the next line, the *βουκόλοι* mentioned last, being the agents of it, having probably caught him in the act of seizing the cattle: his prophetic gifts procured his release; Pausan IV 36.

297. *θέςφατα*, cf. Theocr. III. 43—4, *τὰν ἀγέλαν χά μάντις ἀπ' Ὀδρως ἄγε Μελαιππος ἐς Πύλον*, and Propert Eleg. II. 4, 7—10,

Turpia perpressus vates est vincula Melampus,  
 Cognitus Ipnici surripuisse boves:  
 Quem non lucra magis Pero formosa coëgit,  
 Mox Amythaonia nupta futura domo.

The Scholl. have a story, said to be from Pherecydes, that Iphiclus was childless, and that Melampus instructed him how he might obtain children; together with another legend, how Melampus was rescued from his prison-roof falling upon him by a knowledge of the language of animals. Similarly Medea promises to minister to the childless Ægeus, Eurip. *Med.* 715—6.

καὶ Ἀθήνην εἶδον, τὴν Τυνδαρέου<sup>a</sup> παρὰκοιτιν,  
 ἥ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε<sup>b</sup> γείνατο παῖδε,<sup>c</sup>  
 300 Κάστορα<sup>d</sup> θ' ἱππόδαμον καὶ πύξ' ἀγαθὸν Πολυδεύκεα·  
 τοὺς ἄμφω ζωὸν κατέχει<sup>e</sup> φυνσίζους αἶα·  
 οἳ καὶ νέρθεν<sup>f</sup> γῆς τιμὴν<sup>g</sup> πρὸς Ζηνὸς ἔχοντες

a ω. 199.  
 b ε. 324.  
 c Ζ. 26.  
 d Γ. 237.  
 e ε. 130, Ψ. 660.  
 f Γ. 243, B. 699,  
 Σ. 332.  
 g cf. ε. 204.  
 h cf. ε. 335.

298. *Ἰεῖδον.*

298. *τυνδαρέου* α H., *τυνδάρεω* β I. K. Stu. sic quinquies h., citato etiam ω. 199  
*τυνδάρεω* κοῦρη, *τυνδάρεω*ς A. 299. ἥ ῥ' ἀπὸ Vr. Vi. 50; *τυνδάρεω* α β  
 Vi. omn. I. K. N. Stu. Vr. Fl., -εω M., -εον in -έω mutavit H.; *κρατερόφρονι*  
 A. G. M. Vi. 133, -φρον' *ἐγείνατο* α I. Stu. Fl.; *παιδας* Vi. 56. 300. *Πολυ-*  
*δεύκεν* β I. Vr. Vi. 50 Tzet. 301. *κατέχει* H.; *φυνσίζους* H. v. in lem., *φν-*  
*σίζους* I. 302. *παρὰ* α β G. H. I. Stu. Vr. Vi. 56 Eu., *περὶ* Vi. 50, *παρ*  
 N., *πρὸς* var. l. H. supraser.; *ἐλόντες* Tzet.

298—300. This legend is locally related to Sparta. Helen, conversing with Priam on the battlements of Troy, misses her brothers among the Greek host and does not know of their death. Γ. 236—44. Thus in the poet's conception that death occurred since she left Sparta. It is noticeable that, whereas Herakles is affiliated to Zeus, 267—8 *sup.*, and whereas three of the previously named ladies and one who follows are distinguished as having become mothers by deities, these brothers are affiliated here expressly to Tyndareüs. So in Γ. 238 Helen speaks of them merely as born from the *same mother*, and she is constantly *Διὸς ἐκγεγαυῖα*, see Γ. 199, 418, Δ. 219, δ. 184, ψ. 218. See some remarks in the Pref. to this vol. on the Pindaric development of this legend, Pind. *Nem.* X. 103 foll. The latter half of 301, coinciding with that of Γ. 243, is remarkable; since the poet there seems not to have any such notion as that of *ἄμφω ζωὸν* here. This certainly suggests a development of the legend since Γ. 243, where they are spoken of simply as dead and buried: and as these subsidiary legends, all household-tales of heroes, would all feel the influence of the hero-worship which became such an ubiquitous passion in post-Homeric Greece, it would be more difficult to account for their having been left untouched by rhapsodist and diaskeuast than for their having been tampered with. It was difficult for Homeric poetry to be

popular without some bridging-over of the gulf between it and later Greek feeling on the question of hero-worship. Such we seem to have here: The brothers are still Tyndareus' veritable offspring, but they have *τιμὴν πρὸς Διὸς*; they submit to death or to a privation of earthly life, but they *ζῶονσ' ἐτερόμεροι*, etc. See on δ. 569. Still, any such tampering is probably older than Pindar. — *ἄμφω ζωὸν*, the suggestion of Ni., *ἀφιζώνος*, is worth noting, as expressing similarly to *ἀμφίβιος*, the divided condition of the pair between life and death. Some nature-myth, of the alternation of the life and death of the vegetable world, is probably at the root of this part of the legend. This, however, proves nothing as to the antiquity of the Dioscuric story, but a good deal as regards its hold on the Greek mind; the vital energy of a mythic tale of a hero being tolerably well measured by its capacity to absorb the older nature-myth. Now it seems likely that in this case such absorption had taken place between the time of the Il. and that of Pindar. — *φυνσίζους*, the Schol. Ven. A. on Γ. 243 suggests a reading *Φυνσίζους*, as prop. name of a region near Sparta, where, legend said, the Dioscuri were swallowed up by the earth, but rendered back again.

302. *νέρθεν γῆς*, for the world of the dead physically located beneath the earth's surface, as in T. 61—5 see App. G. 3 (8) (9).



a cf. v. 482.

b E. 386.

c cf. 241—2.

d B. 731, A. 126,

X. 46; cf. E. 548.

e τ. 328, A. 352,

A. 478, O. 612;

cf. X. 54.

f E. 385; cf. O. 518.

g δ. 229 mar.

h 522, B. 673—4.

i x. 19 mar.

k Ω. 270.

ἄλλοτε μὲν ζῶουσ' ἐτερήμεροι, ἄλλοτε δ' αὖτε  
τεθναῖσιν· τιμὴν δὲ λελόγχασιν<sup>a</sup> ἴσα θεοῖσιν.

τὴν δὲ μέτ' Ἰφιμέδειαν, Ἀλωῆος<sup>b</sup> παράκοιτιν, 305

εἰςιδον, ἣ δὴ φάσκε Ποσειδάωνι<sup>c</sup> μιγῆναι·

καὶ ῥ' ἔτεκεν δύο<sup>d</sup> παῖδε, μινυνθαδίω<sup>e</sup> δὲ γενέσθην,

ῥῶτόν<sup>f</sup> τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην·

οὓς δὴ μηκίστους θρόψε ξειδώρος<sup>g</sup> ἄρουρα, 310

καὶ πολὺ καλλίστους<sup>h</sup> μετὰ γε κλυτὸν Ῥοίωνα.

ἐννέωροι<sup>i</sup> γὰρ τοί γε καὶ ἐννεαπήχες<sup>k</sup> ἦσαν

304. λελόγχασι Fισα.

306. ἔσφιδον.

304. λελόγχασιν H. β, λελέχασιν et λογ sup. -λέχ- α. 305. ἀμφιμέδειαν β H.  
ex em. man. ι, Ἰφιδάμειαν et μεδ sup. -δάμ- α. 308. Ἐπιάλτην h. ita Pind.

Pyth. iv. 158. 309. τοὺς γ K. Stu.

303—4. *ἐτερήμεροι*, cf. Pind. *ub. sup.* μεταμειβομενοι δ' ἐναλλάξ, ἀμέραν τὰν μὲν παρὰ πατοὶ φίλῳ Δι νέμονται, τὰν δ' ὑπὸ κενυθεσι γαίας ἐν γνάλοις Θεράπνας, πότμον ἀμπιπλάντες ὁμοῖον (Therapna being a locality near Sparta, where their temple was shown, Pausan. III. 20). Ni. cites from Müller (*de Cyclo* p. 41) a portion of a summary of some Cyclic poem Ζεὺς αὐτοῖς ἐτερήμερον νέμει τὴν ἀθανασίαν; so Virg. *Æn.* VI. 121, *Si fratrem Pollux alterna morte redemit*. — *λελόγχασιν*, so cited by the Schol. Ven. A. on Γ. 243 and the Schol. Pind. *Nem.* X. 103. It is without parallel in our Homeric text; but all the mss. here have it, and Draco, *de metr.* p. 33, would read, without authority, however, *πεφνύασι* for *πεφνύει* in η. 114.

305—10. *Ἰφιμέδειαν*, her glory lay in conceiving by a god, and bearing an offspring worthy of him, like Tyrô, Antiopê, and Alcmênê. — *Ἀλωῆος*, “the Husbandman” (*ἀλώη*); Otus and Ephialtes in the earliest form of the legend; were his offspring (*παῖδες Ἀλωῆος*, E. 386) their names meaning the “threshers” (*ὠθέω* and *ἐφιάλλω*); so Voss *ap.* Ni., who compares the *Μολιόνε*, “grinders”, descendants of Actor, the “crusher”, (*Ἰάκτωρ Ἰακτὴ Ἰάκωννυ*) as mythically become heroes of the host, A. 709—10, Ψ. 638. The Aloïdæ, personified as giants, were, like the *Μολιόνε*, A. 751, and Polyphemos, ι. 412, affiliated to Poseidon, then became enemies of the gods; and so the legend

grew. In E. 385—91 they are mentioned as imprisoning Ares for “thirteen moons” *χαλκῶ ἐν κεράμῳ*, whence Hermes rescued him. Welcker, *Griech. Götterl.* I. 421, expounds this myth, of wheat stored under ground; but does not attempt to adjust the mythical details. The legend seems like an attempt to fix some old Pre-Hellenic nature-myth into Hellenic theom mythology. Pausan. IX. 29 tells how they first consecrated Mt. Helicon to the Muses, regarded as 3 in number, by name Meletê, Mnemê, and Aoidê; and in conjunction with Œolus, another son of Poseidon by Ascrê, built Ascrê or Ascera at the foot of Helicon. For this last Pausan. cites the Atthis of Hegesinoüs as his authority. In Virg. *Æn.* VI. 582—4 they expiate their crime against Jove in Tartarus. — *Ἐφιάλτην*, Ni. connects this name with *ἐπι-ἰάλλω*, used intransitively, rather than *ἐπι-ἄλλουαι*. — *καλλίστους*, they are simply mentioned on the score of their beauty by Pindar, *Pyth.* IV., as the sons of Iphimedeia, and as having died in Naxos. — *Ῥοίωνα*, for him see on 572 *inf.* With this line cf. Virg. *Æn.* VII. 649, *Quo (Lauso) pulchrior alter Non fuit, excepto Laurentis corpore Turni*.

311—2. *ἐννέωροι*, see on x. 19; the recurrence of the number 9 in this passage, as in certain other passages there referred to, marks high antiquity of legend. It is possible, supposing the Aloïdæ to personify “threshers” (see

εὐρος, ἀτὰρ μῆκος<sup>a</sup> γε γενέσθην ἐννεόργυριοι.  
οἱ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ  
φυλόπιδα<sup>b</sup> στήσειν πολυαῖκος<sup>c</sup> πολέμοιο·

- 315 Ὅσσαν<sup>d</sup> ἐπ' Ὀλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσῃ  
Πήλιον<sup>e</sup> εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς<sup>f</sup> εἴη.  
καὶ νῦ κεν ἐξετέλεσσαν, εἰ ἥβης<sup>g</sup> μέτρον ἴκοντο·  
ἀλλ' ὄλεσεν<sup>h</sup> Διὸς<sup>i</sup> υἱὸς, ὃν ἡῤυκομος τέκε Λητώ,<sup>k</sup>  
ἀμφοτέρω, πρὶν σφῶν ὑπὸ<sup>l</sup> κροτάφοισιν ἰούλους  
320 ἀνθῆσαι,<sup>m</sup> πνυκάσαι τε γένυς εὐανθῆ<sup>n</sup> ἐὶ λάχνη.<sup>n</sup>

a c. 324, v. 71.  
b cf. w. 475.  
c A. 165, F. 328.  
d cf. a. 282.  
e B. 757.  
f Z. 434.  
g σ. 217, τ. 532, A. 225; cf. o. 366.  
h II. 849.  
i A. 36, T. 413;  
cf. A. 9.  
k cf. E. 327.  
l cf. z. 279.  
m cf. N. 484.  
n cf. B. 219.

312. γε om. α H. Vi. omn., μῆκος τε A. Stu. 315—6. † Aristar. γ., cf. Eu. 1687, 28. 317. ἴκοντο K. Vi. 50. 319. ἀμφοτέρους α Eu.; σφῶν α β H. A. I. K. N. Vi. iii Fl., σφῶν Vi. 50; ἰούλλας H. β. 320. γένυν γ A. K. Vi. 5, 50 Stu. Vr. Eu. Ro. Ern., γένυς α β H. h. Apollon. Lex. Wo.

last note), that the fact of the epithet *ἐννέωρος* being applied to the ox in his mature strength (βοῦς *ἐννέωρος* κ. 19), and the trampling of the ox being perhaps the oldest mode of threshing corn, caused the epith. *ἐννέωροι* to be applied in the early legend to the Aloïdæ. But, since a man is but a weakling at 9 years, the epithet as applied to a man suggests immaturity, and this suggested the development of the legend that they perished in youth; cf. *παῖδ' ἔτ' ἔοντ'*, of the *Μολίονε* A. 710, with *ἐννέωροι* here. — *εὐρος*, if this means across the shoulders, it is too small in proportion to their length. Thus *μηκίστους* of 309 would literally suit.

315—6. Aristar. is said to have disallowed these two verses. If he did so, it was probably from a regard to their apparent inconsistency with *ἐν Ὀλύμπῳ* 313; see, however, note on ε. 50. This is the only trace in H. of the war of the gods with the giants, which occupied afterwards so large a domain in poetic theology, being developed in upwards of 100 lines in the Hesiodic *Theogon*. 630 foll., and figured copiously on early vases. In Hes. the giants Cottos, Gyas, and Obriareus, at first cast down and imprisoned by Zeus, are liberated by the advice of Rheia, and become his allies against the Chronid Titans, who occupy mount Othrys, as the gods Olympus. We have, however, a glimpse of vanquished elder deities, Japetus and Chronos, in

Θ. 478—81; cf. O. 225, E. 274—9. The inversion of the order in the pile of mountains as given by Virgil, *Connati imponere Pelio Ossam Scilicet, atque Ossæ frondosum involvere Olympum*, Georg. I. 281—2, in violation of their proportionate heights, “among which Olympus is the highest, Ossa the next, Pelion the least”, has been noticed by Mr. Gladstone III. 529, and is confirmed by Mr. Tozer, *Highlands of T.* II. p. 135, who adds, “if the appearance of the mountains, however, were taken into account, and not their size, it would be more fitting for Ossa to rest on Pelion”. Löwe refers here to Ov. *Met.* V. 346, *Fast.* V. 35—8.

317—20. *ἥβης μέτρον*, the phrase recurs (mar.) and is found Hes. *Opp.* 132, ἀλλ' ὅτ' ἂν ἡβήσειε καὶ ἡ. μ. ἴκοντο; cf. also Bion. II. 14, ἦν δ' ἀνέρος ἔς μέτρον ἔλθῃς; Simon. ap. Bergk, p. 1159, ἑατῆς ἥβης πρὶν τέλος ἄκρον ἰδεῖν. — *Διὸς υἱὸς*, see on γ. 279—80. — *ἰούλους*, see App. A. 3 (2). Cf. Theocr. XV. 85, πρῶτον ἰούλον ἀπὸ κροτάφων καταβάλλων; Æschyl. *Sept. c. Th.* 529, στείχει δ' ἰούλος ἄριτ' διὰ παρηλίδων, ὥρας φρονύσης; Pind. *Ol.* I. 109 foll., πρὸς εὐάνθεμον δ' ὅτε φῦαν λάχναι νιν μέλαν γένειον ἔρεφον. — *πνυκάσαι*, Crusius takes this as intrans., with γένυς for subj.; but Homer's usage is in favour of a trans. constr., if possible, as it certainly is here, continuing the subj., and making γένυς obj.

a Σ. 592.  
 b 568, q. 523, τ.  
 178, N. 450, Ξ.  
 322.  
 c 631, A. 265.  
 d γ. 307.  
 e π. 120, ρ. 293.  
 f 172—3 mar.  
 g ω. 74, Z. 132.  
 h Σ. 325.  
 i cf. Σ. 48.  
 j cf. Σ. 47, Γ. 144.

Φαίδρην τε Πρόκριν τε ἶδον καλήν τ' Ἀριάδνην,<sup>a</sup>  
 κούρην Μίνωος<sup>b</sup> ὀλοόφρονος, ἣν ποτε Θησεύς<sup>c</sup>  
 ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων<sup>d</sup> ἱεράων  
 ἦγε μὲν, οὐδ' ἀπόνητο<sup>e</sup> πάρος δέ μιν Ἄρτεμις<sup>f</sup> ἔκτα  
 Δίῃ ἐν ἀμφιρύτῃ, Διονύσου<sup>g</sup> μαρτυρήσιν.  
 Μαῖράν<sup>h</sup> τε Κλυμένην<sup>i</sup> τε ἶδον στρυγερὴν τ' Ἐριφύλην,<sup>j</sup>

325

321. 326. *Ἰδον.*

324. γῆμας pro ἦγε μὲν Scholl. ad Apollon. Rhod. III. 997 v. præced. omisso; pro ἀπόνητο var. l. ἐτέλεσσε h.; ἔσχεν α Vi. iii M. v. in lem. ita Aristoph., h., ἔκτα var. l. M. et Vi. 56 et v., utrumq. Eu., κτάνε (e glossa nat.) K. Stu. γ.

321—32. “Then came Phædrê, Procris, and Ariadnê, whom Theseus would have wedded but whom Artemis slew. Then Mæra, Clymenê, and base Eriphylê who sold her lord. Then more — night would fail if I tried to name them all. My thoughts are now of slumber and of my return, by your grace and the gods’.”

321—5. This group of ladies belongs to Attic legend. Phædrê, a daughter of Minos, like Ariadnê, belongs to the story of Theseus, see Eurip. *Hippol.* for her tale as later developed. Procris was daughter of Erechtheus. The story of her love for, and death by, Cephalus; is regarded by Prof. Max Müller as a version of the Dawn-myth, and Procris as — “the dew”, *Oxford Essays*, 1856, p. 53—4.

321. Ἀριάδνην, mentioned Σ. 591 — 2 as having had a χορὸς made for her by Dædalus. The epithet ὀλοόφρονος applied to Minos is to be referred to the early hostilities between Athens and Crete, which the legend of Theseus and the Minotaur embodied. It conveys the dread of quasi-supernatural power allied to enmity; so of Atlas, α. 52, of Æetes, κ. 137; and ὀλοφαῖα εἰδῶς of Proteus, δ. 460. — γουνόν, see on α. 193.

325. The short o in Διονύσου, against Homeric usage (Διώνυσος mar.) justifies suspicions of this verse; further, μαρτυρήσιν, in this context yields no just sense. There is a var. l. ἔσχε for ἔκτα in 324, — an effort of some critic to accomodate the passage to the later legend, that Ariadnê was left by Theseus

in an island, and found there by Dionysus. ἔσχε would mean “detained”. But we have here plainly an exercise of the death-function of Artemis, see on γ. 279—80. The Par. Schol. on Apollon. Rhod. III. 997 cites the passage as, ἦν ποτε γῆμεν Θησεύς, οὐδ' ἀπόνητο κ. τ. λ., omitting v. 323. — μαρτυρήσιν, Ni. suggests μαργούσνησιν, as some word reflecting on Dionysus is required. The line was probably an early poetical schol. on ἦγε (or γῆμε) μὲν οὐδ' ἀπόνητο. Thus “he married her in Diê, (= Naxos, an island sacred to Dionysus,) but his hopes were frustrated, as Dionysus witnesses (who made her his own,) was probably what whoever inserted it meant to express. The older ballad which H. followed, doubtless knew nothing of Dionysus in connexion with Ariadnê. As regards the late origin and incomplete development in H. of Dion., see some remarks in the pref. to this vol. In Hes. *Theog.* 947—9 Ariadnê appears, without any mention of Theseus, as the wife of Dionysus, and made immortal by Zeus.

326—7. Mæra was introduced in the Νόστοι of Hagias, and by Polygnotus in the painted porch of Delphi, Pausan. X. 30: she was mother of Locrus, who, with Amphion and Zethus, raised the walls of Thebes; see on 260. Clymenê was daughter of Minyas, wife of Phylacus, or Cephalus (Pausan. X. 29), and mother of Iphiclus; see on 287—97. Eriphylê, sister of the Argive Adrastus, bribed by Polyneices, betrayed her husband Amphiaraus to his death in the Theban war; cf. ἀνδροδάμαν τ'



|                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                             |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>ἢ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα.<sup>a</sup><br/> πάσας<sup>b</sup> δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,<br/> ὅσας ἡρώων ἀλόχους<sup>c</sup> ἶδον ἡδὲ θύγατρας·<br/> 330 πρὶν γάρ κεν καὶ νῦν φθῖτ' ἄμβροτος.<sup>d</sup> ἀλλὰ καὶ ὦρῃ<sup>e</sup><br/> εὖδειν, ἢ ἐπὶ νῆα<sup>f</sup> θοὴν ἐλθόντ' ἐς ἐταίρους,<br/> ἢ αὐτοῦ· πομπή<sup>g</sup> δὲ θεοῖς ὑμῖν τε μελήσει."<br/> ὥς<sup>h</sup> ἔφαθ', οἳ<sup>i</sup> δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,</p> | <p>a φ. 393.<br/> b φ. 240 mar.<br/> c 227.<br/> d 78; cf. i. 404 mar.<br/> e cf. 373, 379, γ. 334, ξ. 407. z. 510.<br/> f cf. γ. 360—1.<br/> g 352, 357; cf. Z. 171, s. 32.<br/> h γ. 1—2.<br/> i η. 154 mar., φ. 234.</p> |
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329. *Ἴδον.*

328. ἔγωγε β; ὀνόμηνω N. 329. φθεῖται γ. in lem., φθεῖτ' α A. b. et q. φθαρή  
in lem. Ern., φθῖτ' Vi. 56, φθῖτ β, φθίτο H. in mar., φθῖτ' mss. viii. Apoll. Lex. Fl., φθῖτ' H. Wo.; ἀμβροτά β. 331. ἐλθόντας mss. ix (Vi. iii), ἐλθόντα Vi. 50 Vr., ἐλθόντ' ἐς post ras. α, ἐφ K.

Ἐριφύλαν Pind. *Nem.* IX. 37. He was beloved by Zeus and Apollo, was the great grandson of the Melampus (of 287—97 note) from whom he inherited the prophetic gift, by which he foresaw his end but went to meet it. He was, says Pindar, swallowed up with horses and chariot by the earth opening *Nem.* IX. 57—60. See also o. 244—7, Æschyl. *Sept. c. Th.* 564—90, 605—10, Pind. *Pyth.* VIII. 55 foll. He had an oracle at Oropus and another at Thebes. Thus all this group carry us back to Theban or Boëtian legend. — χρυσόν, Pausan. says that he had seen at Cnidos a necklace of green stones purporting to be that given to Eriphylê; and notices that H. mentions gold only IX. 20; cf. Pind. *Nem.* IX. 36. Both Clymenê and Eriphylê were mentioned by Hagias in the *Νόστοι*.

328—9. μυθήσομαι, for the mixture of fut. indic. with subj. see App. A. 9 (4). The list here suddenly closes, and the later members of it have been cut very short in their tales. This assists the endless vista suggested by these two lines. Virgil has adopted a like expression, or rather one founded on B. 486—90 where in *Æn.* VI. 626 the Sibyl cuts short the enumeration of the criminals punished in Tartarus, *Non mihi si linguæ centum sint*, etc.

330—2. The conversation between the narrator and the listeners, for which these lines prepare the way, is very happily interposed, considering

how long the narrative has become. But considering that the two verses 333—4 are the same as those γ. 1—2, and that after the conversation the narrative is resumed 385 by αὐτὰρ ἔπει, just as if it had been uninterrupted, the suspicion arises that owing to successive interpolations of legends a break in the tale became desirable, and that this link of conversation was thus forged and inserted. But see note on 385 *inf.*

330—1. φθῖτ', see on γ. 51, and cf. ἀναδύη, i. 377. His alternative proposal, to go to the ship to sleep, indicates his urgent anxiety to depart, hinted by the mention of πομπή. The queen had suggested his sleeping on board ship φ. 444, and so had the king γ. 319. But not so much because he would be on board during the night (see η. 321, 326) as because the voyage would be perfectly smooth and he would have nothing to do but lie on the deck.

332—53. Odysseus pauses, and silence ensues; which is broken by Aretê calling attention to his outward and inward qualities, as a reason why the gifts bestowed upon him should be increased, Echeenêus seconds her suggestion, but with due deference to the fiat of the king. Alcinoüs seizes on the suggestion at once, and says the thing shall be done, as it will only need to detain Odys. till the morrow, when all shall be ready, including his personal zeal to speed the quest.

a α. 365 mar.  
 b η. 233.  
 c α. 367 mar.  
 d ο. 25.  
 e σ. 249, ζ. 152 mar.,  
 ω. 253, 374, B.  
 58; cf. λ. 550, 9.  
 116, 168—70.  
 f cf. ξ. 178, θ. 169.  
 g α. 417, θ. 208.  
 h O. 189, A. 278.  
 i ε. 335.  
 j β. 97, ν. 30.  
 k ε. 146, κ. 65.  
 l θ. 211.  
 m η. 150, ρ. 532,  
 τ. 295, δ. 127,  
 I. 382.  
 n η. 214 mar.  
 o β. 157, η. 155—6.  
 p φ. 425, χ. 6.  
 q K. 324.

κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα<sup>a</sup> σκιόεντα.  
 τοῖσιν<sup>b</sup> δ' Ἀρήτη λευκώλενος ἤρχετο<sup>c</sup> μύθων.  
 “Φαίηκες, πῶς ὑμῖν ἀνὴρ ὅδε φαίνεται<sup>d</sup> εἶναι,  
 εἰδός<sup>e</sup> τε μέγεθός τε ἰδὲ φρένας<sup>f</sup> ἔνδον εἰσας;  
 ξείνος<sup>g</sup> δ' αὐτ' ἐμός<sup>h</sup> ἔστιν, ἕκαστος δ' ἔμμορε<sup>i</sup> τιμῆς.  
 τῷ μὴ ἐπειγόμενοι<sup>j</sup> ἀποπέμπετε,<sup>k</sup> μηδὲ τὰ δῶρα  
 οὕτω χορίζοντι κολουέτε.<sup>l</sup> πολλὰ γὰρ ὑμῖν  
 κτίματ'<sup>m</sup> ἐνὶ μεγάροισι θεῶν<sup>n</sup> ἰότητι κέονται.”  
 τοῖσι δὲ<sup>o</sup> καὶ μετέειπε γέρων ἥρως Ἐχένης,  
 ὅς δὴ Φαίηκων ἀνδρῶν προγενέστερος ἦεν.  
 “ὦ φίλοι, οὐ μὰν ἤμιν ἀπὸ σκοποῦ<sup>p</sup> οὐδ' ἀπὸ δόξης<sup>q</sup>

335

340

337. Φεῖδος εἰσας. 338. Ἑκαστος. 342. μετέειπε.

336. ὑμῖν α Vi. 133 Stu., ὑμῖν β, ὑμῖν H., leguntur quoque ὑμῖν ὑμῖν (α), ὑμῖν, ὑμῖν, ὑμῖν; ὅ γε Ern., ὅδε H. Fl. Wo. 337. ἥδὲ β H. I. Vi. 56.  
 339. τῷ Vi. 56. 340. ὑμῖν mss. xii (α β Vi. iii) Eu. Ro., ὑμῖν H., ἡμῖν Vr. Vi. 50, ὅμῃν Fl. et edd. 343. om. β H. I. M. a man. 2 Vi. 56, hab. α γ A. G. K. N. Stu. Vr. Vi. 50, 133 [] Wo. Bek. Di. Fa. post hunc iterat A. η. 157.  
 344. οὐ γὰρ Vi. 56; μὰν α β H. Inter ἡμῖν ἡμῖν ὑμῖν ὑμῖν ὑμῖν ὑμῖν fluctuant pler. libri: sed ἡμῖν α, ἡμῖν H., ἡμεν β; ἀπο σκοποῦ G. K. N. Vi. 5, 56, ἀποσκοποῦ Apoll. Lex., ἀπὸ σκοποῦ α β H.

334. κηληθμῷ, the word only occurs here and in the repeated passage ν. 2; but we have ἀκήλητος, κ. 329, where see note. “Spell” might be a suitable rendering here. Worsley expands it elegantly thus, “And through the shadowy halls there seemed to creep wonder and sweet illusion, stealing sense”. — σκιόεντα, see App. F. 2 (19).

337. εἰδός τε κ. τ. λ., the words acquire pertinence by the admiration which his bodily gifts had extorted from the spectators in the games, θ. 134—7. — φρένας . . . εἰσας, “well-balanced mind”, as shown in the adventures narrated. The epith. εἰσας seems applied to the φρένες probably in the primitive physical sense (see on ι. 301), as it is to a ship that floats evenly, the notion being that of organs which match and correspond.

338—41. ἐμός ἔστιν, because he had first addressed himself as a suppliant to her, η. 142—5. — ἔμμορε τιμῆς, “has his own share of dignity” (the γέρας ὅ τι δῆμος ἔδωκεν, η. 150). She means, that each should accordingly share with her the burden of

suitable guerdon to the guest, although the obligation was primarily hers. — τῷ, “wherefore”. — μὴ κ. τ. λ., urge not his departure too soon. — κολουέτε, “stint”. She makes the appeal on behalf of his need (χορίζοντι), but seizing the moment while their minds were under the charm (κηληθμῷς 334) of his narrative. — θεῶν ἰότητι, the phrase occurs in a fragm. of Alcæus, Bergk, p. 953.

342—3. Ἐχένης, the same who interposed with courtierlike tact to break the silence of astonishment caused by Odysseus' entrance in η. 155. He seems a sort of Polonius at the Phæacian court. The name is probably derived fr. σchein νῆα, in sense of to “bring a ship to shore”, ι. 279. Line 343 is read here by Eustath. but not by the Scholl. and is found in 10 mss. against 5, amongst which are H. and Vi. 56: one also inserts it by a later hand. Thus the evidence is nearly balanced. See on η. 156 for προγενέστερος.

344. ἀπὸ σκ. οὐδ' ἀπὸ δ., Dolon says to Hector (mar.), σοὶ δ' ἐγὼ οὐχ

- 345 μνθεῖται βασιλεία περιφρων·<sup>a</sup> ἀλλὰ πίθεσθε·  
 Ἀλκινόου<sup>b</sup> δ' ἐκ τοῦδ' ἔχεται ἔργον<sup>c</sup> τε ἔπος τε."  
 τὸν δ' αὖτ' Ἀλκίνοος<sup>d</sup> ἀπαμείβετο φώνησέν τε·  
 "τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε  
 ζωὸς<sup>e</sup> Φαιήκεσσι<sup>f</sup> φιληρέτοισιν<sup>g</sup> ἀνάσσω.  
 350 ξείνος δὲ τλήτω,<sup>h</sup> μάλα περ νόστιοι<sup>i</sup> χατίζων,  
 ἔμψης<sup>k</sup> οὖν<sup>l</sup> ἐπιμῆναι ἐς<sup>m</sup> αὖριον, εἰς ὃ κε πᾶσαν  
 δωτίνην<sup>n</sup> τελέσω· πομπή<sup>o</sup> δ' ἄνδρεςσι<sup>p</sup> μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ."  
 τὸν δ' ἀπαμειβόμενος<sup>q</sup> προσέφη πολύμητις Ὀδυσσεύς·

a α. 329.  
 b cf. η. 67.  
 c β. 272, γ. 99, ο. 234.  
 d η. 298, 308, λ. 362.  
 e cf. κ. 52, ξ. 487, X. 388.  
 f η. 11, 62.  
 g ζ. 535.  
 h κ. 52—3.  
 i ζ. 156.  
 k O. 399; cf. β. 199.  
 l α. 309, δ. 587.  
 m η. 318.  
 n ι. 268.  
 o 332.  
 p α. 358—9 mar.  
 q ι. 1—2 mar.

346. ἔργον ἔπος.

348. ἔπος ἔσεται?

349. ἀνάσσω.

γρ. ἔπος

348. δὴ οὕτω α; ἔστω Vi. 5, 56; γέρον H.; γέρον β; ἔπος ἔσεται A. Stu. γ.  
 350. post hunc in β nova man. operam excipit, usque ad 380. 351. ἑσπέριον  
 β G. I. Vi. 133 Eu. Ro., ἐσπέριον Vi. 5, ἐς αὖρ. α H. 353. οἴκῳ pro δῆμῳ  
 N. Vi. 56, δῆμῳ α β H.

ἄλιος σκοπὸς ἔσομαι οὐδ' ἀπὸ δό-  
 ξης, where σκοπὸς means, as in δ.  
 524, a spy, and ἀπὸ δόξης apparently  
 much the same as here. Here, σκοπὸς  
 is a metaphor from the archer's mark,  
 for which it is in Ody. twice used  
 (mar.), never in Il., see especially Ψ.  
 850—83, where we might expect to  
 find it. Still, as no other word simply  
 meaning "a mark" for archery is there  
 used, the presumption thence arising  
 is somewhat abated; for some word in  
 use there must have been. The sense  
 (among others) given for ἀπὸ δόξης  
 by the Scholl. here and at K. 324,  
 "away from, i. e. contrary to your  
 judgment" of the person concerned,  
 (Aretê, Dolon,) seems most suitable;  
 as it comes directly from the sense of  
 the verb δοκέω in such ordinary phrases  
 as δόκησε δέ οἱ κατὰ θυμόν, v. 93,  
 δοκέω νικήσειν Έκτορα, H. 192.

346. ἐκ τοῦδ' κ. τ. λ., "on Alcinoüs  
 here depends etc.": but the explana-  
 tion of two Scholl., "ὅσα εἶπεν Ἀρήτη  
 ταῦτα ἤδη κεκρύβεται ὑπὸ Ἀλκινόου,  
 πάντα γὰρ αὐτῷ δοκεῖ τὰ τῆς γυ-  
 ναικὸς δόγματα", seems to show that  
 ἐκ τῆςδ' was in their text, meaning,  
 "The word and deed of Alcinoüs  
 depend on her". If so, however, it  
 seems to have vanished from the mss.  
 Our reading is certainly better suited  
 to the courtierlike tone of the speaker

as if, "The queen has spoken with her  
 usual discernment, but the decision  
 rests with the king" — and to the  
 sequel, in which Alcín. claims the  
 decision rather positively. To proclaim  
 directly the queen's influence as para-  
 mount, would be a poor compliment  
 to both him and her.

349—53. ζωὸς ... ἀνάσσω, cf. the  
 tone of triumphant assurance in οὖν  
 ἔσθ' οὗτος ἀνὴρ διερός βροτὸς, ζ. 201,  
 and note there; and somewhat simil-  
 arly, but mingled with defiance, the  
 words of Achilles to Calchas, οὐ τις  
 ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δευρομέ-  
 νοιο etc., A. 88. — ἔμψης belongs to  
 τλήτω, although a clause is interposed,  
 as in σὲ δὲ χρὴ τετλάμεν ἔμψης, ζ.  
 190. — οὖν also is late in the clause,  
 its force is as if it had stood ξείνος  
 δ' οὖν. Ni. thinks οὖν may be the  
 true reading, as (mar.) in ἀλλ' αἶγε  
 οὖν ἐπίμεινον: but οὖν, since it  
 must go with the first clause, τλήτω  
 ἔμψης οὖν, would not much mend  
 matters. — πομπή κ. τ. λ., these words  
 form a curious parody of those of  
 Telem. (mar.); but see Pref. to vol. I.  
 p. viii.

354—76. Odysseus replies, "he would  
 gladly stay a year, in hope of convoy  
 with richer gifts at the end of it, for  
 that would raise him generally in  
 friendly esteem on his return home".



a I. 616; cf. o. 545.  
 b η. 151 mar.  
 c β. 253.  
 d δ. 589 mar.  
 e v. 316, I. 41: cf.  
 α. 390.  
 f ι. 228, v. 381, X.  
 103 et al.  
 g κ. 42; cf. τ. 283  
 —4, 293—5.  
 h σ. 148, B. 140,  
 M. 16, S. 101.  
 i κ. 33 mar.  
 k ε. 88 mar., κ. 38,  
 cf. α. 392—3.  
 l M. 180, II. 23.  
 m α. 163 mar.  
 n 347 mar.  
 o ι. 321, δ. 247, φ.  
 159.  
 p cf. I. 39, E. 349,  
 o. 421.  
 q τ. 291, φ. 397,  
 X. 281.  
 r ε. 422 mar., ι. 128.  
 s μ. 97.  
 t 587, τ. 111, B.  
 699, Y. 494.  
 u B. 804.

“**Ἀλκίνοε** κρεῖον, πάντων ἀριδείκετε λαῶν,  
 εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ’ αὐτόθι<sup>a</sup> μῖμνεν,  
 πομπήν<sup>b</sup> τ’ ὀτρύνουτε<sup>c</sup> καὶ ἀγλαὰ<sup>d</sup> δῶρα διδοῖτε,  
 καί<sup>e</sup> κε τὸ βουλοίμην, καὶ κεν πολὺ<sup>f</sup> κέρδιον εἴη,  
 πλειότερη<sup>g</sup> σὺν χειρὶ φίλῃν<sup>h</sup> ἐς πατρίδ’<sup>i</sup> ἰκέσθαι.  
 καὶ κ’ αἰδιοίτερος<sup>k</sup> καὶ φίλτερος ἀνδράσιν εἴην  
 πᾶσιν,<sup>l</sup> ὅσοι μ’ Ἰθάκηνδε<sup>m</sup> ἰδοίαιτο νοστήσαντα.”

355

τὸν<sup>n</sup> δ’ αὖτ’ Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
 ὦ Ὀδυσσεῦ, τὸ μὲν οὐ<sup>o</sup> τι σ’ ἔτσκομεν<sup>p</sup> εἰσορόωντες  
 ἦ περοπῆ<sup>q</sup> ἄρ’<sup>r</sup> τ’ ἔμεν καὶ ἐπὶ κλοπον,<sup>s</sup> οἷά<sup>t</sup> τε πολλοὺς  
 βόσκει<sup>u</sup> γαῖα<sup>t</sup> μέλαινα πολυσπερέας<sup>u</sup> ἀνθρώπους

360

365

361. Φιδοίαιτο.

363. ἔτσκομεν.

357. πομπή τ’ (δ’ H.) ὀτρύνουτο var. l. Vi. 133 et H.; πομπην δ’ M.; ὀτρύν-  
 νητε α N., -νυτε β H. sic pler. lib. 360. ἦεν pro εἴη Vi. 133. 361. πλει-  
 οτέρῃσιν χειρὶ Aristoph., h., ἐν χειρὶ Vi. 5, 56. 364. πολλὰ Zenod.?, πολλοὺς  
 Aristar.? h. 365. πολυσπερέας H.

The king answers, “I see you are no impostor, ready, as so many are, with a pack of false tales. Your words without are matched by wisdom within. You have told with minstrel grace your own and comrades’ woeful tale. But say, did none of your departed friends appear to you? The night is unexhausted, nor is it time to sleep; and I would rather hear you till dawn of day”.

357—60. ἀγλαὰ δῶρα, see, for this trait in Odysseus’ character, App. E. I (14) p. Lxv. — τὸ, “this”, viz. what is stated in the next line. — πλειο-  
 τέρη σ. κ., cf. κενέας σὺν χεῖρας ἔχοντες (mar.). — αἰδιοίτερος, the  
 adjectives αἰδοῖός τε φίλος τε are  
 often coupled as forming a fixed epithet  
 to express “friendly esteem” (mar.).  
 Here the effects of wealth in recom-  
 mending him to others are noticed, as  
 in Hes. Opp. 313, πλούτῳ δ’ ἀρετὴ  
 καὶ κῦδος ὅπηδεῖ (Scholl.); so, Theog.  
 621, πᾶς τις πλούσιον ἄνδρα τίει,  
 ἀτίει δὲ πένητον, and even more  
 strongly Alcæus Fragm. 50, cites a say-  
 ing of Aristodemus in Sparta, χοῆματ’  
 ἀνῆρ, πένητος δ’ οὐδείς πέλειτ’ ἐσλός

οὐδὲ τίμιος, Bergk. p. 947. In κ. 38  
 —42 the envious comrades enlarge on  
 the fact that gifts are a proof that he  
 is φίλος καὶ τίμιος to the givers.

364. ἦπεροπῆ, here only found,  
 but having the kindred words ἦπερο-  
 π-εῦα ἦπερο-π-εντῆς (mar.). The first  
 element is said to be a Sansk. word  
*apara*, represented in our language by  
 “afar”, and meaning “otherwise”, i. e.  
 than the truth; the second element is  
 ὀπ-ς (φοπ), ὄψ, “the voice”, or  
 “speech”. Thus “deceiver” is the  
 resulting sense.

365—6. πολυσπερέας, the word is  
 used in the Catalogue (mar.) with a  
 tone of disparagement of the promis-  
 cuous Trojan allies, such as in the  
 historic and doubtless in the prehistoric  
 period, made up a large Asiatic army.  
 So here of the promiscuous visitants  
 from foreign parts with made-up tales  
 of marvel or feigned tidings of the  
 absent, who turned up perhaps oc-  
 casionally in the palace of an Achæan  
 prince. Thus to it here is coupled  
 ψεύδεά τ’ ἀρτυρόντας. In Hes. Theogon.  
 365 it is used without this infused  
 shade of meaning to express wide

ψεύδα<sup>a</sup> τ' ἀρτύνοντας,<sup>b</sup> ὅθεν κέ τις<sup>c</sup> οὐδὲ ἴδοιτο·  
 σοὶ δ' ἔπι μὲν μορφή<sup>d</sup> ἐπέων, ἔνι δὲ φρένες<sup>e</sup> ἐσθλαί·  
 μῦθον δ', ὡς ὅτ' αἰοιδός,<sup>f</sup> ἐπισταμένως<sup>g</sup> κατέλεξας,<sup>h</sup>  
 πάντων<sup>i</sup> τ' Ἀργείων σέο τ' αὐτοῦ<sup>k</sup> κήδεα<sup>l</sup> λυγρά.  
 370 ἀλλ'<sup>m</sup> ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἴ τινας ἀντιθέων<sup>n</sup> ἐτάρων ἴδες, οἳ τοι ἄμ'<sup>o</sup> αὐτῷ  
 Ἴλιον<sup>p</sup> εἰς ἄμ' ἔποντο, καὶ αὐτοῦ πότμον<sup>q</sup> ἐπέσπον.  
 νῦξ δ' ἥδε μάλα μακρὴ, ἀθέσφατος·<sup>r</sup> οὐδέ πω ὥρη<sup>s</sup>  
 εὐδειν<sup>t</sup> ἐν μεγάρῳ· σὺ δέ μοι λέγε<sup>u</sup> θέςκελα<sup>v</sup> ἔργα.  
 375 καὶ κεν ἐς ἧῶ<sup>w</sup> δῖαν ἀνασχοίμην,<sup>x</sup> ὅτε<sup>y</sup> μοι σὺ  
 τλαίης<sup>z</sup> ἐν μεγάρῳ τὰ σὰ κήδεα<sup>aa</sup> μυθήσασθαι."

a cf. τ. 203.  
 b cf. 438, ω. 153.  
 c 9. 280 mar.  
 d cf. 9. 170 mar.  
 e β. 117 mar.  
 f cf. 9. 518—20,  
 9. 491.  
 g μ. 307.  
 h cf. ε. 508.  
 i H. 128.  
 k cf. 9. 489—90.  
 l E. 156, Σ. 430.  
 m α. 224 mar.  
 n δ. 571 mar.  
 o 388.  
 p E. 551.  
 q δ. 562 mar.  
 r o. 392.  
 s 330—1 mar.  
 t γ. 359; cf. o. 5.  
 u cf. ε. 5.  
 v 610, I'. 130.  
 w t. 151 mar.  
 x δ. 595.  
 y cf. β. 31, ι. 333.  
 z cf. A. 94.  
 aa ι. 12.

366. *Ἰδοίτο.* 367. *Ἐπέων.* 370. *Ἐπιπέ.* 371. *Ἰίδες.* 372. *Ἰλίον.*  
 374. *Ἐέργα.*

366. καὶ τις α β H. I. K. N. Vi. 5, 56. 367. ἐπὶ β G. I. K., ἐν A. M. Vi.  
 5, 56 Ern., et ἐνι et ἐπι h. Eu. 368. ἐπιστάμενος K. 373. νῦξ ἦδη K.  
 Stu., δ' ἦδη N. Vi. 50; πῶ<sup>θ</sup> α, ceu vellet ποθ'. 374. μεγάροις K. N. Vi. 133  
 A. var. l. 375. καὶ κεν προφρονέως Vi. 5, 56, quod ἀνεχοίμην sequi deberet.

diffusion merely, of the Ocean nymphs, αἳ ἑα πολυσπερές γαίαν καὶ βένθεα λίμνης πάντη ὁμῶς ἐφίπονσι. — ὅθεν ... ἴδοιτο, the Scholl. seem to understand ὅτι ψεύδεται as obj. of ἴδοιτο, meaning "whence one cannot distinguish that they are lying", this yields a feeble sense, being really implied in ἡπεροπήα and ἐπίκλοπον before: besides which ὅθεν has always in H. a strictly local force. Better understand ἐνθεν with ἀρτύνοντας before ὅθεν, when "trumping up falsehoods no one can even tell (literally see) from what source" will be the sense; cf. γένος δ' ἐμοὶ ἐνθεν ὅθεν σοὶ (from the same source as thine), Δ. 58. The contemptuous force of -δε in οὐδὲ, should be noted, "can even see (much less touch)" implying a total absence of reality.

367—8. ἔπι μὲν ... ἐνι δὲ, these phrases aptly contradicting fair outward expression (μορφή ἐπέων) from sterling inward character. — μορφή ἐπέων, see the last note. The word μορφή, here and (mar.) only in H.,

and nowhere in Hesiod, throws some suspicion on the two passages in which it occurs, but here it only extends to the single line, there to a passage of 11 lines. — ὡς ὅτ' αἰοιδός, for a similar brief clause without verb cf. ὡς ὅτε ῥινὸν (mar.).

369—76. πάντων, with poetical latitude, but clearly, in reference to the narrative, meaning thy comrades. — ἄμ' is repented as the prep. σὺν might be. — ἀθέσφατος, for this and θέσκελα μοx inf., see Buttmann, *Lexil.* 66. — ἐν μεγάρῳ, used as including the adjuncts, viz. the νυχὸς and the πρόδομος, in the former of which the host slept, and in the latter frequently a guest. — ἐς ἧῶ, a courteous return of the complimentary assurance given by Odys. in 356, εἰ με καὶ εἰς ἐνιαυτὸν κ. τ. λ., with which cf. the words of Telem. to Menel. to a similar tenor (mar.). — ὅτε ... τλαίης, here ὅτε seems to have the force of εἴ ποτε, as in β. 42—3, see App. A. 9 (18) — as a courteous and deferential way of urging a request,

a ι. 1—2.  
 b cf. γ. 334, ο. 126.  
 c 331 mar.  
 d cf. 222.  
 e cf. μ. 258.  
 f X. 272.  
 g cf. ω. 84.  
 h cf. α. 11.  
 i cf. Ω. 721.  
 k δ. 497 mar.  
 l cf. Σ. 396.  
 m T. 309; cf. ρ. 149.  
 n ι. 458 mar.

τὸν<sup>a</sup> δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
 “Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
 ὦρῃ<sup>b</sup> μὲν πολέων μύθων, ὦρῃ<sup>c</sup> δὲ καὶ ὕπνου·  
 εἰ δ' ἔτ' ἀκουέμεναί γε λιλαίεαι,<sup>d</sup> οὐκ ἂν ἐγὼ γε 380  
 τούτων σοι φθονέοιμι καὶ οἰκτρότερος<sup>e</sup> ἄλλ' ἀγορεύσαι  
 κήδε<sup>f</sup> ἔμῳν ἐτάρων, οἳ δὴ μετόπισθεν<sup>g</sup> ὄλοντο·  
 οἳ Τρώων μὲν ὑπεξέφυγον<sup>h</sup> στονόεσσαν<sup>i</sup> αὐτήν,  
 ἐν<sup>k</sup> νόστῳ δ' ἀπόλοντο κακῆς ἰότητι<sup>l</sup> γυναικός.  
 αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπασκέδασ<sup>m</sup> ἄλλυδις<sup>n</sup> ἄλλη 385

378. κρείων A. Vi. 5. 379. πολλέων α. 380. εἰ δέ τ' A. I. M. Stu. Vr. Vi. 5, 56; ἀκουέμεναι τε α A. Vr. Vi. 50 et post ras. 133; ἂν ἐπειτα α A. Vi. 133 Eu., probat Ni. 381. οἰκτρότατ' β; ἀγορεύειν α A. K. Stu. Vi. 133 Eu.  
 Bek., -εύειν H. I. 385. ἄλλη (voluit ἄλλη) Aristar., ἄλλην Aristoph., h., sic Bek. Di. Fa., ἄλλη α β H. I. M. N. Vi. omn. Vr. Ox.

“I could keep on (listening) till moin, if you could only bring yourself to continue your tale”.

377—84. Odysseus replies, “there is time for talk and time for sleep. I will not grudge your eagerness the deeper sorrows of my tale which yet remain — how some, who escaped the havoc of war, perished at home by a vile woman’s will”.

379—4. ὦρῃ κ. τ. λ., “it is the season for either, — more talk if you prefer it, sleep when you please”, sustaining the tone of courteous deference noticed in a previous note. — **τούτων**, “than what you ask”; this gen. depends on **οἰκτρότερος** as comparative. Alcibiades had asked (372) about those who perished before Troy; the first and larger portion of the reply gives the fate of Agamemnon and his followers, who escaped (**ὑπεξέφυγον**) the war, to perish by treachery. — **γυναικός**, Clytemnestra is clearly intended, although the Scholl. suggest also Helen as the primary cause. In 438—9 both are mentioned.

385—403. The female shades dispersed at Persephone’s bidding. Then came the shade of Agamemnon and his comrades, murdered in Ægisthus’ palace. He drank the blood, knew me, wept aloud, and would have embraced me, but his phantom lacked the power. I wept in turn for pity, hailed him, King of Men, and asked his fate — was it by storm at sea, or

in foray by land, or in assault upon some city of the stranger?

385. **αὐτὰρ ἐπεὶ**, see above on 330 — 2. **αὐτὰρ** is a common form of continuing an uninterrupted narrative. But then we have no other Homeric instance of a tale thus broken. **αὐτὰρ** moreover is used to take up a different branch of a narrative after one has been dealt with; as in A. 488, after describing the errand of Odys. to Chryse, the poet returns to Achilles and the scene by his tent, dropped at 430 *sup.*, in **αὐτὰρ ὁ μῆρις νηυσὶ παρήμενος κ. τ. λ.** Again in φ. 359 after more than 120 lines since the command of Odys., given without to Eumæus, to bring him the bow (234—5) — an interval chiefly occupied with conversation *within* the palace — we find Eumæus obeying the order in the statement, **αὐτὰρ ὁ τόξα λαβὼν φέρε κ. τ. λ.** These instances modify the objection stated on 330. **αὐτίκ' ἐπεὶ** might be a (conjectural merely) alternative reading; cf. Hy. Ven. 186, where a speech begins, **αὐτίκα σ' ὥς τὰ πρῶτα, θεῶν, ἴδον κ. τ. λ.** — **ἄλλη**, as 9 mss. have **ἄλλη** (or **ἄλλη**), here and 6 in the same phrase at ξ. 35. and, as in ι. 458 **ἄλλυδις ἄλλη** seems necessary, I have retained it here. The adjectival use of **ἄλλος** is, however, found in such phrases; not only with the subject (as Ni. says *ad loc.*), e. g. M. 461, **σανίδες δὲ διετμαγεν ἄλλυδις ἄλλη**, ε. 70—1 **κηρναί ...**



- ἀγνή Περσεφόνεια γυναικῶν<sup>a</sup> θηλυτεράων,  
 ἤλθε<sup>b</sup> δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο  
 ἀχρυνμένη· περὶ δ' ἄλλαι ἀργήραδ',<sup>c</sup> ὄσσαι αἶμ' <sup>d</sup> αὐτῶ  
 οἶκω<sup>e</sup> ἐν Αἰγίσθοιο θάνον<sup>f</sup> καὶ πότμον<sup>g</sup> ἐπέσπον.  
 390 ἔγνω<sup>h</sup> δ' αἶψ' ἐμὲ κείνος, ἐπεὶ πένε<sup>i</sup> αἶμα κελαινόν·  
 κλαῖε<sup>k</sup> δ' ὃ γε λιγέως, θαλερόν<sup>l</sup> κατὰ δάκρυον<sup>m</sup> εἴβων,  
 πιτνάς<sup>n</sup> εἰς ἐμὲ χεῖρας, ὀρέξασθαι<sup>o</sup> μενεαίνων·  
 ἀλλ' <sup>p</sup> οὐ γάρ οἱ ἔτ' ἦν ἰς<sup>q</sup> ἔμπεδος<sup>r</sup> οὐδέ τι κίνυς,<sup>s</sup>  
 οἷη περ πάρος ἔσκεν ἐνὶ γναμptoῖσι<sup>t</sup> μέλεσσιν.  
 395 τὸν<sup>u</sup> μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·  
 'Ἀτρεΐδην<sup>v</sup> κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,  
 τίς<sup>w</sup> νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;  
 ἦέ<sup>x</sup> σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,

a 434, *ψ.* 166, *Ο.* 520; cf. *φ.* 324.  
 b 51 mar., 84 mar.  
 c *ω.* 21, *Δ.* 211, *Γ.* 13.  
 d 371.  
 e cf. *δ.* 529—37, *λ.* 410—3, *ω.* 21—2.  
 f *H.* 52; cf. 197 mar.  
 g *δ.* 562 mar.  
 h 471, 615.  
 i 98 mar.  
 k *κ.* 201 mar.  
 l *Ω.* 9; cf. *δ.* 556 mar.  
 m *ε.* 84, 158 mar.  
 n *Φ.* 7.  
 o *Z.* 466, *Ψ.* 99; cf. *λ.* 206.  
 p *κ.* 202 mar.  
 q 219.  
 r *σ.* 3, *φ.* 283.  
 s cf. *ι.* 515.  
 t *ν.* 398, 430, *φ.* 283, *Δ.* 669, *Ω.* 359.  
 u 55 mar.  
 v *B.* 434, *I.* 677, 697, *K.* 103, *T.* 146.  
 w 171 mar.  
 x 406—8, *γ.* 90—1, *ω.* 109—13; cf. *ο.* 384—7.

389. *Φοῖκφ.* 393. *Ψς.* 395. *Ψιδών.* 396. *Ψέπεα.* 397. *Ψάναξ.*

386. *αἰνή* K. N. quam var. l. agnoscit Eu. 388. ὄσσαι α Bek. 1. ed. Dind.  
 Fa., ὄσσαι mss. xv (β H. Vi. om.) Fl. Ro. 390. ἐμ' ἐκείνος α Bek., ἐμὲ κ.  
 β H. Fl.; ἐπεὶ ἴδεν ὀφθαλμοῖσι Vi. 133 sed ibid. Schol. nostr. mavult., illam  
 prodit h., nostr. α β H. 391. καταδάκρυον A. N. Vi. iii. 393. οὐδέ τι α  
 β H. et Apoll. Lex. sub v. αἰκνυς; κίνυς α H. I. K. M. Vi. iii Fl., κῖνυς q.  
 et v. in lem., κῖνυς β. 394. ἦ οἱ K.; ἐπὶ Apollon. Lex.; γναμptoῖσι I. Stu.  
 398. ταυτελέως K., -έος Vi. 50, quam lectionem prodit h., nostr. H. 399—  
 403. † Aristoph. ut e sequentibus confictos.

τετραμμένοι ἄλλυδις ἄλλη (where two mss. have ἄλλαι), but with the object also, e. g. *Φ.* 502—3, (where the metre requires it.) *Δητὼ δὲ συναίνυντο κάμπυλα τόξα, πεπτεῶτ' ἄλλυδις ἄλλα μετὰ στοργάλλυγι κονίης.*

386. ἀγνή, 2 mss. have αἰνή which appears as a var. l. in a 3<sup>rd</sup> also. This strikingly confirms the reading of Buttm. ἐπ' αἰνή see on κ. 534; who in his enumeration of passages *Lexil.* 11, p. 62 omits the present one. But as the Hy. *Ceres* 337 has ἀγνή Π. I have kept ἀγνή here, although, I suspect, due to the post-Homeric influence of the Eleusinia.

388—92. Bek. and Dind. read ὄσσαι, I suppose, from a notion that the men, not their shades, could alone properly be spoken of as having been killed; but the consensus of the mss. forbids this, and poetic latitude of language

surely allows ὄσαι. — πίτνας, cf. (mar.) ἡέρα δ' Ἥρη πίτνα πρόσθε βαθεῖαν, where the sense is clearly as if from πετάννυμι, “extended”; so here. — ὀρέξασθαι, see mar. for passages where this verb means “to reach out after”.

393—4. ἀλλ' οὐ γάρ, see on κ. 202. — ἰς, see on 219. — οὐδέ τι κίνυς, cf. *Æschyl. Fragm.* 216 Dind. σοὶ δ' οὐκ ἔνεστι κίνυς οὐδ' αἰμώδονται φλέβες, words addressed apparently to a phantom of the dead. — γναμptoῖσι, “supple”.

398—403. κῆρ, see on 171 *sup.* The lines 398—403 are said to have been condemned by Aristoph. as merely made up out of Agamemnon's following speech; but it is much more difficult (as Ni. remarks) to account for the similar lines in that speech, with-

a N. 795, Ξ. 254.

b Σ. 471; cf. ε. 389, Φ. 366.

c κ. 459 mar.

d A. 156.

e Σ. 528.

f μ. 129, ξ. 100, A. 677—8.

g Σ. 265; cf. 279.

h cf. ρ. 471.

i 399—401 mar.

k App. E. 5, mar.

l 430.

m ι. 61 mar.

n J. 531—5 mar.

o ω. 34; cf. μ. 342.

p N. 3.

q ξ. 532.

r Ω. 482.

s α. 276 mar.

ὄρσας ἀργαλέων<sup>a</sup> ἀνέμων ἀμέγαρτον αὐτμήν;<sup>b</sup> 400  
 ἥέ σ' ἀνάρσιοι<sup>c</sup> ἄνδρες ἐδηλήσαντ'<sup>d</sup> ἐπὶ χέρσῳ,  
 βοῦς περιταμνόμενον<sup>e</sup> ἢ δ' οἰῶν<sup>f</sup> πῶεα καλὰ,  
 ἥε περι<sup>g</sup> πτόλιος μαχεούμενον<sup>h</sup> ἢ δὲ γυναικῶν;<sup>i</sup>  
 ὣς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν  
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὔτε<sup>i</sup> μέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,  
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμήν,  
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσῳ·  
 ἀλλὰ μοι Αἰγισθοῦς<sup>k</sup> τεύξας<sup>l</sup> θανάτον<sup>m</sup> τε μόρον τε  
 ἔκτα<sup>n</sup> σὺν οὐλομένη ἄλόχῳ, οἰκόνδε καλέσσας,  
 410  
 δειπνίσσας, ὣς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.  
 ὣς θάνον οἰκτίστῳ<sup>o</sup> θανάτῳ· περὶ δ' ἄλλοι ἐταῖροι  
 νωλεμέως<sup>p</sup> κτείνοντο, σύες<sup>q</sup> ὣς ἀργιόδοντες,  
 οἳ ῥά τ' ἐν ἀφνειοῦ<sup>r</sup> ἀνδρὸς μέγα<sup>s</sup> δυνάμενοιο

402. ὄφιῶν.

410. φοιχόνδε.

400. λευγαλέων Aristoph., h. 401. χέρσῳ K., -σῶν α β H. 402. περιτεμνό-  
 μενον Stu., περιτά- α. 403. πτόλιος γε μαχοούμενον Vi. 50, μαχουμένοι Vr.;  
 ἥε γυναικῶν β H. A. I. K. Vi. iii Fl. Ern.; μαχεούμενον ἥε καὶ οὐχί e Suida  
 Photium secuto patet var. l. (Porson) sed putida sane. 407. om. xiii mss.  
 (α β Vi. omn.) Fl., hab. H. M. Eu. Ro. 410. οἶκον δὲ A. H., οἶκονδε  
 α β I. K. M. N. Vi. omn. Eu. 413. ὡς M. Vi. 56, ὡς α β H.; ἀργιόδοντες  
 α, ἀργυρόδ. β.

out these than with them. — αὐτμήν, here of wind, also of the vapour, steam or smoke, attending on fire; the form αὐτμήν, ὃ, is also found γ. 289. — περιταμνόμενον, "encircling so as to cut off"; cf. τάννοντ' ἀμφὶ βοῶν ἀγέλας, mar. From his own unlucky raid on the Cicones and narrow escape, ι. 45 foll., he naturally supposes that Agam. may so have met his death. — μαχεούμενον, with this singular form, due to metrical exigency merely, cf. another μαχεόμενος (mar.). Both are, no doubt, pres. not fut. The var. l. μαχεούμενοι, which is the genuine reading in the recurring passage (mar.) and has probably thence been borrowed, would refer to ἀνάρσιοι ἄνδρες.

404—20. He replied, his fate came not through shipwreck or battle, but through the villainy of Ægisthus and his own wife's treachery. He was struck down amid the banquet, like an

ox at the stall, and his comrades butchered around him, like swine for some lordly revel. Never was seen, at single combat or in the ranks of war, so fearful a sight. The very floor of the palace reeked with blood.

409—13. τεύξας, deliberate contrivance is expressed by this word, so inf. 430, τεύξασα πόσει φόνον, on the harmony between the account here and those in γ. 250 foll. and δ. 516 foll., see App. E. 5. — οὐλομένη, this epithet of detestation, in strong contrast with the statement in γ. 266, φρεσὶ γὰρ κέχορητ' ἀγαθήσιν, marks her as the deliberate murderess; whether by actual blow of weapon, as in Æschylus, and as 453 inf., πέφνε καὶ αὐτόν, would seem to show, or, as Ni. thinks, merely by conspiring to assist the murderer and surprise the victims, is immaterial. For some remarks on her character see App. E. 2 (7). — βοῦν ἐπὶ φάτνῃ, see on δ. 535—6. — νωλεμέως, see

415 ἦ γάρῃ<sup>a</sup> ἦ ἐράνω ἦ εἰλαπίνῃ<sup>b</sup> τεθαλύνῃ.

ἦδη<sup>c</sup> μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,<sup>d</sup>

μουνᾶ<sup>e</sup> κτεινομένων καὶ ἐνὶ κρατερῇ<sup>f</sup> ὕσμινῃ.

ἀλλὰ κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,

ὥς ἀμφὶ<sup>g</sup> κορητῆρα τραπέζας<sup>h</sup> τε πληθούσας

420 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον<sup>i</sup> δ' ἅπαν αἵματι<sup>k</sup> θῦεν.<sup>l</sup>

οἰκτροτάτην δ' ἤκουσα<sup>m</sup> ὅπα Πριάμοιο θυγατρὸς,

Κασσάνδρης,<sup>n</sup> τὴν κτεῖνε Κλυταιμνήστρη δολόμητις<sup>o</sup>

ἀμφ' ἔμοι<sup>p</sup> αὐτὰρ ἐγὼ ποτὶ<sup>q</sup> γαίῃ χεῖρας ἀείρων

a α. 226 mar.  
b cf. *ᾠ.* 76, 99.  
c w 87—90.  
d δ. 547 mar.  
e *ᾠ.* 371.  
f *Δ.* 462, *Φ.* 207,  
plus vicies in *Il.*  
g *Φ.* 145—6.  
h cf. *ε.* 92—3.  
i κ. 227; cf. *Δ.* 2,  
δ. 627.  
k w. 184; cf. *χ.* 188,  
309.  
l cf. *Φ.* 234, μ. 400,  
ν. 85.  
m cf. *H.* 53, *Δ.* 137.  
n *N.* 366, *Ω.* 699.  
o cf. α. 300 mar.  
p *O.* 587, 633; cf.  
λ. 546, *E.* 466,  
*ᾠ.* 527.  
q *ᾠ.* 378.

418. *ῥιδών.*

421. *ῥόπα.*

416. πολίων β; ἀνδρῶν φόνῳ M. et in mar. α. a man. 2. Ern., ἀνδρῶν φόνον Vi. 56, φόνων ἀνδρῶν Vi. 5, θανάτῳ ἀνδρῶν α. 416. ἀντεβόλησας Aristar., h., -ησα K. γ Stn. Vi. 5, 56. 417. ἐν G. M. 418. κ' ἐκεῖνα I. K. 420. ἐνιμεργάφω Aristoph.; θῦεν α β H. Fl. h. in lem., θύνει A. N. Vi. 50, 133, θύνειν G. 422. Κλυταιμνήστρα α. 423. ἀείρας Vr. Vi. 56 I. supraser.

App. A. 21. — ἐράνω, see on α. 226. Ni. cites Aristotle, *Eth. Nicom.* IV. 2, 20, *Mag. Moral.* I. 27, for the proverb of superfluous magnificence, ἐρανιστιάς γ α μ ι κ ὤ ς ἐστιῶν. — τεθαλύνῃ, “dainty”, cf. *δαιτὶ θαλίῃ* (mar.)

419—20. Worsley well renders these lines, “Couldst thou have seen where stood Full tables, foaming bowls, while the floor smoked with blood?”. — τραπέζας, there being one for each guest. — For the κορητῆρ and its position, and for the δάπεδον, see App. F. 2 (22) and (4) (17). — θῦεν, also used (mar.) of a rush of water or wind; here of warmth; cf. Virg. *Æn.* IX. 333 —4, *atro tepesfacta cruore terra torique madent.*

421—34. He heard Cassandra's death shriek, as he fell, clutching vainly at his sword, while his shameless wife turned away, nor even deigned to close his eyes and lips, when dead — for what monster is there so fell as a woman, or what atrocity to equal her's? So were his hopes of cheer and welcome met. Her blot of infamy cleaves to all her sex for evermore.

421—3. ὅπα, the *ῥ* in this word is inconstant, if at all belonging to it, in H. Yet it seems certainly to be a genuine original feature of the word,

as shown by the Latin *vox*, and by the kindred Greek stem *ῥεπ-* in *ἔπος εἶπον*. The hiatus being common in H. after the bucolic cæsura, the *ῥ* is not required here; see on 141—4. — Κασσάνδρης, H. seems to know nothing of her gifts of prophecy, or of Apollo's love for her. She may be supposed present here, as the γέρας of Agam. from among the spoils of war; cf. *Α.* 120, 139. She was in the Il. courted by Othryoneus, whom Meriones slew (mar.), see also on δ. 502. — ἀμφ' ἔμοι, “over me”, of locality, better than “for my sake”, such strong energy of description builds ever more on physical facts than on ethical: cf. *O.* 587, κύνα κτείνας ἢ βορυόλον ἀμφὶ βόεσσι. For Cassandra's death see Pind. *Pyth.* XI. 29—35, *Δαρδανίδα κόραν Πριάμου Κασσάνδραν πολὺν χαλκῷ σὺν Ἀγαμέμνονιᾳ ψυχῇ πόρεν ὁ Ἀχέρωντος ἀκτάν παρ' εὐσκόιον νηλῆς γυνά.*

423—6. αὐτὰρ κ. τ. λ., “but I, on the earth, (i. e. struck down) lifting up my hands, was clutching my sword in death”. περὶ in this context differs not in meaning fr. ἀμφί, in ἀμφί δὲ χεῖρα γλῆην βάλεν ἔγχει (mar.); cf. κ. 261, περὶ ξίφος... ὁμοῖον βαλόμην, and ε. 231, περὶ δὲ ζώην βάλει.



a cf. φ. 433.  
 b ψ. 98, δ. 263.  
 c β. 82, ξ. 269, ψ. 150.  
 d ω. 296, Α. 453.  
 e η. 216 mar.  
 f Ξ. 509, I. 434.  
 g Ξ. 264.  
 h Φ. 57; cf. α. 32, ε. 183.  
 i Ψ. 24.  
 k ο. 236, ψ. 222, Ξ. 13, T. 133.  
 l 409.  
 m ξ. 176; cf. T. 328.  
 n cf. ε. 394.

βάλλον<sup>a</sup> ἀποθνήσκων περὶ φασγάνῳ· ἣ δὲ κυνώπις  
 νοσφίστατ',<sup>b</sup> οὐδέ<sup>c</sup> μοι ἔτλη, ἰόντι περ εἰς Αἴδαο,  
 425  
 χερσὶ κατ'<sup>d</sup> ὀφθαλμοὺς ἔλέειν σὺν τε στόμ' ἐρεῖσαι.  
 ὥς οὐκ αἰνότερον καὶ κύντερον<sup>e</sup> ἄλλο γυναικὸς,  
 [ἣ τις<sup>f</sup> δὴ τοιαῦτα μετὰ<sup>g</sup> φρεσὶν ἔργα βάλῃται·]  
 οἶον<sup>h</sup> δὴ καὶ κείνη ἐμήσατο<sup>i</sup> ἔργον<sup>k</sup> ἀεικέες,  
 430  
 κουριδίῳ τεύξασα<sup>l</sup> πόσει φόνον· ἣ τοι ἔφην<sup>m</sup> γε  
 ἀσπάσιος<sup>n</sup> παίδεσσιν ἰδὲ δμῶεσσιν ἐμοῖσιν

425. Ἀΐδαο. 428. φρεσὶ Φέργα. 429. Φέργον ἀφεικέες.

428 in multis deest, h.; βούληται H. 429. καὶ ἐκείνη α, καὶ κείνη A. N. Vr.  
 Vi. 50, 133. 430. φόνον πόσει Vr. Vi. 50; ἥτοι A. N., ἥ Vi. 50 om. τοι,  
 ἥτοι α β H. et rell., ἥτοι Fl.

ἰβνλ. Some take περὶ φασ. with ἀποθνήσκων, "dying with the sword in me", or "was clutching (Ægisthus) sword left in me", which seems less likely. — κυνώπις, a similar epith. is applied to Agam. himself by the enraged Achilles, σοί τε κυνώπια, A. 159. Helen also calls herself κυνώπις in regard of her unconjugal deeds, δ. 145; and so Aphroditē is reviled by Hephæstus, θ. 319. — νοσφίστατ', this word in H. always means, as here, "withdrew", or with a case of object after it "left behind" (mar.). It must not be taken as if it meant "purloined" my sword, — a post-Homeric sense of the verb, e. g. Νῆσον ἀθανάτας τριχὺς νοσφίσσας ἀπροβούλως (Σκύλλα), Æschyl. Choeph. 620, παῖ, σέ τ' ἐνόσφισσε ... κλᾶρος, Pind. Nem. VI. 106, and midd. ἐνοσφίσσατο ἀπὸ τῆς τιμῆς, Acts of the Ap. V. 2. — ἰόντι περ κ. τ. λ., "And scorned with fell disdain Eyelids of one then passing on his way Toward Hades to seal down, and press the lips' cold clay". Worsley. — καθελεῖν, in tmesis, "to draw down"; so mar.

427. κύντερον, cf. στυγερεῖ ἐπὶ γαστέρι κύντερον ἄλλο, (mar.) and ὅτι κύντατον ἔρδοι, K. 503, a superl. of the same. As a pos. κύνεος is found, I. 373. — γυναικὸς, cf. Soph. Fragm. 194. Dind. κακίον ἄλλ' οὐκ ἔστιν οὐδ' ἔσται ποτὲ γυναικὸς, εἴ τι πῆμα γίγνεται βροτοῖς. And many more specimens of ancient sentiment to the same purport might be cited.

428. This line "was wanting in some

copies", Schol.: and could well be spared, having the air of a qualification of the previous sweeping statement, as if put in by Odys. out of deference to the queen Arete. But the words are Agamemnon's, whom such a qualification ill suits; nay it is expressly excluded by the last line of this speech. The next line οἶον δὴ κ. τ. λ. then becomes a statement of his reason, but thrown out by οἶον as an indignant ejaculation, even as in (mar.) ἡ μάλ' ἀναστήσονται. οἶον δὴ καὶ ὅδ' ἦλθε; ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν ὥς καὶ νῦν; and κηῖναι τοι βραδὺς ὤκον· ὥς καὶ νῦν (Ni.).

430—3. κουριδίῳ, I agree with Mr. Paley's sense in his note on A. 114, κουριδῆς ἀλόχον, "lady wife"; here therefore her "lord and husband", i. e. lawfully wedded; both husband and wife belonging to the rank of free-born nobles. I refer the word to κοῦρος as he does; with a sense of nobility; in reference probably to a warlike class; (and so connected with the Latin cures, quirites), just as in passages where κοῦροι bears a trace of meaning "young", it does so probably in reference to a warlike age. This is also Buttmann's view of the meaning, although he hesitates about the derivation. — ἣ τοι ἔφην γε, "aye sure! I thought". — παίδεσσιν ἰ. δμ., he does not include his wife among his expectations of glad welcome, although she would naturally have occurred to his thoughts among those of whom he expected it. All such mention of her

- οἶκαδ' <sup>a</sup> ἐλεύσεσθαι· ἥ δ' ἔξοχα λύγρ' <sup>b</sup> εἰδυῖα  
οἷ τε κατ' αἵσχος <sup>c</sup> ἔχνευε καὶ ἔσσομένηνσιν <sup>d</sup> ὀπίσσω  
θηλυτέρῃσι <sup>e</sup> γυναιξί, καὶ ἥ κ' εὐεργὸς <sup>f</sup> ἔησιν.”
- 435 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
“ὦ πόποι, ἣ μάλα δὴ γόνον Ἀτρεὺς εὐρύοπα <sup>h</sup> Ζεὺς  
ἐκπάρλως <sup>i</sup> ἤχθηρε γυναικείας διὰ <sup>k</sup> βουλάς  
ἔξ ἀρχῆς. Ἐλένης <sup>l</sup> μὲν ἀπωλόμεθ' εἵνεκα πολλοί·  
σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε <sup>m</sup> τηλόθ' <sup>n</sup> ἐόντι.”
- 440 ὥς ἔφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν  
“τῷ νῦν μὴ ποτε καὶ σὺ γυναικί περ ἥπιος <sup>o</sup> εἶναι,  
μῆδ' οἷ μῦθον ἅπαντα πιφανσκέμεν, ὃν κ' εὖ <sup>p</sup> εἰδῆς,  
ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον <sup>q</sup> εἶναι.  
ἀλλ' οὐ σοὶ γ', Ὀδυσσεῦ, φόνος ἔσσεται ἔκ γε γυναικός·
- 445 λῆν γὰρ πινυτή τε καὶ εὖ φρεσὶ μῆδεα <sup>r</sup> οἶδεν  
κούρη <sup>s</sup> Ἰκαρίοιο, περιφρῶν Πηνελόπεια.  
ἣ μὲν μιν νύμφην γε νέην κατελείπομεν <sup>t</sup> ἡμεῖς <sup>u</sup>  
ἐρχόμενοι πόλεμόνδε· πάῃς δέ οἱ ἦν ἐπὶ <sup>v</sup> μαζῷ  
νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἴζει <sup>w</sup> ἀριθμῷ
- 450 ὄλβιος· <sup>x</sup> ἣ γὰρ τόν γε πατήρ φίλος ὄψεται ἐλθὼν,  
καὶ κείνος πατέρα προσπτύσσεται, <sup>y</sup> ἣ <sup>z</sup> θέμις ἐστίν.

a β. 176 mar.  
b cf. v. 57, ψ. 182.  
c cf. ω. 202.  
d γ. 204 mar.  
e 386 mar.  
f ο. 422.  
g ι. 507 mar.  
h δ. 173 mar.  
i 560, ι. 306.  
k cf. θ. 82, 520.  
l I. 339, T. 325.  
m cf. π. 448, v. 242.  
n Θ. 285, Φ. 154.  
o β. 280, κ. 337; cf.  
p η. 317 mar.  
q cf. X. 219.  
r ζ. 12 mar.  
s α. 329 mar.  
t cf. ω. 115—6.  
u 53.  
v τ. 483.  
w cf. 186—7.  
x ρ. 354, 420, v. 42.  
y γ. 22, ρ. 509.  
z γ. 187 mar.

432. φοῖκαδ' λυγρὰ εἰδυῖα. 433. φοῖ. 434. εὐεργὸς. 435. προσέειπον.  
440. προσέειπεν. 442. μὴ φοῖ, εἰδῆς. 445. φοῖδεν. 446. Ἰκαρίοιο. 448. φοῖ.

432. ἐλεύσεσθαι A.; ἔξοχος β I.; λύγρ' A. I. M. N. Vi. omn., λυγρὰ Eu., ἔργ,  
Stu. γ. 433. ἥ τε α β H. A. G. K. M. Stu. Vi. 5, 56, ἥ τε Ern., οἷ τε in  
mar. α N. Vr. Vi. 50, 133 h. Fl. Ald. Lov. Wo. Ox.; καταίσχος Vi. 133; ἔσσο-  
μένοισι Vi. 50. 434. εἰ κ' G. K. γ Vi. 5. 435—40. † Aristoph., h. (sive  
435—43, ut monet La R. codicem M. testatus). 436. ὦ α β H. A. I. a man. 1.  
437. ἤχθηρε α G., -ρεν M., -ηρεν I. 438. οὐνεκα K. Stu. γ. 439. φόνον  
Vi. 5. 56, γόλον Vi. 50; ἤρτυνε α. 439. post hunc Barnesius ex Schol. Eurip.  
Orest. 249 tres vv. inserit ab hoc l. alienos. 440. αὐτίκ' α β H. Fl., αὐτίς  
A. K. γ Stu. Vi. 5, αὐθις Vi. 56; προσέειπεν Fl. id. 487 et fere al. 442. πι-  
φανσκέμεν α H. Fl., πιφασκ., β I. K. Stu. Vr. Vi. 56, 133 Eu.; εὖ v. α H. Fl.,  
de β vix liquet, εὖ La R.; εἰδης Vi. 135. 443. φάσθαι α K. M. Vi. 5, 56 A. supr.  
Fl., φαῦσθαι β H. I.; καὶ om. β A. H. K. M. N. Vi. 5 α sed add. man. 1.  
445. αἶην (αἰέν?) ex em. β. 447. νέην pro νέην H. et var. l. Vi. 133. νέην  
var. l. sup. H.; κατελείπομεν α β. 448. πόλεμόνδε α β H. Fl. 449. ἴζει  
Vi. 56, 133 I. supr. A. ex em. 450. ὄψεται K. N. 451. καὶ κείνος H. β, κάκινος  
α K. N. Vr. Vi. 50, 133 Ro.; ἣ α, ἣ mss. xiii (β γ H. Vi. omn.) Fl., ἣ Eu.

would seem, after such atrocious deeds, unnatural on the retrospect. — οἶκαδ', perhaps to his own palace: the murder took place in that of Ægisthus; see App. E. 5. — οἷ τε, the οἷ takes the accent owing to the enclitic following. There is a reading ἥ τε, which would require ἥ δ' ἔξοχα λύγρ' εἰδυῖα to be

a clause by itself with ἥν understood, but H. would have said ἥδη had he meant this.

438. Ἐλένης κ. τ. λ., cf. Æschyl. Agam. 1453—4, πολλὰ τλάντιος γυναικὸς δῖαι, πρὸς γυναικὸς δ' ἀπέφθισεν βίον.

443. τὸ μὲν φάσθαι κ. τ. λ., "tell

- a cf. η. 221, X. 504. ἥ δ' ἐμὴ οὐδέ περ νῖος ἐνιπλησθῆναι<sup>a</sup> ἄκοιτις  
 b π. 281, 299, ρ. ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.  
 548, Φ. 94. [ἄλλο<sup>b</sup> δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 c γ. 221. κρύβδην, μῆδ' ἀναφανδὰ,<sup>c</sup> φίλην<sup>d</sup> ἐς πατρίδα γαῖαν 45.  
 d x. 562 mar. νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]  
 e α. 224 mar.; cf. ἀλλ'<sup>e</sup> ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον,  
 λ. 492. εἴ που ἔτι ζῶοντος<sup>f</sup> ἀκούετε παιδὸς ἐμοῖο,  
 f cf. T. 327, Ω. ἥ που ἐν Ὀρχομενῷ, ἥ ἐν Πύλῳ<sup>g</sup> ἡμαθόεντι,  
 490. ἥ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460  
 g α. 93 mar., β. 326 οὐ<sup>h</sup> γάρ πω τέθνηκεν ἐπὶ<sup>i</sup> χθονὶ διὸς Ὀρέστῃς."  
 mar. ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 h α. 196 mar.  
 i π. 439, A. 88.

454. *Ἐρέω.* 457. *Ἐειπέ.* 462. *προσέειπον.*

452. ἐμοὶ K. 453. μ' ἔπεφνε α K. Stu. Vr. Vi. 50, 135, με πέφνε β H. Fl.  
 454—6. † Aristar., h. (ἀδότησιν quæ sede sua aberraverat, huic loco recte ad-  
 judicavit La R.). 456. κατασχέμεναι β sed expunxit α; οὐκ ἔτι Fl. 458  
 —9 om. β. 458. ἐμείο α G. H. N. Vi. 5. 459. ἥ που v.; ἥ ἐνὶ Ὀρχ. Vi. 5.  
 461. † Aristar. (hoc etiam Schol. suo loco restituit La R.) h.

in part; but for the rest be close".  
*νεκρυνμ.* agrees with *σε*, not with *τὸ*.

452. *περ* limits the whole phrase following, "even to look upon my son she forbade me". — *νῖος*, Orestes; who, being a young child when Agam. was slain, according to the dramatic form of the legend in Soph. *Elect.* 11 foll., was rescued by Electra his sister and placed in friendly hands; according to Æschyl. *Choeph.* 679 foll. in Phocis with Strophius. So Pindar (*Py.* XI. 25—8, 53—5), who ascribes Orestes' rescue to Arsinoë his nurse. H. makes him return home "from Athens" (but there is a *var. l. ἀπὸ Φωκίῳ*) in γ. 307, eight years after his father's death, and avenge his murder; consequently, since we are now only at furthest in the *third* year after that murder, the return and revenge of Orestes had not yet occurred; see on γ. 306—8.

453—6. These lines seem inconsistent with the previous assurance concerning Penelopë in 444—6 *sup.* For this reason a Schol. records their absence from most copies. We may compare the directions given by Athenê to Odys. on his reaching Ithaca γ. 307—

10, 333—6; which perhaps may have furnished the hint for the present passage. With *οὐκέτι πιστὰ* cf. θ. 299, *οὐκέτι φυνκτὰ πέλονται*.

458. *εἰ ... ἔτι ζῶοντος ἀκ.*, the Schol. H. took this to mean "whether you hear of him *as being* yet alive", and condemned the v. 461 as though the assurance there asserted were inconsistent with this question: but there is no need to regard *ἔτι ζῶοντος* as included in the enquiry; "about my yet living son", as contrasting his own condition, would yield as good a sense; or, if we take a weaker sense of *ζῶοντος* as merely = *ὄντος*, "about my son as living either in etc.", might be rendered.

459. *Ορχομένω*, either the Minycian mentioned 284 *sup.*, and in the Catalogue B. 511 coupled with Aspledon, between the Bæotian and Phocian groups of townships, or the Arcadian, B. 605, might be intended. Agam. had himself, B. 612, afforded ships to the Arcadians. As the two other places mentioned in 459—60 are both in Peloponnesus, the Arcadian may perhaps here be preferred, as being also a nearer refuge.



“*Ἀτρείδῃ, τί με<sup>a</sup> ταῦτα διεῖραι; οὐδέ<sup>b</sup> τι οἶδα,  
ζώει<sup>c</sup> ὃ γ’ ἢ τέθνηκε· κακὸν δ’ ἀνεμώλια βάζειν.”*

a δ. 492 mar.  
b B. 486.  
c δ. 837 mar.  
d 81 mar.  
e 512.  
f δ. 556 mar., ζ.  
390 mar.  
g 51, 48 mar.  
h γ. 75 mar., ω.  
15—8.  
i P. 670, Φ. 65.  
k δ. 187 mar.  
l γ. 116 mar.  
m 52, 376.  
n ε. 213 mar.  
o B. 674.  
p 550.  
q 153 mar.  
r 538, Φ. 28.  
s 405 mar.  
t ε. 351 mar.  
u γ. 132 mar.  
v γ. 261, ω. 426,  
444, K. 289.  
w Ω. 519.

465 *νῶϊ<sup>d</sup> μὲν ὧς ἐπέεσσιν ἀμειβομένῳ στρυγεροῖσιν  
ἔσταμεν<sup>e</sup> ἀχρύνενοι, θαλερόν<sup>f</sup> κατὰ δάκρυ χέοντες.*

*ἦλθε<sup>g</sup> δ’ ἐπὶ ψυχῇ Πηληιάδew<sup>h</sup> Ἀχιλλῆος  
καὶ Πατροκλῆος<sup>i</sup> καὶ ἀμύμονος<sup>k</sup> Ἀντιλόχοιο  
Αἰαντός θ’, ὃς<sup>l</sup> ἄριστος<sup>m</sup> ἦν εἰδός<sup>n</sup> τε δέμας τε*

470 *τῶν<sup>o</sup> ἄλλων Δαναῶν μετ’ ἀμύμονα<sup>p</sup> Πηλεΐωνα.*

*ἔγνω<sup>q</sup> δὲ ψυχῇ με ποδώκεος<sup>r</sup> Αἰακίδαο,  
καὶ ῥ’ ὀλοφυρομένης<sup>s</sup> ἔπεα πτερόεντα προσηύδα·*

*“διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,  
σχέτλιε,<sup>t</sup> τίπτε<sup>u</sup> ἔτι μείζον ἐνὶ<sup>v</sup> φρεσὶ μήσεαι<sup>w</sup> ἔργον;*

475 *πῶς<sup>w</sup> ἔτλης Ἀϊδόςδε κατελθέμεν, ἔνθα τε νεκροὶ*

463. *φοῖδα.* 465. *Ἐπέεσσιν.* 469. *Ἐἰδός.* 472. *Ἐπέα.* 474. *Ἐργον.*  
475. *Ἀἰδόςδε.*

464. *ἦ α β H. Fl.* 466. *ἔσταμεν α H. A. K. N. Vi. iii, ἔστ. β Fl.; κατὰ-  
δάκρυ accentu sup. κατὰ reverso H., καταδάκρυ α V. Fl., κατὰ δάκρυ β.*  
471. *hinc ad v. 535 in β nova man. rem excipit.* 472. *καὶ μ’ K. M.; ὀλο-*

*φυραμένη Vr., -ρομένη α β H.* 474. *τίπτε τοι α; μηδεαὶ Vi. 56, μηδεαὶ V.*  
*in lem., μήσεαι Fl.* 475. *ἄϊδόςδε α β Fl., -ος δὲ A.*

463. *τί ... διεῖραι*, the question and the short speech of which it forms part derive further pertinence from the fact, which the shade of Agam. appears to assume, in 444—51 *sup.*, that Odys., as he says *inf.* 480 *fol.*, had not yet returned home or even to Greece. For in that case he would probably have not needed to enquire about Agamemnon's fate. — *ἀνεμώλια βάζειν*, to “talk but idle air” (Worsley).

465—76. We wept at this sad talk. Then came the shades of Achilles and his beloved comrades. They knew me, and enquired, “what desperate errand next? How had I ventured down whither none but the helpless dead ever came?”

467—8. These two hero comrades are named in ω. 76—81 as buried in the same sepulchral mound with Achilles; and Antil. is there particularized as the one, after Patroclus' death, best beloved by Achilles, even as in Σ. 2 (cf. P. 651—5) he is selected to bring the news to Achilles of the loss of Patroclus. In a legend given by

Pausan. III. 19 (end) Leonymus of Crotóna is said to have first explored the island Leucê of the Euxine, and there to have seen the hero group mentioned here, including the Oileian as well as the Telamonian Ajax. The famous Scolion on Harmodius and Aristogeiton has a stanza in which a similar thought occurs;

*φίλαθ’ Ἀρμόδι’, οὗ τί πον τέθνη-  
κας,  
νῆσοις δ’ ἐν μακάρων σέ φασιν εἶ-  
ναι,  
ἵνα περ ποδώκης Ἀχιλλεύς,  
Τυδεΐδην τέ φασιν ἐσθλὸν Διομήδεα.*

The Iyrist Ibycus placed Achilles after death in the Elysian plain with Medeia for a consort; see Schol. on Apoll. Rhod. IV. 815.

471. *ἔγνω*, his drinking of the blood must be understood as a previous condition of so recognizing.

474—6. For the sentiment see on 539 *inf.* — *σχέτλιε*, see on ι. 478. 494. — *Ἀϊδόςδε*, cf. Theoc. XVI. 52—3, *ἀτδ αν τ’ εἰς ἔσχατον ἐν θῶν ζωός.* — *κατελθέμεν*, see App. G. 3. —

a β. 282.  
b ω. 14, φ. 72.  
c Γ. 278.  
d Π. 21, Τ. 216.  
e cf. ι. 253.  
f cf. 9. 353, φ. 17.  
g γ. 367.  
h α. 86.  
i γ. 170, δ. 671, 845,  
ο. 29, κ. 97, Μ.  
168.  
k 166—7 mar.  
l Κ. 476, Α. 734,  
X. 197.  
m Ι. 142, 284; cf.  
η. 67.  
n 304 mar.  
o ο. 274, Α. 79,  
Π. 172.

ἀφραδέες<sup>a</sup> ναίουσι, βροτῶν εἰδῶλα<sup>b</sup> καμόντων;”<sup>c</sup>  
ὥς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
ὦ<sup>d</sup> Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ’ Ἀχαιῶν,  
ἦλθον Τειρεσίαο κατὰ<sup>e</sup> χρέος,<sup>f</sup> εἴ τινα βουλὴν<sup>g</sup>  
εἴποι,<sup>h</sup> ὅπως Ἰθάκην ἐς παιπαλῶσσαν<sup>i</sup> ἰκοίμην.  
οὐ<sup>k</sup> γάρ πω σχεδὸν ἦλθον Ἀχαιῶδος, οὐδέ πω ἀμῆς  
γῆς ἐπέβην, ἀλλ’ αἶν ἔχω κακά· σείο δ’, Ἀχιλλεῦ,  
οὐ<sup>l</sup> τις ἀνὴρ προπάρειθε<sup>l</sup> μακάρτατος οὐτ’ ἄρ’ ὀπίσσω.  
πρὶν μὲν γάρ σε ζῶν ἐτίομεν<sup>m</sup> ἴσα<sup>n</sup> θεοῖσιν  
Ἀργεῖοι, νῦν αὖτε μέγα<sup>o</sup> κρατέεις νεκύεσσιν

480

485

476. Φεῖδῶλα. 477. προσέφειπον. 480. Φεῖποι. 484. ἔτιον Φῖσα.

476. ἀδρανέες var. l. t.; καμόντες Vi. 50. 478 om. Vi. 5, 56, πηλέως α β  
H. I. K. Stu. Fl., ὥς A. 481. πον A.; ἀμῆς α Apollon. Lex., ἀμῆς  
mss. xii (β γ. H. γ Vi. iii) Fl. 483. τὸ πάροιθε Vi. 56, τοπάροιθε  
Vi. 5, προπάρ. Schol. Ven. ad Σ. 3; μακάρτατος β Fl. Schol. Ven. Σ. 3,  
-τερος α Stu.

ἀφραδέες, cf. κ. 494—5 and note. —  
καμόντων, this word = θανόντων,  
for which it is euphemistic in sense  
of “the exhausted”, i. e. of vital  
strength (cf. κ. 536, λ. 29, ἀμύνενα  
κάθηνα, and 393—4, ἀλλ’ οὐ γὰρ οἱ  
ἔτ’ ἦν ἱς ἔμπεδος κ. τ. λ.), not in that  
of those “whose labours are over”.  
It is limited in this use to the plur.,  
see mar., and cf. Lat. *Manes*, as is  
also *κεκηνηκότες*, which comes into its  
place in later Greek (Thucyd. III. 59,  
Plato *de Legg.* IV. p. 718a, Aristot.  
*Eth. Nicom.* I. 11 *ap. fin.*). Æschyl.  
has both, e. g. in *Supp.* 231, *κἀκεῖ δι-*  
*κάζει ... Ζεὺς ἄλλος ἐν καμουσιν*  
*υστάτας δίκας*, and *ib.* 158, *Ζῆνα τῶν*  
*τεθνηκότων* (Buttm. *Lexil.* 68). It  
may be compared with the Heb. *בְּנֵי חַיִּל*,  
lit. “the weak”, for the dead, in Ps.  
LXXXVIII. 11. Its use by Achilles is  
severely pointed, as if contrasting what  
he now is with what he was on earth.  
So Odys. takes it, and replies to the  
feeling which it indicates in the con-  
solatory lines 482—6 *inf.*

477—86. I said I had come to con-  
sult Teiresias and had not yet set  
foot on Grecian land. I reminded him  
of his glory on earth and his suprem-  
acy even in Hades, why then should  
he so rue his loss?

479. κατὰ χρέος, cf. ι. 252, κατὰ  
πρῆξιν, α. 409, ἡ εὐὸν αὐτοῦ χρεῖος  
ἐελδόμενος τὸδ’ ἰκάνει, also β. 45,  
and Apollon. Rhod. I. 236, εὐτ’ ἂν ἄγῃ  
χρεὶος ἀνδρῶς ὑπεῖρ ἄλλα ναντίλλεσθαι,  
accordingly κατὰ χρέος does not mean  
“after an oracle”, but “on account  
of”, or “on business with”; so above  
164, *χρεῖω με κατήγαγεν εἰς Αἴδαο*  
*ψυχῇ χρησόμενον κ. τ. λ.*

481—6. See on 166—7. — σείο, this  
depends on μακάρτατος, for which use  
of the superl. see on *οἰζυρώτατον ἄλ-*  
*λων*, ε. 105. There is a reading μα-  
κάρτερος here. — προπάρειθε, it is  
doubtful whether in any other passage  
in H. this word necessarily requires,  
as here, to be rendered “before” of  
time. For some in which that sense  
is possible, see mar. The Schol. on  
K. 476 takes it so there. — μέγα  
κρατέεις, not it seems, by any spe-  
cial grant of sovereignty from Perse-  
phonê, or the like, but by virtue of  
his hero-primacy on earth, which con-  
veyed a faint reflex of its lustre to  
the Shades. In his retort, 491, Achil-  
les uses the phrase *νεκύεσσι .. ἀνάσ-*  
*σειν*, “be lord over the dead”, a  
preferment more decidedly sovereign  
in its quality; cf. Soph. *Elect.* 841,  
*πάμπυχος ἀνάσσει*, of Agam. —

ἐνθάδ' <sup>a</sup> ἐὼν· τῷ μὴ τι θανὼν ἀκαχίξεν, <sup>b</sup> Ἀχιλλεῦ·

ὡς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν  
“μὴ <sup>c</sup> δὴ μοι θάνατόν γε παραύδα, <sup>d</sup> φαίδιμ' <sup>e</sup> Ὀδυσσεῦ·

βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν <sup>f</sup> ἄλλω,

490 ἀνδρὶ παρ' ἀκλήρῳ, <sup>g</sup> ὃ μὴ βίοτος <sup>h</sup> πολὺς εἶη,  
ἣ πᾶσιν νεκνέσσει <sup>i</sup> καταφθιμένοισιν ἀνάσσειν.

- a Σ. 268.  
b Ζ. 486; cf. π. 434.  
c E. 684, P. 501.  
d σ. 178, o. 53, π. 279.  
e ζ. 251 mar.  
f σ. 357, Φ. 444;  
cf. δ. 644 mar.  
g cf. O. 498, ξ. 211.  
h δ. 686, q. 250.  
i cf. κ. 530 mar.

487. προσέφειπεν.

491. φανάσσειν.

486. ἀκαχίξεν v.

487. αὐτίς A.; προσέειπεν H.

489. πάρουρος nonnulli,

h. Eu.

491. πᾶσι K. M. N. Vi. 50, 133 Eu. Fl.

τῷ μὴ τι κ. τ. λ., “wherefore, repine not that thou art dead”.

486—503. He spurned my consolation, he would rather, he said, be a poor man's hireling on earth than lord it here. He enquired about his son — had he come to the war? about his father — was he deposed and deprived in his old age, for want of such protection as he himself had rendered once and would have rendered still — ah! if he only could?

488—90. μὴ δὴ μοι θάνατόν γε παρ. “Prithee! about death — of all things (γε) — palter not with me”: the tone of Achilles is abrupt and almost indignant, but our language has no verb trans. fit to render παραύδα. Perhaps, however, “preach up death”, might stand. The word δὴ inserted, and the pres. tense of that verb, show the mood of the speaker. There is something in it of the impatience with which he in life received the polite overtures of Odys. on behalf of Agam. in I. 309—13, *χερὶ μὲν δὴ τὸν μῦθον ἀπηλεγῶς ἀποσιεῖν, ... ὥς μὴ μοι τρυζήτε παρήμενοι ἄλλοθεν ἄλλος κ. τ. λ.*; cf. *μὴ ταῦτα παραύδα*, σ. 178. *παρανδάω* is not found in Il., we have however the somewhat similar *παράφηνι*, *παρείπη*, *παράροητοι*, A. 555, 577; I. 526. — *ἐπάρ. ἐὼν θητ.*, “be a hireling field-drudge”. The reading *πάρουρος* is hardly worth notice: for *θητευέμεν* see App. A. 7 (3). — *ἄλλω*, *ἀνδρὶ*, the words do not agree, although the same man is meant, in *ἄλλω* more generally, in *ἀνδρὶ* ... *ἀκλήρῳ* more precisely; the relations expressed being different. The former being that of a person

whom one serves for hire, the latter that of one on whom one depends for food etc. and these two being the same person. — *ἀκλήρῳ*, “lack-land”, i. e. who has no independent estate, but might have land by grant. The position is best explained by ξ. 63—4, where Eumæus says. Odys. had granted him “such things as a kindly chief is wont to grant”, *οἶκόν τε κλήρῳ τε πολυμνήστην τε γυναικα*. Now Eumæus had slaves under him (ξ. 24, 410), and might probably have had hirelings. Thus the position coveted by Achilles would be somewhat like one of these underlings of the swineherd. — *ὃ μὴ ... εἶη*, this might be freely rendered “poverty-stricken”. Eumæus again may be our example, who describes his scanty wardrobe equipments in ξ. 513—4.

491. *καταφθιμένοισιν*, this epithet repeats the feeling noticed in *καμόντων*, see on 476 *sup.*, and cf. Stesich. ap. Bergk, p. 989, *θανόντος ἀνδρὸς πᾶς ἀπόλλυται ποτ' ἀνθρώπων χάρις*, where *ποτ'* is = *πρὸς*. The noble shade then hastily turns the conversation in eager quest of tidings from the world of life. The lines 489—91 are cited in Lucian *Dial. Inf.* XV, between Achilles and Antilochus, the latter urging that every one else shared the like fate, and that Odysseus' own turn would soon come, and reminding Achilles that he had deliberately preferred a short life with glory to a long inglorious one (I. 410—6, cf. A. 415—8); who replies, that he did not then know what death really was. Antil. rejoins, that he had better hold his tongue and endure his lot.



a 174; cf. 457—8  
mar.  
b ε. 98, A. 839.  
c λ. 168, 372, E.  
551, Φ. 297.  
d cf. 148.  
e H. 75.  
f δ. 632 mar.  
g 174, 177.  
h 505, Υ. 206.  
i 505, ρ. 411, φ.  
510.  
k 175 mar.  
l Φ. 60, Π. 240.  
N. 661.  
m π. 317, υ. 167,  
φ. 427.  
n Γ. 395; cf. α. 341  
mar.

ἀλλ' ἄγε μοι τοῦ παιδὸς<sup>a</sup> ἄρανοῦ μῦθον<sup>b</sup> ἔνισπε  
ἣ ἔπετ'<sup>c</sup> ἐς<sup>d</sup> πόλεμον πρόμος<sup>e</sup> ἔμμεναι, ἥ<sup>ε</sup> καὶ οὐκί.  
εἰπὲς<sup>g</sup> δέ μοι, Πηλῆος<sup>h</sup> ἀνύμονος εἴ τι<sup>i</sup> πέπυσσαι,  
ἣ ἔτ' ἔχει τιμὴν<sup>k</sup> πολέσιν<sup>l</sup> μετὰ Μυρμιδόνεσσιν,  
ἣ μιν<sup>m</sup> ἀτιμάζουσιν ἄν'<sup>n</sup> Ἑλλάδα τε Φθίην τε,

495

## 494. Φειπέ.

492. ἔνισπε mss. xii (β H. Vi. omn.) Fl., -πες et πε sup. α. 493. ἥ<sup>ε</sup> α β H.  
Fl.; οὐκί α β H. Fl. 493. ἣ νείτ. Vi. 56 et ambigue 5.

492. τοῦ παιδὸς ἄγ., with this use of the article cf. ι. 378, ὁ μοχλὸς ἐλάινος, and 464, τὰ μῆλα ταυανπόδα, note, however, that it is here used without any previous mention of the son spoken of, as though Achilles abruptly resumed some train of thought or conversation with his fellows on the subject. H. tells us nothing from which to estimate the age of Neoptolemus, save that Achilles had estimated that, by the time of his own death, he would have been old enough for Patroclus, had he survived, to show the youth his home and father's palace (T. 327 foll.), which act of tutelage expected on Patroclus' part perhaps implies his not being of age to take independent possession of them. Or may only mean that, having no remembrance of them, he would find a difficulty in recognizing and being recognized. Neither do we know anything precisely from H. of the age of Achilles himself, save that he is younger than Patroclus (A. 787), who yet dies in prime youth, Π. 857. But again, the same expression (X. 363) is used of Hector, who, as Helen's words (Ω. 765) seem to imply, was of man's estate 20 years before his death. The legend, later developed, which made Neopt. be born shortly before the outbreak of the war, whilst Achilles was concealed in Scyros among the daughters of Lycomedes, (Hor. Carm. I. viii. 13—6,) would make Neopt. quite a boy in the last year of the war. But the Homeric student need not trouble himself with this; or any legend of concealment, since Achilles

in A. 766 foll. is sent willingly to the war, with consent of his father, and bidden αἰὲν ἀριστεύνειν. Questions of relative age are indeed unsuitable to epos and imply a forgetfulness of the conditions under which its legends were moulded. The poet doubtless found these two, of the father Achilles and of the son Neopt. pre-existing, each having had an origin and growth so far absolute that its condition of relation was lost sight of; and he was not at much trouble to adjust them. As little concern have we with the sequel of Neoptolemus' fate, found in Pindar (Nem. IV. 84, VII. 50—61, Fragm. 24), that he reigned in Epirus, and died at Delphi, being slain by the priest, Machærus, there, owing to a quarrel about the sacrifice or the spoils, or because he came to insult Apollo by demanding satisfaction for his father's death. Another story, which the Greek Tragedians and Virgil (Æn. III. 330—2) follow, was, that he was slain by Orestes. In δ. 5—9 we hear of his marriage with Hermione daughter of Menelaus and Helen.

495—6. τιμὴν, "royalty", see on γέρας 175 sup. — Ἑλλάδα τε Φθίην τε, the former name is more extensive of the two. Thus Phoenix left "Hellas" and took refuge from his father, Amyntor Ormenides, in Phthië. Now this Amyntor dwelt at Eleon; and, if we were sure that the Eleon of the Catalogue, among the Boeotian towns, were the same place, this would show that Hellas included some part of Boeotia. See I. 447, 478—9, K. 266, B. 500.

οὐνεκά μιν κατὰ γῆρας<sup>a</sup> ἔχει χεῖρας<sup>b</sup> τε πόδας τε.  
 οὐ γὰρ ἐγὼν ἐπαρωγός<sup>c</sup> ὑπ'<sup>d</sup> ἀνγὰς ἡέλιου,  
 τοίος<sup>e</sup> ἔων, οἷός ποτ' ἐνὶ<sup>f</sup> Τροίῃ εὐρέῃ  
 500 πέφνον<sup>g</sup> λαὸν ἄριστον ἀμύνων Ἀργείοισιν.  
 εἰ τοίοςδ'<sup>h</sup> ἔλθοιμι μίνυνθά<sup>i</sup> περ ἐς πατέρος δω,  
 τῷ κέ τρω στύξαιμι μένος<sup>k</sup> καὶ χεῖρας<sup>l</sup> ἀάπτους,  
 οἷ κείνον βιώνεται<sup>m</sup> ἔεργουσίν<sup>n</sup> τ' ἀπὸ τιμῆς<sup>o</sup>  
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 505 "ἦτοι μὲν Πηληῖος<sup>p</sup> ἀμύμονος οὗ τι πέπυσμαι.  
 αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο<sup>q</sup> φίλοιο  
 πᾶσαν<sup>r</sup> ἀληθείην μυθήσομαι, ὥς<sup>s</sup> με κελεύεις.  
 αὐτὸς γάρ μιν ἐγὼ κοίλῃς<sup>t</sup> ἐπὶ νηὸς εἵσης  
 ἥγαγον ἐκ Σκύρου<sup>u</sup> μετ' ἐὐκνήμιδας<sup>v</sup> Ἀχαιούς.

a O. 103, Σ. 515.  
 b μ. 50, 178, χ. 478.  
 c cf. α. 232.  
 d p. 181 mar.  
 e α. 257 mar.  
 f α. 62 mar.  
 g 518.  
 h δ. 345 mar.  
 i χ. 473, N. 573,  
 φ. 97.  
 k Z. 502, M. 166,  
 N. 318, P. 638.  
 l χ. 70, 248, un-  
 decies in II.  
 m ψ. 9.  
 n cf. Θ. 213.  
 o 494 mar.  
 p γ. 189, δ. 5—6,  
 T. 326—33.  
 q Ω. 407, π. 226,  
 φ. 212, χ. 420.  
 r φ. 402 mar.  
 s δ. 817 mar.  
 t I. 668, T. 326,  
 332.  
 u β. 72 mar.

503. ἔεργουσιν.

504. προσέειπον.

508. εἵσης.

498. εἰ γὰρ Zenod., h.; ὑπαρωγός M. Vi. 5. 501. τοίος δ' α, τοίοςδ' N. Fl.  
 502. τῷ κέ τρω Fl. et V. sed acc. sup. κς recent. visus, τῷ κς τρω (fuerat τῷ)  
 H., τρω Vi. 56 Eu., τῷ α, τῷ K. M. Fl., τῶν Aristar., h., A., τῶν β G. H.  
 ex em. Vi. 50, 133 N., τῷ II. a man. 1; ἀάπτους Aristar., ἀάπτ. Zenod. Herod.,  
 ἀέπτ. Aristoph., ἀάπτ. Apio. 505. ἦτοι α β Fl. id. 510. 507. ὥς γε N.,  
 με α β Fl.

Mr. Gladstone, *Juventus Mundi*, p. 110—1, adopts this view. It seems to me more likely that Phoenix' migration was on a narrower scale, from some part to another of what was afterwards Thessaly.

497—500. χεῖρας τε πόδας τε, the extremities trembling and unsteady being a mark of decline; so Hes. *Opp.* 113—4, of the men of the golden age, says, οὐδέ τι δειλὸν γῆρας ἐπὶν αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοιοὶ τέρποντ'. Zenod. read here εἰ γὰρ ἐγὼν, with which cf. δ. 341—5, αὖ γὰρ ... τοίος ἔων οἷός ... τοίος ἔων ... ὁμιλήσειεν Ὀδυσσεύς, and α. 255—65. — ἐπαρωγός, only here in H. It occurs Eurip. *Hec.* 162. — ὑπ' ἀνγὰς, see on β. 181. — λαὸν, the Schol. H. here records that Aristar. understood this of the troops of Memnon.

502. στύξαιμι, the transit. sense "would make them rue", required here, is not elsewhere found: we may comp. (Ni.) the use of ἀπεχθαίρει in δ. 105; similarly in Pind. *Ol.* VI. 151, χαλκὸς ἔγνω μιν and *Ol.* XIII. 3, γνώσομαι τὰν ὀλβίαν Κόρινθον, "make known" is the sense. — τῷ (or τῷ), there is a read-

ing τῶν (or τῶν) worth notice. — μένος καὶ χεῖρας, it seems best to suit the bitter mood of the speaker, to consider this to mean the "high-handed might" of the supposed spoilers of Peleus, not that of the speaker. — ἀάπτους, the etymology generally given for this connects it with ἀπτω, to fasten, tie, check; so "unchecked". More probably it is another form of the word ἀάατος (ἀάφατος), connected with ἀφάτη, "hurt", "mischief". It only occurs in plur. as epith. of χεῖρες, χεῖρας.

505—37. I told him I knew not of Peleus, but that Neoptolemus had joined our host and proved sage in counsel and valiant in war, slaying Eurypylos, and giving proofs of distinguished gallantry in the Wooden Horse, which procured him a noble share of the spoils, and all without a wound.

506—9. Νεοπτολέμοιο, see above on 492. — ἥγαγον, according to a legend noticed there — as inconsistent, however, with Homeric facts — it was Odys. who detected and brought to the war the disguised Achilles. So Sophocles, following H. here, makes

a cf. *I.* 443, *Σ.* 106,  
*N.* 730—1.  
 b *A.* 129.  
 c *I.* 426.  
 d *I.* 215.  
 e *A.* 835, *O.* 739.  
 f *H.* 497.  
 g *X.* 458—9.

ἦτοι<sup>a</sup> ὅτ' ἀμφὶ<sup>b</sup> πόλιν Τροίην φραζοίμεθα<sup>c</sup> βουλὰς, 510  
 αἰεὶ πρῶτος ἔβαξε καὶ οὐχ ἡμάρτανε<sup>d</sup> μύθων.  
 Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἴῳ.  
 αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθα<sup>e</sup> χαλκῷ,  
 οὐ ποτ' ἐν<sup>f</sup> πληθύν μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ,  
 ἀλλὰ πολὺ προθέεσκε τὸ ὄν μένος οὐδενὶ εἰκῶν. 515

515. *ὄν* *φείκων*.

510. Τρώων Eu., Τροίην Aristar., Τροίην Zenod., Eu. Schol. ad *A.* 129; φραζοίμεθα Vi. 5; βουλὴν γ Stu. 511. ἔφραξε Eu. 512. τ' om. β H. Stu. Eu., δ' K.; νειέσκομεν β G. Vi. 56 α supr. a man. 2 Fl., νικάσκομεν α, utr. H., νικάσκ. H. Vi. 50 Vr., νειάσκ. Eu. Ro. 513. ἀμφὶ πόλιν τροίην mss. xi (α β H.) Eu., μαρνοίμεθα χαλκῷ β, -νοίμεθα γ. Eu., -ναίμεθα γ. N., -νάμεθ' ἀχαιοὶ Vi. 5, -νύμεθ' ἀχ. Vi. 56 Stu., -νοίμεθ' ἀχ. mss. x (α H.) et β in mar. Fl. 514. οὔτε ποτ' ἐν α Vr. Eu. Ro., οὔτε ποτ' A. K. N. Vi. iii, οὐδέ ποτ' H., οὐ ποτ' ἐν α in mar.; πληθύν α, -ηθύν Vi. 5, -ῆθει α in m. γ Stu., -θύν β H., ἐς πληθύν mss. ix et var. l. M. Fl. 515. προθέεσκεν ἔδον M. a man. i Eu., -σκε τὸ ἔδον G. M. ex emend., τὸ ὄν α H., ὄν β.

Neopt, state that he was brought thither by Odys. and Phœnix (*Philoct.* 343—7). — *Σκύρον* (so called from the white argillaceous soil therein, since *σκύρος* is a mason's chip; Etym. Mag. citing Didymus). H., as said above on 492, knows nothing of Achilles lurking in Scyros in disguise. Scyros, "the city of Enyeus" (not Lycomedes) is spoken of as a conquest of his in *I.* 668, which, for aught we find in H., might have been made during the course of the war. But, since Helen says in *Ω.* 765, it was at Hector's death the twentieth year since she left her home, the first decade of this period would have afforded time enough for all the developments required by the story. The Cycle filled up the interval by a preliminary expedition to Mysia, which took Achilles to Scyros, where he wedded Lycomedes' daughter (Müller, *de Cyclo*, p. 42. So the Schol. Ven. on *Ω.* 765 says, *γενένηται δὲ ὁ Νεοπίτολεμος περὶ τὴν πρώτην ἔξοδον*, by which *ἔξοδος* such expedition may be meant. As regards the locality of Scyros, the Scholl. on *I.* 668 identify the name with a city held by some rebellious Dolopes, whom Ach. reduced. This would doubtless be in Thessaly. So the Schol. Q. here, *πόλις Δολοπίας*. A third city of the name in Phrygia is also mentioned by the Scholl. ad *Η.* The words of Pindar, however, speak-

ing of Neopt., *Nem.* VII. 52, ὁ δ' ἀποπλέων Σκύρον μὲν ἄμαρτε, seems to show that he meant the island — an authority older and more definite than any in favour of the other sites.

510. *βουλὰς*, power in debate as prowess in action entered fully into Homer's conception of a hero. So Phœnix says, he taught Achilles *μύθων τε ῥητῆς ἔμεναι προητιγῶ τε ἔργων* who before was *οὐπω εἰδὸθ' ὁμοίον πολέμοιο οὐτ' ἀγορέων*, *ἵνα τ' ἀνδρες ἀριπρέπεις τελέθουσιν*, *I.* 440—3. Comp. the description of the effect of eloquence in *Θ.* 170—3. Mr. Gladstone has noticed that H. "confines the grand epithet *κυδιάνεια* strictly to two subjects, battle and debate; *Hom. Stud.* III. p. 103.

511—5. *πρῶτος ... καὶ οὐχ ἡμ.*, he was at once prompt in speech and sure. With the *οὐχ ἡμ. μύθων* may be contrasted the epith. *ἀμαρτοεπής* (mar.). — *νικάσκομεν*, between this and *νειέσκομεν*, or some confusion of the two, the mss. are divided. The *V.* giving *νειέσκ.* in its lemma, has *ἐνίκωμεν* as a gloss, indicating the former. — *προθέεσκε*, to charge in advance of the line, as if in challenge to the hostile host, was of course the bearing of a true hero. Thus Menelaüs marks Paris *ἐρχόμενον προπάροισιν ὁμίλου*, *I.* 22, on whose own appearance *ἐν προμάχοισι* Paris retires.



πολλοὺς δ' ἄνδρας ἔπεφνεν ἐν<sup>α</sup> αἰνῇ δημοτῇτι.  
 πάντας δ' οὐκ ἂν ἐγὼ<sup>β</sup> μυθήσομαι οὐδ' ὀνομήνω,  
 ὅσσον λαὸν<sup>γ</sup> ἔπεφνεν ἀμύνων Ἀργείοισιν.  
 ἀλλ'<sup>δ</sup> οἷον τὸν Τηλεφίδην κατενῆρατο χαλκῷ,  
 520 ἦρω' Εὐρύπυλον·<sup>ε</sup> πολλοὶ δ' ἄμφ' αὐτὸν ἑταῖροι  
 Κήτειοι κτείνοντο γυναιῶν<sup>ς</sup> εἵνεκα δώρων.  
 κεῖνον δὲ κάλλιστον ἶδον μετὰ Μέμνονα<sup>h</sup> δῖον.  
 αὐτὰρ ὅτ' εἰς ἵππον<sup>ι</sup> κατεβαίνομεν, ὃν κάμ' Ἐπειὸς,  
 Ἀργείων<sup>κ</sup> οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο.  
 525 [ἤμην<sup>m</sup> ἀνακλῖναι πυκινὸν λόχον ἦδ' ἐπιθεῖναι.]

a μ. 257 *et decies in Il.*

b 328, δ. 240—2.

c 500.

d δ. 271.

e cf. B. 736.

f B. 417; cf. ζ. 412.

g o. 247.

h δ. 188.

i 9. 492—3, 503 *segg.*

k 9. 512—3.

l B. 643.

m E. 751, 9. 395.

522. *Ἰδὼν* cont. metr.

517. ὀνομήνω N. Eu., ὀνομήνω α β H.

Apoll. Lex.; κατενῆρατο H. Vi. 5, 56, -νῆρατο α β.

519. οἷον α K. Vi. 5, οἷον β H. Fl.

520. ἦρω β M. Fl., hoc

et ἦρω' Eu.

521. var. l. κῆδειοι χῆτειοι præbent Scholl.

523. κατεβαίνο-

μεν H., καταβ. α β.

524. πάντ' ἐτέταλτο α β v. Fl.

525 non nosse

Aristar. testatur h.

516—8. *δημοτῇτι*, this word expresses the actual death-struggle of war; so in μ. 257 of the comrades in the clutch of Scylla. — *πάντας* ... *ὅσσον λαὸν*, "all the multitude whom etc." — *ἀλλ' οἷον*, in contrast with *πάντας* δ' οὐκ ἂν κ. τ. λ., as if, "I cannot tell of all, I will single out one"; the *οἷον*, calling attention to it as if though conspicuous before the eyes. Telephus, a Mysian prince and Trojan ally, the father of the Eurypylus slain by Neopt., had been wounded by Achilles, who healed him by the same weapon which had wrought his wound: hence the proverb *ὁ τρώσας ἴησεται*. He afterwards through gratitude rendered services to the Greek host, and came eventually to Greece in the guise of a beggar, as dramatized by Eurip. in a lost play. Hor. *de A. Poet.* 96—7 alludes to this.

521. *Κήτειοι*, taken on the authority of Alcaeus (Scholl.) as a *nomen gent.*, representing Mysians, or some division of them, another sense is "huge", from *κῆτος*, — but probably only a grammarian's guess. — *γυναιῶν εἵνεκα δώρων*, the same phrase recurs (mar.) of the means which brought about the death of Amphiaräus, viz. the bribing his wife. The Scholl. here have a

similar story, that Priam promised a golden vine to Astyoche, his sister, mother of Eurypylus, if the latter came to the war as an ally. They give another, that one of Priam's daughters was promised to Eur. as a wife on a similar condition, and a third that the promise was to Neopt. by Menelaüs, that he should marry Menelaüs' daughter Hermionê, and that he vanquished Euryp. to win her; see δ. 6. The first alone of these yields a sense for *γυναιῶν* εἵ. δώ. analogous to the other passage.

522. *κεῖνον*, probably refers to Euryp. not Neopt. — *κάλλιστον*, beauty usually (although Nireus is perhaps an exception, B. 671—5) implies in H. strength and courage. On Memnon, his complexion, and his connexion with the Ethiopians (not expressly stated in H.), see App. D. 1, p. xlvi of vol. I. — *ἵππον*, "the Greekes horse, Sinon, That broughte Troye to destruction", Chaucer, *Squieres T.* 10523—4. In this last critical adventure Odys. himself appears to have commanded, 524; see also θ. 500, δ. 284—8. Hence he speaks with authority of the bearing of Neopt.

525. This verse is condemned by

- a η. 136 *decies in* ἔνθ' ἄλλοι Δαναῶν ἡγήτορες<sup>a</sup> ἡδὲ μέδοντες  
 η. Ψ. 573.  
 b Σ. 124.  
 c K. 390.  
 d δ. 260 mar.  
 e cf. N. 278—86, P. 35, P. 733, φ. 412.  
 f cf. β. 376 mar.  
 g Σ. 123—4.  
 h γ. 130 mar.  
 i ε. 26; cf. γ. 188.  
 k cf. A. 659—61, Σ. 424.  
 l H. 273, O. 746.  
 m Π. 819—20.  
 n ε. 422.
- ἐνθ' ἄλλοι Δαναῶν ἡγήτορες<sup>a</sup> ἡδὲ μέδοντες  
 δάκρυά<sup>b</sup> τ' ὠμόγυνυτο, τρέμον<sup>c</sup> θ' ὑπὸ γυῖα ἐκάστων·  
 κείνον δ' οὐ ποτε πάμπαν ἐγὼν<sup>d</sup> ἴδον ὀφθαλμοῖσιν  
 οὔτ'<sup>e</sup> ὠχρήσαντα χροά<sup>f</sup> κάλλιμον, οὔτε παρειῶν<sup>g</sup>  
 δάκρυ' ὁμορξάμενον· ὃ δὲ με μάλα πόλλ' ἰκέτευεν 530  
 ἰππόθεν ἐξίμεναι, ξίφεος δ' ἐπεμαίετο κόπην  
 καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα.  
 ἀλλ'<sup>h</sup> ὅτε δὴ Προιάμοιο πόλιν διεπέρσαμεν αἰπὴν,  
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινε  
 ἀσκηθῆς,<sup>i</sup> οὔτ'<sup>k</sup> ἄρ' βεβλημένος<sup>l</sup> ὄξεί χαλκῷ,  
 οὔτ' αὐτοσχεδὴν<sup>m</sup> οὐτασμένους, οἷά<sup>n</sup> τε πολλὰ 535

527. Γενάστον.

528. Ἰδόν.

526. ἐνθ' ἄλλοι πάντες κατὰ δούριον ἵππον Ἀχαιοὶ Aristar., h. 527. τρέμεν  
 M. Vi. 5 Eu., τρέμεν δ' α Vi. 133, τρέμον δ' β, τρέμε δ' Vi. ii Vr.; ὑπο-  
 γυῖα K. Vi. iii Fl. 528. οὔ ποτ' ἐγὼν πάμπαν γ Stu. 530. δέ μοι N. Vr.  
 Vi. 133 Il. sup., ἐκέλευεν Vi. 50, 133 Vr., ἐπέτελλεν H. K., ἰκέτευεν α β Fl.  
 H. var. l. 531. ἐξίμεναι α β v. Fl., hoc et ἐξίμεναι Eu., ἐξίεναι H. μ eraso  
 V. interp.; κόπης Vi. 56. 532. χαλκοβατές N.; τρώεσσι Vi. 5; μενοιῶ Vi. 56.  
 533. διεπέρσομεν N. 535. οὐτασμένους Schol. ad A. 659. 536. αὐτοσχεδὴν  
 β; οὐταμένους β.

the Scholl. as "unknown to Aristar.", i. e. not read in the critical edition (or editions, see vol. I. Pref. p. Lxvii and notes) ascribed to him, but found in some of the ὑπομνήματα "commentaries". From them the Scholia which we inherit were most probably gathered. The line is slightly altered from the Il. (mar.).

526. The Schol. H. says, Aristar. read this line, ἐνθ' ἄλλοι πάντες κατὰ δούριον ἵππον Ἀχαιοί. The reading which has prevailed may probably be that of Crates his opponent (Vol. I. Pref. p. Lxxii).

526—7. Such signs of fear as here described characterize the "coward", κακός (mar.). As applicable to the ἄριστοι, they must be taken with poetic latitude the poet's immediate object being to entrance the intrepid bearing of Neopt., to which effect he somewhat sacrifices the standard of heroic Greek valour generally. Nor is it unnatural that the long suspense implied by θ. 500 foll. inside that dismal ambush, the Horse, might give op-

portunity for the valour of some to vacillate.

531. κόπην, where actual contact is signified we find ἐπιμαίομαι with accus., as here and ὅτων ἐπεμαίετο νότα, i. 441; where the sense is that of yearning or reaching after, as in ἐπιμαίεο νόστον, ε. 344, σκοπέλων ἐπιμαίεο, μ. 220, the gen. is found. He was handling his weapons from eagerness to close with the enemy.

534. μοῖραν καὶ γέρας, μοῖρα, share of the general plunder; γέρας, some distinguished addition; according to later poets, the captive widow of Hector. Pindar, Nem. VII. 59—60, says of Neopt., ὥχετο δὲ ... κτείετ' ἀνάγων Τρωῖάθεν ἀκροθι- νίων.

535—7. βεβλημένος ... οὐτασμέ- νος, for the contrast between these see mar., also A. 540, ἀβλητος καὶ ἀνούτατος ὄξεί χαλκῷ, A. 191, ἡ δορυὶ τυπείς (= οὐτασμένους here) ἡ βλήμενος ἰῶ, which shows that βάλλω refers to missiles, οὐτάω to close

γίνεται ἐν πολέμῳ· ἐπιμῖξ<sup>a</sup> δὲ τε μαίνεται<sup>b</sup> Ἄρης.”  
 ὡς ἐφάρμην, ψυχῇ<sup>c</sup> δὲ ποδώκεος Αἰακίδαο  
 φοῖτα<sup>d</sup> μακρὰ<sup>e</sup> βιβῶσα κατ’ ἀσφοδελὸν<sup>f</sup> λειμῶνα,  
 540 γηθοσύνη, ὃ οἱ υἱὸν ἔφην ἀριδείκετον<sup>g</sup> εἶναι.  
 αἶ δ’ ἄλλαι ψυχαὶ<sup>h</sup> νεκρῶν κατατεθνεύων  
 ἔστασαν<sup>i</sup> ἀχνύμεναι, εἴροντο<sup>k</sup> δὲ κῆδε<sup>l</sup> ἐκάσθη.

540. *Fol.* 542. cont. metr. *ἑκάστη* num *κῆδος ἑκάστη?* vid. ad *ι.* 182.

537. γίνεται mss. x (α Vi. iii), γίγν. Vi. 5 Fl., γίνετ’ H. I. 539. ὥχετο sive ὠχετο α β H. I., φοῖτα α sup. H. var. I. Fl. 539. βιβῶσα mss. xvi (α β γ v. H. Vi. omn.) Fl.; κατὰ σφοδελὸν nonnulli teste Eu., sic fuerat in v. sed rasura mutata. 540. γηθοσύνη I. M. N., -vη v. cum interp. χαίρονσα et sic M.; ἔφην β I. Fl. Ro. 541. κατατεθνεύων mss. xi (α β H. a man. i) Fl., -vηγῶτων Vi. 56, -vηῶτων v. 542. ἔστασαν α β A. I. K. N. Vi. iii.

fight. — ἐπιμῖξ κ. τ. λ., cf. Σ. 309, ξυνὸς Ἐννάλιος καὶ τε κτανέοντα κατέκτα. — δέ τε, here = ἄρ, as often.

538—53. The shade strode grandly away, gratified at my news. The other comrades asked after their kin. Ajax alone held aloof, indignant at my victory — would I had never gained it at such a cost! — in the contest for the armour of Achilles. Yet I spoke to him.

539—40. φοῖτα κ. τ. λ., φοῖτα is more expressive than ὠχετο, which appears in some mss. With μακρὰ βιβ. cf. Hy. *Herm.* 225, ὅστις τοῖα πέλωρα βιβᾶ ποσὶ καρπαλίμοισιν. Achilles shade is soothed. He marches grandly off in a silence more expressive than all words. It should be noticed that there is scant cordiality in his bearing towards Odys.; see on 541—2 *inf.* All his talk relates to himself and his nearest kin, (whereas Agam. dwells on Odysseus’ wife and child, 447—51,) and he shows throughout that self-absorbed character, the more offensive side of which is aggressive pride. Yet there is the tribute of a great soul to kindred greatness in the half-admiring half-derisive words of question, τίπτ’ ἔτι μεῖζον...; πῶς ἔτλης... εἰδῶλα καμόντων; of 474—5. All this seems singularly to match the living Achilles of the Il. — ἀσφοδελὸν, “planted with daffodil”, the grammarians notice that the noun is accentuated ἀσφῶδε-λος; cf. Lucian, *Necyom.* p. 231, πρὸς

λειμῶνα μέγιστον ἀφικνούμεθα τῷ ἀσφῶδέλω κατάφρυτον. From the German name being Affodil, it seems likely that our “daffadilly” (Spenser and Milton) is Teutonic, not borrowed from the Greek, which the French closely follows in *asphodèle*. The common English variety of the plant appears in early spring, and in some parts the people call them “Lent-lilies”. Gell. p. 21 says that he found them blowing in the winter near Navarino. In curious agreement with this in Hy. *Merc.* 215—21, Apollo in quest of his cattle goes to Pylos (Navarino) and finds their tracks leading ἐς ἀσφοδελὸν λειμῶνα. This character of perennial bloom no doubt furnished the reason why they were planted about graves, and thus connected with the world of death. The root or some part of it was eaten in rustic diet, Hes. *Opp.* 41. The Scholl. on *ω.* 13 have a statement that the Asphodel produced no fruit, and another that whose ate of it never felt hunger or thirst again. For the probable connexion of the λειμῶν here with the αἶδος δῶμα see App. G. 3. — γηθοσύνη, such is in Homer’s view the only joy which can reach the dead: all others come and go in woe ἀχνύμεναι 388, 466, 542. See some remarks in the Preface to this vol.

541—4. αἶ δ’ ἄλλαι, those of the immediate comrades of Achilles, or other shades of Greeks killed at the war, seem specially kept in view here. — εἴροντο κ. τ. λ., were asking after

a A. 525.  
 b O. 605—6.  
 c 471.  
 d O. 686.  
 e I. 22, H. 213, O. 676.  
 f 573, *ω.* 13  
 g *ι.* 2 mar.  
 h *κ.* 530 mar.  
 i 466.  
 k 570, A. 513.  
 l T. 302.



- a Σ. 193, Θ. 267. οἷη δ' Αἴαντος<sup>a</sup> ψυχὴ Τελαμωνιάδαο  
 b cf. μ. 440. νόσφιν ἀφειστήκει κεχολωμένη εἵνεκα νίκης,  
 c I. 70; cf. II. 825. τὴν μιν ἐγὼ νίκησα δικαζόμενος<sup>b</sup> παρὰ νηυσὶν 545  
 d in II. plus vicies, τεύχεσιν ἀμφ' <sup>c</sup> Ἀχιλλῆος· ἔθηκε δὲ πότνια<sup>d</sup> μήτηρ·  
 in Od. ter et dec. παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

544. ἀφειστήκει α Vi. 5, 56 M. N., ἐφειστ. K. Stu., ἐφεστ. γ, ἀμφεστ. β.  
 545. ἦν Eu.; μὲν α, μὲν A. Vi. 5, 50 Stu., μιν γ. Fl.; ἐπὶ νηυσὶ Vi. 5. 547.  
 † Aristar., h.; τρώων Vi. 5, δίκασαν τρώων α.

their relations (κήδεα = οὗς κήδοντο, cf. Milton, "Lycidas, your sorrow"). They had all the same craving for news from the world above. — νόσφιν, we may observe the different degrees in the demeanour of the dead. Agamem., whose close intimacy with Odys. has been pointed out in App. E. i (1), piteously strives to fall into his arms and embrace him. Achilles shows something of the coldness of that jealous pride which he had felt on earth, and is more courteous than kind, and at last more abrupt than courteous, see on 539—40 *sup.* Ajax asks no news, but holds aloof in a sullen gloom of reserve which no remonstrance can dispel. The metrical violations of the digamma are disproportionately numerous in the following narrative and speech; see the mid. mar.

545—6. τὴν μιν (*var. l. μὲν*), the double accus. is noteworthy; cf. β. 204 διατρίβησιν Ἀχαιοὺς ὃν γάμον. — τεύχεσιν ἀμφ', for some examples of ἀμφὶ with dat. after verbs of contest etc. see on 423 *sup.* — πότνια μήτηρ, the funeral of Achilles, as that of Patroclus in Ψ., was celebrated by games, at the close of which Thetis, who presided, offered his armour as a separate prize to whoever, besides being most valiant, had done most service in rescuing the corpse. Such is the form of the story gathered from Arctinus or Lesches of the Epic cycle which Q. Smyrnaeus has worked up, V. 121 foll.; see also Ov. *Metam.* XII. 628, where Ulysses makes his appeal to the united chiefs — *et arbitrium litis traiecit in omnes*.

547. παῖδες δὲ Τρ., the Scholl. say that Agam., wishing to affect impartiality, called on certain Trojan captives to declare whether Odys. or

Aj. had done most harm to the Trojans, who declared for Odys. This may have been gathered out of some Cyclic poet, from whom this line, rejected by Aristar., is also suspected to have been taken. But παῖδες Τρ. is not Homer's way of expressing himself, since in such connexions he uses *νῆες*, e. g. in Ψ. 175, where Achil. sacrifices δῶδεκα Τρ. νηῶς ἐσθλοῦς on the pyre of Patroclus. The story of the Scholl. does not account for Pallas' share in the decision. Possibly the capture of the Palladium (not found in H.) may have been the occasion which combined her verdict with that of the Trojans. The Schol. on Aristoph. *Eq.* 1051, citing the *μικρὴ Ἰλιάς*, says that Nestor advised that spies should be sent to listen under the Trojan wall to the talk of the Trojans about the two competing heroes, where, by the management of Athenê, they overheard a Trojan maiden commending Ajax thus,

Αἴας μὲν γὰρ αἶρεε καὶ ἔκφερε δῆ-  
 ῖτος  
 ἦρω Πηλεΐδην, οὐδ' ἦθιλε δῖος  
 Ὀδυσσεύς.

to whom her fellow retorted,

καὶ κε γυνὴ φέροι ἔχθος, ἐπεὶ κεν  
 ἀνὴρ ἀναδείη.

Thus the share of Athenê would be the bringing about the decision by means of the voices of the Trojans. Again later authorities mould the legend somewhat differently. Thus Pind., *Nem.* VIII. 44—5, says that the Greeks favoured Odys. with secret notes, implying some fraudulent practice, and Soph. *Aj.* 445—6 makes Ajax say that the Atreidæ, rejecting his claims, had "managed the victory" for Odys., and also, with evident significance, that "no umpires (ἀγωνάχαι) should set

ὥς δὴ μὴ<sup>a</sup> ὄφελον νικᾶν τοιῷδ' ἐπ'<sup>b</sup> ἀέθλω·  
 τοιήν<sup>c</sup> γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα<sup>d</sup> κατέσχευ,  
 550 Αἴανθ', ὅς<sup>e</sup> πέρι<sup>f</sup> μὲν εἶδος πέρι δ' ἔργα<sup>g</sup> τέτυκτο  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
 τὸν μὲν ἐγὼν ἐπέεσσι<sup>h</sup> προσηύδων μελιχίοισιν·  
 “Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ<sup>i</sup> ἄρ' ἔμελλες  
 οὐδὲ θανῶν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων  
 555 οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισιν·  
 τοῖος γάρ σφιν πύργος<sup>k</sup> ἀπώλεο· σείο δ' Ἀχαιοὶ  
 ἴσον<sup>l</sup> Ἀχιλλῆος κεφαλῇ Πηληϊάδαο  
 ἀρνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος  
 αἴτιος,<sup>m</sup> ἀλλὰ Ζεὺς Δαναῶν<sup>n</sup> στρατὸν αἰχμητῶν  
 560 ἐκπάρλως<sup>o</sup> ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν.  
 ἀλλ'<sup>p</sup> ἄγε δεῦρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς<sup>q</sup>  
 ἡμέτερον·<sup>r</sup> δάμασον δὲ μένος καὶ ἀργήνορα<sup>s</sup> θυμόν.”  
 ὥς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο, βῆ<sup>t</sup> δέ μετ' ἄλλας

a 9. 312 mar.  
 b A. 175; cf. I. 492, K. 304, Φ. 445, 585  
 c α. 343 mar.  
 d 301, B. 699.  
 e B. 768, P. 279 —80; cf. B. 673.  
 f cf. α. 66.  
 g 610, X. 450.  
 h ζ. 143 mar.; cf. α. 474.  
 i α. 475 mar.  
 k cf. H. 211.  
 l Γ. 451.  
 m α. 348, β. 87, 9. 311, Γ. 161.  
 n Θ. 33, 464.  
 o 437.  
 p A. 314.  
 q cf. μ. 185—6.  
 r x 334.  
 s β. 103 mar.  
 t A. 292.

550. *Feidos Ferga* cont. metr. 552. *Fepeesoi.* 557. *Fison.* 561. *Fánaξ*  
*fépos* cont. metr.

548. τῶν δ' ἐπ' ἀέθλων v. Vi. 5. 550. ἔργ' ἐτέτυκτο α γ G. Stu. Ro., ἔργα  
 ἐτέτ. β H. I., ἔργα τέτ. Fl. 554. ἴυσεσθαι β; ἐμέο α. 556. ἀπώλετο Vi. 56  
 Apollon. Lex. 557. κεφαλῆς Vi. 5 ex em. 560. ἤχθηρε α, ἔχθηρε Vi. 5;  
 τεῖν β et in τεῖν mutatum a man. i H.

up his weapons as a prize". This seems to imply that, in the conception of the Tragedian and Pindar, the Atridae acted as umpires, and did not escape the imputation of unfairness.

548. *μὴ ὄφελον*, *μὴ* always stands in this phrase, since although the verb is indic. the sense is optat. — *ἐπ'*, "in the case of", see mar. for similar examples. The sentiment of this line illustrates the friendly element in the character of Odys. He would rather have lost the prize than his comrade. — *ἀέθλω*, "prize".

553—67. I urged him not to cherish wrath when dead. I cursed the weapons which had cost the Greeks so dear a life. Dire must the wrath of Zeus against them have been, but the bane had lighted upon him. Yet I besought him to hear me. He answered not, but withdrew to Erebus. Perchance I might still have persevered, but there were other souls whom I wished to see.

553—62. *οὐκ ἄρ' ἔμελλες*, see on i. 475. — *θανῶν λήσεσθαι*, cf. Theocr. I. 63, *Ἀΐδαν γε τὸν ἐκλελᾶθοντα*. — *οὐλομένων*, "accursed", as in λ. 410, A. 2. — *πῆμα*, "a bane". — *πύργος*, more commonly *ἔρκος* is found in this sense. Cf. Mr. Tennyson of the Duke of Wellington, "O tower of strength, cast down at length, that stood four square to every wind that blew". — *ἴσον ... κεφαλῇ*, cf., for *ἴσον* advbly. with dat., *ἴσον ἀπήχθετο κηρὶ μελαίρῃ* (mar.). — *διαμπερές* goes with *ἀρνύμεθα ... ἴσον*, "were as completely woe-begone". — *οὐδέ τις ... ἀλλὰ Ζεὺς*, to excuse the human agent and lay the blame on the gods, is a common formula of friendly delicacy; see App. E. 9 (6). — *ἤχθηρε*, cf. Aeschyl. *Pers.* 772, *θεὸς γὰρ οὐκ ἤχθηρεν*. — *μοῖραν*, the "consequences", in an evil sense. — *δάμασον δὲ κ. τ. λ.*, "and thy proud soul abate" (Worsley).

a x. 530 mar.  
b z. 426, 436.  
c M. 393.  
d 9. 178, v. 9, 217,  
ψ. 215.  
e x. 530 mar.  
f 322, ρ. 523, τ.  
178, Ν. 450, Ξ.  
322.  
g γ. 190 mar.  
h λ. 91 mar.  
i cf. μ. 440, Σ. 502.  
k 542, π. 402.  
l φ. 74.

ψυχὰς<sup>a</sup> εἰς Ἑρεβος νεκῶν κατατεθνειώτων.  
ἐνθα<sup>b</sup> γ' ὅμως<sup>c</sup> προσέφη κεχολωμένος, ἥ κεν ἐγὼ τὸν, 565  
ἀλλά μοι ἥθελε θυμὸς<sup>d</sup> ἐνὶ στήθεσσι φίλοισιν  
τῶν ἄλλων ψυχὰς<sup>e</sup> ἰδέειν κατατεθνειώτων.  
ἐνθ' ἦτοι Μίνωα<sup>f</sup> ἶδον, Διὸς ἀγλαὸν<sup>g</sup> νῖδον,  
χρῦσεον<sup>h</sup> σκῆπτρον ἔχοντα, θεμιστεύοντα<sup>i</sup> νέκυσιν,  
ἥμενον· οἱ δέ μιν ἀμφὶ δίκας εἶροντο<sup>k</sup> ἄνακτα 570  
ἥμενοι ἐσταότες τε κατ' εὐρυπυλῆς<sup>l</sup> Ἀϊδος δῶ.

567. Φιδέειν. 568. Φίδον. 570. Φάνακτα.

564. κατατεθνειώτων α β I. K. M. N. Vi. iii Stn. Fl. H. a man. i hic et 567,  
-νηότων Vi. 56 hic et 567. 565. ἐνθ' ὅμως A. ex em. ἐνθα γ' ὅμως; in mar.,  
"ὅμως pleriq." Schol. Vi. 50; προσέφην G.; ἐγὼ τῇν α. 568 usque ad 627  
spuriū habebantur. 569. νεκύσειν α β I. M. Vi. iii Eu. Fl., νεκύσει H.  
570. οὐδέ μιν Fl.; ἀμφιδίκας A. Vi. 5, δίκας Fl. 133 Fl. 571 om. Stn;  
ἐσταότες α N.; τε om. Fl.

564. εἰς Ἑρεβος, on the significance of this phrase see App. G. 3. — κεχολωμένος, Odys. thinks he might have induced him to break silence, but could not hope to appease his wrath. On this episode Virgil has probably founded the interview of Æneas with Dido in the Shades, *Æn.* VI. 450—76, the romantic interest of which surpasses that here, as Æneas could with justice say *funeris heu tibi causa fui*, 458. — ἥθελε θυμὸς κ. τ. λ., Odys. sees there is no change of propitiating the resentful shade, and like a wise man with a mind open to all things, resolves to make the most of his opportunity in other directions. Here the second act of the νέκυια may be said to end. The third and last labours under the suspicion of a later addition, concerning which see App. G. 3. The translation of this part by Worsley is grand, adequate, and mostly very accurate.

568—81. Then I saw Minos, exercising jurisdiction among the shades, who thronged around for his decisions; then Orion, hunting again the game he had pursued in life with a monster club; then Tityus, lying over nine hundred feet of earth his mother, with a pair of vultures tearing his liver, for the violence he had offered to Letô.

568—71. Μίνωα, son of Zeus (and

Europa in a non-Homeric legend), and king of Cnosus in Crete. Idomeneus boasts of being his grandson. In H. his mother is only called κόρη Φοίνικος, and Rhadamanthus is his brother; see on η. 323. He is not here, as in Virg. *Æn.* VI. 431—4, the grand inquisitor of crimes done in this life; but merely continues the royal function which he had exercised while living. The intensity with which the stamp, not of royalty merely but of its judicial function, clave to Minos in the Greek conception, is shown by this; and is probably to be taken in connexion with his Phœnician origin. The king "sitting in the gate" to hear causes; being a fundamental view of the royal office traceable among the Hebrews, their pre-monarchical chiefs being called "Judges", as also among the Carthaginians, whose chief magistrates were called *Suffetes*, a Latinized form of the Heb. שֹׁפְטִים, "Judges". For the heroic judicial function see the simile and Shield-group (mar.). — ἥμενοι, these perhaps were awaiting their turn, while those ἐσταότες were being heard: with these participles ἀμφὶ should be deemed in tmesis. In Exod. XVIII. 13—14 Moses is described as "sitting to judge the people" and "the people" as "standing by Moses"; and cf. with δίκας εἰρέντο ib. v. 16, "when they



τὸν δὲ μετ' Ὠρίωνα<sup>a</sup> πελώριον<sup>b</sup> εἰς ἐνόησα  
 θήρας ὁμοῦ εἰλεῦντα<sup>c</sup> κατ' ἀσφοδελὸν<sup>d</sup> λειμῶνα,  
 τοὺς αὐτοὺς κατέπεφνεν ἐν οἰοπόλοισιν<sup>e</sup> ὄρεσσιν,  
 575 χερσὶν ἔχων<sup>f</sup> ῥόπαλον<sup>g</sup> παγχάλκεον,<sup>h</sup> αἶεν ἀγᾶγες.  
 καὶ Τιτυὸν<sup>i</sup> εἶδον, Γαίης ἐρικυδέος<sup>k</sup> υἱόν,  
 κείμενον ἐν δαπέδῳ<sup>l</sup> ὃ δ' ἐπ' ἐννέα<sup>m</sup> κεῖτο πέλεθρα<sup>n</sup>.

a 310, ε. 121, 274,  
 Σ. 486, X. 29.  
 b ι. 187 mar.  
 c μ. 210, Φ. 8.  
 d 539 mar.  
 e 52. 614; cf. N.  
 473, P. 54.  
 f cf. A. 624—6, M.  
 445—6.  
 g ι. 319, A. 559.  
 h 9. 403 mar.  
 i η. 324.  
 k cf. 631.  
 l κ. 227 mar.  
 m cf. 311—2, Π.  
 785.  
 n Φ. 407.

573. *ἔειλεντα*.575. *ἀγᾶγες*.576. *ἔειδον*.

573. *εἰλεῦντα* Vi. 50 Fl., <sup>ov a man. 2.</sup> *εἰλεῦντα* α.  
 Vi. 50. 577. *ἐρικυδέα* Tzet.

575. *παγχάλεον α* in mar. Fl.; *ἀγᾶγες*  
*ἐρικυδέα* Tzet.

have a matter they come unto me; and I judge between one and another".

572—5. Ὠρίωνα, he was loved by Eös (mar.) and in later legend slain by Artemis for violence to her similar to that used towards Letö by Tityus, 580 *inf.* He appears as giving name to a constellation with hunting associations in ε. 274 where see note, as also on 271. — πελώριον, "gigantic", as of the Cyclops (mar.). — εἰς ἐνόησα, it seems likely that this verb used only of Orion and Herakles has a somewhat different force from the εἶδον or εἰσεῖδον of the others; see App. G. 3. — εἰλεῦντα, Buttm. *Lexil.* 44 (2) (7) gives as the oldest traceable meaning of εἰλέω, to "shut" or "hem in", arising, however, from that of the stem ἐλ- (in ἐλάω ἐλαύνω) which means to "thrust" or drive "onwards". He cites this passage, where the sense is, "driving his game together". — τοὺς κ. τ. λ., the sense seems to be, "the beasts whom he had slain, or used to slay, on the lonely mountains", *i. e.* in life. — ῥόπαλον, the primitive weapon with which the woods furnished the huntsman. In ι. 319. The Cyclops bears one. The word signifies also a mere walking-staff (mar.), but probably of rustic fashion. In later legend it is the weapon of Herakles, ῥόπαλον... ἀγροίλαιον, Theocr. XXV. 255—7, or rather the κορύνη, *ib.* 63, which appears to be a more formidable form of the same thing (with epith. σιδηρεῖν, A. 141, cf. παγχάλκεον here). A similar weapon, perhaps in lighter form, appears in Theocr. IV. 49, as τὸ

ῥοικὸν τὸ λαγωβόλον; cf. *ib.* VII. 18—9, ῥοικὰν κορύναν, called also τὸ λαγωβόλον 128; the shepherd's staff flung at hares. The construction of ἔχων is drawn to the relative clause τοὺς... κατέπεφνεν; but his possession of the ῥόπαλον as he appeared to Odys., is clearly implied. For examples of somewhat similar attraction see mar., and comp. Æschyl. *Sept. c. Th.* 20, πιστοὺς ὕπῳς γένοισθε.

576—7. Τιτυὸν, this and the two next are phantoms under penal doom, we are not informed by whose authority, probably from 580 that of Zeus is to be understood, although only in Tityus' case is the offence mentioned. In η. 324 Rhadamanthus is mentioned as going to "visit" (penally) Tityus see note there. Being a son of Zeus his authority might be delegated. τιτυὸς is akin to τίταν, τिताίνω, with the notion of huge extent or outstretched length. — ἐννέα, see on κ. 19 and λ. 311—2. — πέλεθρα, some definite measure is intended; the "sixth part of a stadium", say the Scholl. (and 100 feet at Φ. 407); but we have no stadium in H., and an area, not a mere length, seems intended here. Crusius gives, "the quality of ground which a man with a team could plough in a day", but cites no authority. See Liddell and S. for πλέθρον as an area, and as compared with *jugum* by which the Latin poets render it; *e. g.* Lucret. III. 1001, Virg. *Æn.* VI. 596, Ov. *Metam.* IV. 457. In the II. Ares struck down by Pallas covers seven πέλεθρα.

a cf. Z. 10, H. 270, A. 682.

b π. 71—2, φ. 132—3.

c cf. Z. 465, X. 62, 65, π. 108, σ. 223.

d Σ. 184.

e φ. 80 mar.

f B. 520, P. 307.

g cf. B. 721, ε. 13 mar.

γῦπε δέ μιν ἐκάτερθε παρημένω ἥπαρ ἔκειρον,

δέρτρον ἔσω<sup>a</sup> δύνοντες· ὁ δ' οὐκ ἀπαμύνετο<sup>b</sup> χερσίν·

Ἀητῶ γὰρ ἤλκησε,<sup>c</sup> Διὸς<sup>d</sup> κυδρὴν παράκοιτιν,

580

Πυθῶδ'<sup>e</sup> ἐρχομένην διὰ καλλιχόρου Πανοπῆος.<sup>f</sup>

καὶ μὴν Τάνταλον εἰσείδον, χαλέπ'<sup>g</sup> ἄλγε' ἔχοντα,

578. *ἑκάτερθε*.

582. *ἑσφείδον*.

578. γύπες H. 579. δέντρον β I. sæpius in h., δέλτρον N., δέλτρον α, δαῖτρον Vi. 5, δέρτρον H. Apoll. Lex. semel in h.; δύνοντες α, -ντα Et. Mag. 580. εἰλκυσε α β I. H. ex em., -σεν Stu., ἤλκησε A. K. N. Vi. 133 Eu., ἤλκησε H. var. l. v. Vi. 56, εἰλκυσεν γ, ἤλκυσε Fl.; κεδνὴν παράκ. N. 581. πυθῶδ' N., πυθῶδ' α β v. Fl.; illum in hoc mut. H.; καλλιχόρον Vi. 5, -χώρον v. 582. χαλέπ' α β H. γ Vi. 56 I. M. Stu., κρατέρ' v. A. K. N. Vr. Vi. iii Eu. Fl. Ro.

578—9. γῦπε, the being cast forth to "dogs and birds" was the last penalty which enmity could inflict; see X. 354, and τῶν (Τρώων) τέρενα χροά γύπες ἔδονται, Δ. 237. The vulture gorging on carcases seems to have given rise to the image of this penalty after death, even as the bodies or carrion burned in the valley of Hinnom furnished the image of Gehenna to the Hebrew mind. The *Prometheus* of Æschylus will occur to all readers; but the idea of the bird gorging (called αἰετὸς *Prom. V.* 1021) was more fully developed in the *Προμηθεὺς λυόμενος* of the same trilogy, a fragment of which is translated by Cicero *Tusc. II.* 101, see Æschyl. *Fragm.* 179 Dind. — ἥπαρ, as the seat of passionate impulses, so Theocr. XI. 16. Ni. cites Aristotle *Probl. XXX.* to the effect that those in whom the secretion of gall is warm and copious are impulsive, excitable, and of ardent animal passions. — δέρτρον, there is much difference in the orthography and in the precise meaning ascribed to this word. Curtius 200 gives δέρω as its etymon. Hence some membrane, probably that which envelopes the lower intestines — the *peritoneum*. Apollon. Lex. gives τὸ στόμα τοῦ γυπὸς as another interpretation. A Schol. gives ἀποδέρτρω as a "Doric" verb meaning to "eviscerate".

580—1. ἤλκησε, this word, too, has many *varr. l.* The form here preferred is akin to the ἐλκθμός of which Hector speaks (mar.) as the probable fate

of a female captive. — Διὸς παράκοιτιν, in Φ. 499 Hermes declines opposing Letô, saying, ἀργαλέον γὰρ πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο. The expression Δ. κυδρὴν παράκ. is used of Herê (mar.), and seems rather suited to the notion of a single or supreme wife, which position it is probably Letô may have occupied in some ancient legend. — Πυθῶδ', here, in the only case of this group, the legend is localized. It might be expected that there should be some legend relating to Letô, the mother of Apollo, in connexion with Pythô (*I.* 405) his sanctuary. — καλλιχόρον, i. e. really καλλιχώρον (Schol.); see on ἐνρύχορον, δ. 635.

582—600. Then I saw Tantalus, tortured with thirst and hunger, standing in a pool which, as he stooped to drink, ever drained away, and with lovely fruit ever, as he strove to graspit tossed out of reach by fairy power; then Sisyphus, heaving with might and main a massive stone up a mountain, which ever rolled down again as it all but topped the brow.

582. Τάνταλον, the legend in Pindar, *Ol. I.* 90 foll., is that he reciprocated hospitality with the gods, but at one of their banquets stole nectar and ambrosia and gave it to his fellow-mortals (ἀλίεσσι) to feast on. This Pindar gives as the reason why Zeus "hung a mighty stone over him, so that he expects it momentarily to fall on his head": so Archil. ap. Bergk,

ἔσταότ' ἐν λίμνῃ· ἣ δὲ προσέπλεξε<sup>a</sup> γενεῖω·  
 στεῦτο<sup>b</sup> δὲ διψάων, πῖειν δ' οὐκ εἶχεν ἐλέσθαι.  
 585 ὁσσάκι γὰρ κύψει<sup>c</sup> ὁ γέρον, πῖειν μενεαίνων,  
 τοσσάχ' ὕδωρ ἀπολέσκει<sup>c</sup> ἀναβροχέν, ἀμφὶ δὲ ποσσὶν  
 γαῖα<sup>d</sup> μέλαινα φάνεσκε,<sup>c</sup> καταζήνασκε<sup>e</sup> δὲ δαίμων.<sup>f</sup>

a M. 285.

b B. 597, Σ. 191,  
Φ. 455, Γ. 83.

c App. A. 9 (20).

d μ. 242—3.

e cf. A. 487.

f μ. 169.

583. ἔσταότ' (α β γ.) et ἔσσεοτ' inveniri testatur Eu.; προσέπλεξε α β γ. H. I. Stu. A. a man. i. -έπλεξε var. l. H. 584. δὲ om. β. 585. κύψει α K. M. N. Vi. iii. Fl. 586. ἀπόλεσκειν Eu.; ἀναβροχθέν β γ. A. I. K. Vi. 59, 135 Fl., -βροθέν Vi. 56, -βροχέν Vi. 5, quam lect. novit Eu. 587. καὶ ἐξηραίνε δὲ H., nostr. H. et Apoll. Lex. s. v. ἄξετο.

p. 696, μηδ' ὁ Ταντάλον λίθος τῆς δ' ὑπὲρ νήσον κεράσθω. — A punishment totally different from that of the text. Which legend is the older it seems not easy to say, as this passage is suspected, and as there is no other mention of Tantalus in H. It may be supposed that the name Tantalus is from an Asiatic source, but that, being imported and perhaps corrupted, the legend of the weight or stone poised above him (τάλαντον, τλα-, ταλ-, cf. τανταλωθεῖς Soph. Antig 134 and Anacr. ap. Bergk 1039) was made up to suit the name, as in the case of the Carthaginian Byrsa. This would probably require a higher antiquity for the Pindaric legend. The Schol. Vulg. inverts its form, "Zeus fastened Tantalus by his hands to a lofty mountain, and left him hanging, besides overturning the town Sipylus, with which he was connected". Sipylus is his town in Pindar too. In a rejected passage of the Il., Ω. 614—7, Sipylus is a mountain in the Mæonio-Phrygian region, an offset in fact of the Tmolus. It is connected with the legend of Niobê, and, according to the Schol., with that of Zeus and Semelê. — χαλέπ' ἄλγε', the punishment was one perhaps sometimes applied by Oriental cruelty to the living. In Hor. Epod. V. 32—8, a very similar atrocity is devised for supposed purposes of sorcery; but there the boy is buried in the earth, quantum exstant aqua suspensa mento corpora; here Tant. is chin-deep in water. Supposing the notion had such a root in fact, it was probably by a sort of poetic justice applied to Tant.; see the last note. He had degraded to mortal use the food of the gods, therefore he should for ever long in vain for human food. And thus this form

of the legend would again seem to be of later growth than that of Pindar, as arising from the reflective sense of poetry, the other coming simply from the name. It is remarkable that Pindar assigns him, Ol. I. 97 three fellow-sufferers (so the words μετὰ τριῶν τέταρτον πόνον seem to mean), who must be the two mentioned here and Ixion, who at the date of this passage had not been placed amongst the doomed, but whom Pindar names as ἐν πτερόεντι τροχῷ παντὰ κυλινδόμενον, Py. II. 40 foll.

583. ἔσταότ', see on Θ. 380.

584. στεῦτο, "was showing eagerness (to drink)"; the πῖειν of the next clause must be taken in by anticipation here. It is doubtless connected closely with στα-, ἴστημι, denoting such standing as by fixed intentness or strained attitude betrays eager desire, e. g. as a pointer dog "stands" at his game; and it is probable that from such observed animal action the word originated. It is always in H. of some purpose, or intention, in the future, save in one place Q. 525, στεῦται δ' Ὀδυσῆος ἀκοῦσαι, where "is positive he has heard of Odys." is the sense; but in this the same eagerness of assurance is implied with regard to the past, as of anticipation or intention with regard to the fut. elsewhere. Æschyl. Pers. 49 has στεῦνται .. ζυγὸν ἀμφιβαλεῖν δοῦλιον Ἑλλάδι. In H. only στεῦται, στεῦτο occur.

585—8. κύψει ... ἀπολέσκει', for the sequence of moods and tenses here down to 592, see App. A. 9 (20). — μέλαινα, "black" from the recent presence of water, as bottom-mud usually is (mar.). — καταζήνασκε, the simp. vb. ἄζω occurs (mar.), and ἄζάνω



a δ. 458 mar.  
b II. 548; cf. O.  
557.  
c η. 115—6 mar.  
d App. A. 9 (20).  
e Θ. 374 mar.  
f Z. 153.  
g ε. 13 mar.

δένδρεα<sup>a</sup> δ' ὑψιπέτηλα κατὰ κρη̄θεν<sup>b</sup> χέε καρπὸν,  
ὄχραι<sup>c</sup> καὶ φοῖαι καὶ μηλέαι ἀγλαόκαρποι  
συνκαὶ τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.  
τῶν ὅπ' ἰθύσει<sup>d</sup> ὁ γέρων ἐπὶ χερσὶ μάσασθαι,  
τὰς δ' ἄνεμος ῥίπτασκε<sup>d</sup> ποτὶ<sup>e</sup> νέφεα σκυῖεντα.  
καὶ μὲν Σίσυφον<sup>f</sup> εἰσεῖδον κρατέρ<sup>g</sup> ἄλγε' ἔχοντα,

590

## 593. εἰσεῖδον.

588. δένδρεα<sup>a</sup> θ' α γ H. K. M. Vi. 5 Stu., δ' β; κατακρη̄θεν α β v. I. K. N. Vi. iii. Eu. Fl. κατ' ἀκρη̄θεν A ex em., κατ' ἀκρ. M. Stu., κατακρη̄θεν α in mar. a man. 2., κατὰ κρη̄θεν H. h. in lem. 589. ὄχραι mss. ix (β Vi. iii)

Eu. Ro. ὄχραι α 590. συνκαὶ β I. K. M. N. Eu. Fl., σύνκαι α, συνκαὶ Vi. iii. 591. ἰθύσει mss. xii (α β H. Vi. omn.) Fl. 592. ῥίπτασκειν ἢ φέρεσκε (φο-  
ρέσκε conj. La Ro.) Eu. 593. χαλέπ' Vi. 5.

in Hy. Ven. 271. We have ἄζη for "mustiness" in γ. 184, and βῶν (βοῶν) ἄζαλέην the "dry ox-hide" which covered the shield in H. 239, so ὄλης ἄζαλ., v. 234. — δαίμων, supernatural power (mar.) mysteriously exerted as by an invisible agent. — ὑψιπέτηλα, "leafy-crested". — κατὰ κρη̄ς, (often read in one, see readings in mid. mar.) "down from overhead".

589—91. ὄχραι v. τ. λ., these lines recur (mar.). Perhaps Theocritus in VII. 144—5, may have had them in view, ὄχραι μὲν παρ ποσσὶ παρὰ πλευρῇσι δὲ μᾶλλα δαυιλίως ἀμὲν ἐν-κλίνδετο. — ὁ γέρων, Tantalus was in legend the father of Pelops who is mentioned, but not as his son, in H. B. 104—5, as the head of the line of the Atridae. Mr. Gladstone, *Juv. Mun.* p. 138, cf. 367, remarks that the poet's "feelings of nationality" led him to "cut the thread which connects the Pelopids with Tantalus", as wishing to disown a "foreign source" of a great Achæan house. The feeling that he was a step higher in antiquity than the recognized head of the Pelopid dynasty, just older in fact than the oldest link which the poet permits himself to recognize, probably peeps out in the phrase ὁ γέρων here.

593. Σίσυφον, an Æolid, cf. on 237, who lived at Ephyrê (Corinth) and was the most artful (κέρδιστος) of men (Z. 153—4). So Pindar. *Ol.* XIII. 73—4, οὐ ψεύσομαι ἀμφὶ Κορίνθῳ, Σίσυφον μὲν πυννύτατον παλά-μαις ὡς θεόν. A *Fragm.* of the same

poet, I. Donalds., makes him founder of the Isthmian games in honour of Melicertes his son by the sea-goddess Inô. The legend according to which Odys. was really the son of Sisyphus, by whom Anticlea was pregnant before her marriage with Laërtes, does not appear in H. It is recognized by Virgil who calls Ulysses *Æolides*, *Æn.* VI. 529; and Sophocles, *Phil.* 417, οὐμ-πολητός Σισύφου Λαερτίων, makes it a reproach laid on Odys. by Philoctetes, his enemy. There is no hint in H. as to his offence. Pherecydes, cited by the Scholl. on Z. 153, says he made known to Asopus, the River-God, the fact that Zeus had carried off his daughter Ægina. Whereupon Zeus enraged sent Death to Sisyphus, who put him in chains, from which the God Ares set him free, and Sisyphus was taken down to Hades; but, before going, gave charge to Meropê, his wife, to pay him no funeral rites, and then, as if defrauded of his dues, persuaded Hades to let him return to earth again, to claim them; on which he refused to come back; until, dying in extreme old age, he was compelled to roll a stone to Hades (εἰς Ἄϊδον), to prevent his escaping again. Here we have certainly a very ancient piece of folk-lore. In various Norse tales the enemy of man is similarly outwitted. The incidents look as if the stone had been at first attached to Sis., as a clog, until perhaps the imagination of our poet moralized his suffering, by throwing into it labour in vain

λααν βαστάζοντα<sup>a</sup> πελώριον ἀμφοτέρησιν.  
 595 ἤ τοι ὃ μὲν σκηριπτόμενος χερσίν<sup>b</sup> τε ποσίν τε  
 λααν ἄνω ὥθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι  
 ἄκρον ὑπερβαλέειν, τότ' ἀποστρέψασκε κραταίς·<sup>c</sup>  
 ἀντίς ἔπειτα πέδονδε<sup>d</sup> κυλίνδετο λαᾶς<sup>e</sup> ἀναιδής.  
 ἀντάρ ὃ γ' ἄψ ὥσασκε τιταινόμενος,<sup>f</sup> κατὰ<sup>g</sup> δ' ἰδρῶς  
 600 ἔρρεεν ἐκ μελέων, κονίη<sup>h</sup> δ' ἐκ κρατὸς ὀρώρειν.  
 τὸν<sup>i</sup> δὲ μετ' εἰςενόησα βίην<sup>k</sup> Ἡρακληΐην,  
 εἰδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι<sup>l</sup> θεοῖσιν  
 τέρεται ἐν θαλήης<sup>m</sup> καὶ ἔχει καλλίσφυρον Ἥβην.<sup>n</sup>  
 [παῖδα Διὸς<sup>o</sup> μεγάλοιο καὶ Ἥρης χρυσοπεδίλου.]

a φ. 405.  
 b P. 360; cf. 9, 148 mar.  
 c μ. 124.  
 d cf. N. 137—42.  
 e A. 521.  
 f cf. X. 23.  
 g II. 109—10, Ψ. 688—9.  
 h cf. B. 150, Ψ. 365.  
 i 572.  
 k E. 638, T. 98.  
 l v. 128, Φ. 500.  
 m cf. I. 143.  
 n A. 2, E. 905.  
 o δ. 27 mar.

602. *Ἰεῖδωλον.*

594, 596. λααν α β I. Vi. 56 Fl. 595. ἤτοι α β H. Fl. 597. κραταί' ἴς  
 N. Vi. 56 α ex em. Fl., κραταί' A. ex em. Vi. 50 Eu., κραταίς β V. 598.  
 αὐτίς Vi. 50 Eu.; δάπεδον α, ἐπὶ δάπεδόνδε Aristot. Rhet. III. 11. λάας α  
 β A. I. K. Vi. 56 Fl. 599. ὅτ' ἄψ Vi. 5, 56; ὥθεσκε Vr. Vi. 50. ποτὶ λό-  
 φον α pro τιταίν. 601. μετ' β A. I. N. Vi. 50, 135. 602—4. † Onoma-  
 crito attributi, Schol. Vi. 56. 603. τέρεται A. τέρετ' Vi. 56, 135. θαλήη  
 Vi. III. M. Vr. A. a man. 1., -ης α Fl., -αις v., -ης H., -ηο mendose β, θα-  
 λήσι N. 604. om. I. Vi. 5, 56 H. β, hab. α.

and ever baffled hope. The story of the crime for which he suffered in respect to Zeus and the Asopus must be far later than that about his eluding Death.

596—8. For μέλλοι followed and preceded by the aor. in -σκον see App. A. 9 (20). — κραταίς or κραταί' ἴς, with variations of accent, (see mid. mar.), "overpowering force". κραταίς as an adv. "by main force" is ascribed to Aristar., when λαᾶς would be subj. of ἀποστρέψασκε taken intrans. No one will probably accept this etymology or syntax either. κραταί' ἴς is ascribed to Ptolemy Ascal. and is found in several mss. Its difficulty is that the fem. of κραταίος occurs several times in H., always as κραταιή, to elide the η of which is against Homeric prosody. It is more simple to take κραταίς as a noun, nearly of the form of χλωρηίς, τ. 518, ἡμερίς, ε. 69, and therefore not a compound of ἴς ἴνος. In μ. 124 we have Κράταιυν, or -ιν, which appears to be the same word made into a prop. name. The "force" is not that of the stone itself, its dynamic weight, but some supernatural power incompletely personified, i. e. elevated into an agent for the purpose of a

single act. Some edd. put the stop after αὐτίς in 598; but for ἔπειτα to lead a clause is hardly Homeric. — κυλίνδετο, cf. with this the forcible simile (mar.) of the stone which thunders down the ravine to rest at last on the plain. The string of dactyls linked by the trochaic caesura makes the sound convey the sense here.

600. κονίη, also -ίη (mar.). — κρατὸς, Zenod. κρητὸς.

601—26. Then I perceived Herakles, in phantom only, for he himself is among the gods with Hebê for his wife. The dead huddled away from his bow and arrow ever fixed to shoot. A marvel of a belt he wore, wrought richly with monster-forms and deadly carnage — the fearful crown of artist skill. He knew me and spake, "What, thou here? Is my hard fate thine too? Son of Zeus was I, but bound by doom to serve a weakling, who enjoined, as my hardest task, that I should hither come and fetch the Dog. I fetched him hence; for Hermes and Pallas sped me".

601—5. εἰδωλον· αὐτὸς, see App. G. 3 (18) (26) for the singular conception of this double life. With the notion itself comp. Chancer, *Man of L. Tale*, Stan.

a *I.* 3.  
b *Z.* 38, 42.  
c *A.* 47; cf. *q.* 500.  
d cf. *q.* 22—6.  
e *q.* 223—5.  
f *N.* 585, *O.* 313,  
    *Φ.* 113.  
g *ω.* 179.  
h cf. *q.* 175.  
i *A.* 31; cf. *v.* 438.  
k *A.* 38, *Σ.* 480.  
l 374 *mar.*  
m 550 *mar.*  
n *M.* 146.  
o *H.* 237.

ἀμφὶ δέ μιν κλαγγή<sup>a</sup> νεκύων ἦν, οἶων<sup>b</sup> ὧς,  
πάντοσ' ἀτυχομένων<sup>c</sup>· ὃ δ' ἔρεμνῃ νυκτὶ<sup>d</sup> εἰοικώς,  
γυμνὸν<sup>e</sup> τόξον<sup>f</sup> ἔχων καὶ ἐπὶ<sup>g</sup> νευροῖφιν οἶστον,  
δεινόν<sup>h</sup> παπταίνων, αἰεὶ βαλέοντι εἰοικώς.  
σμερδαλέος δέ οἱ ἀμφὶ<sup>i</sup> περὶ στήθεσσι<sup>j</sup> ἀορτή<sup>k</sup>  
χρυσέος ἦν τελαμῶν,<sup>l</sup> ἵνα θέσκει<sup>m</sup> ἔργα τέτυκτο,<sup>n</sup>  
ἄρκτοι τ' ἀγρότεροί<sup>o</sup> τε σύες χαροποί<sup>o</sup> τε λέοντες,  
ὑσμῖναί<sup>o</sup> τε μάχαι τε φόνοι τ' ἀνδροκτασίαι<sup>o</sup> τε.

606, 608. *Φεφοικώς.* 609. *Φοι.* 610. *Φέργα.*

606. ἀτυχομένων var. l. H. 607. νευροῖφιν α, -ῆφιν β N. Eu. Fl., -ήφιν I.  
609. σμερδαλέω δ' ἀμφὶ α sed in *mar.* nostr. 611. χαροποί Vi. 50 Vr. Vi.  
135 var. l. 612. ὑσμῖναι β, -ῖναι α H.

98, l. last, "Though thou here walke thy spirit is in helle". — καὶ ἔχει κ. τ. λ., so Hy. XIV. 8, also Hes. *Theog.* 950—5 where 604 occurs. — κλαγγή .. οἶων ὧς, the noise is here rather of motion than of voices; cf. Virg. *Geor.* I. 382, *Corvorum increpuit densis exercitus alis*; in the simile of *I.* 3 both are included. — ἀτυχομένων, we have ἄτ-η αἰάω and αἰτύω αἰτύομαι, (act. in Theocr. I. 56, τέρας κέ τυ θυμὸν αἰτύει, in H. depon.,) somewhat like ἔρπ-ω ἐρπύζω. Thus the primary notion is to feel an ἄτη, "woe", hence to shrink with fear. αἰτυζόμενοι φοβέοντο (*mar.*) expresses the meaning which is here implied; see App. G. 3 (15).

606—7. νυκτὶ εἰοικώς, the same comparison is used of Apollo when about to shoot. The four participles without a vb. personal should be noticed. The sense acquires great force from the expression being thus suspended, and the action, as in a picture, momentary, but fixed. — γυμνόν, stripped of the γωρντός, "case", in which bows were commonly kept, *q.* 53—4, τόξον αὐτῷ γωρντῷ ὅς οἱ περιέκειτο φαινός. The epith. here would imply that they were often carried in it. — νευροῖφιν, the Schol. on γ. 87 notices that Aristar. wrote ἦφι βίηφι (and similar words) without the ι under the η; so α. 403, ξ. 6.

608. παπταίνων, the lexicons affiliate this with πᾶα πηύσσω, and so Worsley renders, "Dreadfully crouching down as one in act to aim". I think this misrepresents the word, and sup-

pose our "peep" to contain the stem παπ-, which, like τύπ-τω, is strengthened by τ, and then takes the common extension -αίνω, as δαιμαίνω etc. Thus vision, not posture of body, would be the fundamental notion: the eye directed along the arrow is what is meant here. — βαλέοντι εἰοικώς, we may comp. with this noble expression Hes. *Sc.* 215, ἀποβρίψοντι εἰοικώς and Virg. *Æn.* VI. 602—3, *jamjam lapsura cadentique Imminet assimilis*.

609—10. σμερδαλέος, see on ι. 395. — ἀορτή<sup>o</sup>, cf. *v.* 438, ἐν δὲ στροφό<sup>o</sup>ς ἦεν ἀορτή<sup>o</sup>: so in *A.* 31 a sword-sheath is suspended χρυσέοισιν ἀορτή<sup>o</sup>ρ<sup>o</sup>σσι<sup>o</sup>. It seems to mean properly what in French is called a *tache*, (as in *sabre-tache*, which would suit the last passage cited), i. e. something by which a weapon or the like is suspended or attached. Comp. the word "hanger" in Engl. for "a sword" as being hung on. ἀορτή<sup>o</sup> thus denoting the office, τελαμῶν, in apposition, expresses the thing itself.

611—12. σύες κ. τ. λ.; in Hes. *Scut.* 177 we have χλοῦναί τε σύες χαροποί τε λέοντες, so Hy. *Merc.* 569, and in *Theogon.* 321 χαροποῖο λέοντος. In B. 672 χάρπος, nom. prop., occurs as does Χάρωφ in *A.* 426. With the figure-wrought belt, cf. the similar crown, *Theogon.* 581 foll., τῇ δ' ἐνὶ δαίδαλα πολλά τετεύχματο θάναμα ἰδέσθαι, κνώδαλ' ὅς' ἡπερος πολλά τρέφει ἠδὲ Θάλασσα. τῶν ὅ γε πόλλ' ἐνέθηκε κ. τ. λ. — ὑσμῖναι κ. τ. λ., this v. occurs *Theogon.* 228, with all the nouns personified as children of



μη<sup>a</sup> τεχνήσάμενος μηδ' ἄλλο τι τεχνήσαιτο,  
 ὃς κείνον τελαμῶνα ἐῆ<sup>b</sup> ἐγκάτθετο τέχνη.  
 615 ἔγνω<sup>c</sup> δ' αὐτ' ἔμ' ἐκείνος, ἐπεὶ ἶδεν<sup>d</sup> ὀφθαλμοῖσιν,  
 καί<sup>e</sup> μ' ὀλοφνυρόμενος ἔπεα πτερόεντα προσηύδα  
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 ᾄ<sup>f</sup> δεῖλ', ἣ τινὰ καὶ σὺ κακὸν<sup>g</sup> μόρον ἡγῆλάξεις,<sup>h</sup>  
 ὃν περ ἐγὼν ὀχέεσκον<sup>i</sup> ὑπ'<sup>k</sup> αὐγὰς ἡελίοιο.  
 620 Ζηνὸς<sup>l</sup> μὲν πᾶς ἦα Κρονίουος, αὐτὰρ ὄϊζυν<sup>m</sup>  
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χεῖρονι<sup>n</sup> φωτὶ

a 9. 32, 176, 280;  
 cf. δ. 684.  
 b ̄. 219, 223, φ.  
 223.  
 c 390 mar.  
 d δ. 269 mar.  
 e 472—3 mar.  
 f σ. 389, Δ. 441,  
 452.  
 g α. 166 mar.  
 h ρ. 217.  
 i η. 211.  
 k β. 181 mar.  
 l ̄. 247.  
 m 167.  
 n cf. T. 123, 133.

614. ἐῆ̄.

615. Ἰδεν.

616. Ἐπέα.

613. μη δ' I. K. M. N. Vi. iii; ἄλλο τι mss. xi (α β H. Vi. iii) Eu. Fl.; τε-  
 κτήναιτο Vi. 50. 614. ἐγκατέθετο N. Vi. iii v. τελαμῶνι ἐῆν ἐγκατέθετο  
 τέχνην nonnulli h. 615. αὐτίκα κείνος α H. I. γ Stu. Fl., κείνους β, αὐτ'  
 ἔμ' ἐκείνος vel ἔμ' ἐκείνος (M. Vi. 50) vel αὐτ' ἔμ' ἐκείνος vel με κείνος complures,  
 αὐτ' ἔμ' κ. A. K. Vi. 135. 618. ᾄ A. Vi. 135, ὦ Vi. 56; τινὰ πον καὶ α (ubi  
 πον var. l. pro τινὰ suspicor); ἡγῆλάξεις α β v. Fl. 619. ἐχέεσκον A. G.  
 K. Vr. Vi. 5, 50. ὄχ. α β v. H. Fl. 620. πᾶς mss. xii (α β H. Vi. omn.)

ην

Eu. Fl.

621. ἀπειρεσίης α; γὰρ παρ N.

“Eris, “Strife”. Aul. Gellius XIII. 25  
 notices this as an instance of the ex-  
 pressive accumulation (*luculenta exag-  
 geratio*) of terms in H.

613—4. μη . . . μηδ', these form  
 really one strengthened negative μη  
 giving general notice of the negative  
 character of the clause, μηδὲ direct-  
 ing it to τεχνήσαιτο, and the whole  
 with v. 614 meaning, “no — he, whose  
 skill had once compassed this belt (ὃς  
 κείνον κ. τ. λ.), after achieving it  
 (τεχνήσ.) need never, or had better  
 never, essay another achievement”:  
 i. e. he could never hope to surpass or  
 equal it — an enthusiastic tribute to  
 the life-like effect of the execution.  
 Still the passage is a little too real-  
 istic for the world of shadows, the  
 intensified negative μη . . . μηδὲ, as well  
 as the use of the word ἐγκάτθετο, is  
 rather remote from Homeric simplicity  
 of expression. The apparently like  
 sentence with μη . . . μηδ', sometimes  
 classed with this, in δ. 684, is really  
 unlike; see note there. Further, as  
 regards ἐγκάτθετο, we have ἐῶ ἐγ-  
 κάτθετο κόλπῳ and, in a rejected  
 passage, ἐῶ ἐγκάτθετο θυμῷ (mar.);  
 but an actual “putting away within”  
 is in both intended (in the latter of  
 course mentally). Now the τέχνη can-

not so easily be viewed as a receptacle,  
 as the θυμὸς by an easy metaphor  
 may, cf. οὐασι δεξιόμενοι στέρνοις  
 ἐγκατέθετο Simon. (Bergk 1147)  
 and Virg. *Æn.* I. 26, *alta mente repositum*.

615. ἔγνω κ. τ. λ., this expression  
 is used only of the other shades who  
 had known Odys. *in life*. Now Herakles  
 in φ. 24—36 is said to have slain  
 Iphitus who was a ξένος of Odys. and  
 changed presents with him. Therefore  
 Herakles and Odys. might easily have  
 met on earth; see some remarks in  
 the Preface to this vol. on the Homeric  
 legend of Herakles, also App. G. 3 (26).

618—20. ᾄ δεῖλ' is a stern almost  
 threatening expression “ha, wretch!” —  
 ἡγῆλάξεις suits the same harsh tone,  
 cf. κακὸν κακὸν ἡγῆλάξει (mar.)  
 “one rascal trails about another”. The  
 form of the word implies some lost  
 noun ἡγῆλός, as a link between it and  
 ἡγέομαι. — ὑπ' αὐγὰς, see on β. 181.  
 — Ζηνὸς μὲν πᾶς, see on 267—8  
*sup.*

621—5. χεῖρονι φωτὶ, viz. Eury-  
 stheus, for this and the errand of the  
 Dog; see mar. The name Cerberus  
 is not in H., but occurs Hes. *Theogon.*  
 311. There seems no proper office for  
 such a dog in the Odyssean shades.  
 Ni. gives four places named in Pausanias

a Θ. 362—9.  
 b T. 314.  
 c cf. μ. 72.  
 d P. 82.  
 e 150 mar.  
 f 152 mar.  
 g η. 259 mar.  
 h cf. ε. 267.  
 i α. 100—1, δ. 268.  
 ζ. 97, ω. 25.  
 k 382.  
 l Θ. 223, A. 308,  
 Ψ. 332.  
 m 322, A. 265.  
 n κ. 526 mar.  
 o γ. 150 mar.  
 p 43 mar.  
 q E. 741; cf. Θ.  
 349, A. 36.  
 r κ. 168 mar.

δεδμήμην, ὃ δέ μοι χαλεπούς ἐπετέλλετ' ἄεθλους.  
 καί ποτέ μ' ἐνθάδ' ἐπεμψε κύν<sup>a</sup> ἄζοντ'. οὐ γὰρ ἔτ'  
 ἄλλον

φράζετο τοῦδ' εἴ μοι χαλεπώτερον εἶναι ἄεθλον.  
 τὸν μὲν ἐγὼν ἀνένεικα<sup>b</sup> καὶ ἤγαγον ἐξ Ἀἴδαο.  
 Ἐρμείας δέ μ' ἐπεμψεν<sup>c</sup> ἰδὲ γλανκῶπις Ἀθήνην."  
 ὥς<sup>d</sup> εἰπὼν ὃ μὲν αὖτις ἔβη<sup>e</sup> δόμον Ἀΐδος εἶσω.  
 αὐτὰρ<sup>f</sup> ἐγὼν αὐτοῦ μένον<sup>g</sup> ἔμπεδον, εἴ<sup>h</sup> τις ἔτ' ἔλθοι  
 ἀνδρῶν<sup>i</sup> ἡρώων, οὔ<sup>k</sup> δὴ τὸ πρόσθεν ὄλοντο.  
 καὶ νύ κ' ἔτι προτέρους<sup>l</sup> ἴδον ἀνέρας, οὓς ἔθελόν περ<sup>m</sup> 630  
 [Θησέα<sup>n</sup> Πειριθοόν τε, θεῶν ἐρικυδέα τέκνα·]  
 ἀλλὰ πρὶν ἐπὶ ἔθνε<sup>o</sup> ἀγείρετο μυρία νεκρῶν,  
 ἡχῇ<sup>p</sup> θεσπεσίῃ· ἐμὲ<sup>q</sup> δὲ χλωρόν δέος ἤρει,  
 μή μοι Γοργεῖην<sup>r</sup> κεφαλὴν δεινοῖο<sup>r</sup> πελώρου

625. Ἀἴδαο. 627, 635. Ἀΐδος. 630. Φίδον. 632. Φέδνε. 633. Φηχῇ.

622. χαλεπος Vi. 5; ἐπετέλλετ' α; ἄεθλος Vi. 5, 56. post hunc in N. ferri testatur La R. duo vv., qui tamen ita evanuerunt ut hodie vix legi possunt, εὐρυσθενὺς τῷ γὰρ δὴ πατὴρ ἐκέλευσεν ἐκείνων πλείστον δεδμησθαι τηλεκλείων ἀνθρώπων. 623. κύν<sup>a</sup> α; ἄζον α. 624. τοῦδ' τι β Fl., τοῦδ' ἔτι α

ως  
 Vi. iii., δέ τε καὶ Vi. 50, δέ τινα G. M.; κρατερώτερον N. Vr. Vi. 50, 135 Eu. H. et M. var. l. 625. ἐγὼ β Fl. 626. ἐπεμψεν α β H. Fl., ἐπεμψ<sup>h</sup> ἡδὲ l., ἐπεμψεν A. K. M. Vr. Vi. 50, 135, ἡδὲ β H. K. Fl. 627. ἔδν Schol. ad l. 568. 628. ἔλθῃ K. 629. τὸ πάρος περ Vi. 50. 630. ἐνθα κ' ἔτι Schol. ad Γ. 144; εἶδον H. 631. hab. α β H.; ἀριδείκετα τέκνα Plutarch. Thes. 20, qui hunc v. insititium Hereæ Megarensi ascribit. 632. γ' om. α β; ἀγείρετο l. 633. ἡχῇ α β H.; ἤρει α, ἤρει H., ἤρει β.

and others, each as the spot where Herakles found access to Hades.

627—40. He withdrew, I tarried to see who else would advance. But ere any could, the phantoms came on mustering innumerable with portentous noise. I shuddered, thought of Persephonê and the head of Gorgô, and withdrew to my ship. I at once gave orders to embark, and we returned down Ocean's stream, first with oar and then with sail.

627—32. δόμον Ἀΐδος, see App. G. 3. — τὸ πρόσθεν ὄλοντο, such as Meleager, Amphiaräus, and the like. — ἔτι goes best with ἴδον not προτέρους. — Θησέα κ. τ. λ., this v. is said by Plutarch, *de vit. Thes.* 20, 2, to have been inserted by Pisistratus to gratify the Athenians. — ἀλλὰ πρὶν κ. τ. λ., he seems to have moved from his guard over the fosse of blood

with the drawn sword, see App. G. 3, and to have thus given the spectres an advantage against him.

633—5. ἡχῇ, the noise is probably that of a moving multitude, like that compared to κλαγγὴ ὁλωνῶν in 605 *sup.*, not of voices; see App. G. 3 (15) (18). — δέος ἤρει μή κ. τ. λ., this probably means the appalling sight of swarming spectres unnerved him, and his terror took the form of a dread of the head of Gorgô. This head appears in the Il. on the ægis of Pallas (mar.). It is merely mentioned here as the most terrible of phantom forms, which, as others, it might be in the power of Persephonê to send. The head of a Gorgô, or Gorgon, is figured on one of the earlier Greek vases in the British Museum, having a grinning mouth and pendant tongue. — κεφαλὴν Γοργεῖην . . .

635 ἔξ Ἀϊδος πέμψειεν ἀγανῇ<sup>a</sup> Περσεφόνεια.  
 αὐτίκ' ἔπειτ' ἐπὶ<sup>b</sup> νῆα κιὼν ἐκέλευον ἑταίρους  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι·  
 οἱ δ' αἰψ' εἰσβαίνουν καὶ ἐπὶ κληῖσι καθίζον.  
 τὴν δὲ κατ' Ὠκεανόν<sup>c</sup> ποταμὸν φέρε κῦμα<sup>d</sup> ῥόοιο.  
 640 πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ ἀλλήλιμος οὗρος.

a 213, 226; cf. 386.

b ι. 177—9 mar.

c x. 511, λ. 13, Σ. 607.

d Φ. 263, 306.

## 638. κλεῖψισι.

635. Ἀίδεω Aristar., h.; ἔπαινῃ δ. Empiricus 226. περσεφόνεια Vi. 56 A. var. l., φ  
 περσεφο. H. 636. ὠτρυνον Vi. 5, 56 M. var. l., ὠτρυν' Vi. 50. 637. τ' om.  
 Vi. 5. 638. καθίζον mss. xii (α β H. Vi. omn.) Fl. post h. in β A. I. N.  
 Vi. 50, 135 v. ex ι. 104 petitus. 640. εἰρεσίῃ H. Vi. 56 a man. ι. id. ap. an-  
 tiquiores codd. Eu. repperit, -σιῃ α β γ.; μετ' ἔπειτα A.

πελώρου, the adj. contains a virtual possessive to which πελώρου is in apposition — “of the monster Gorgō”; cf. Hes. Sc. 223, 4. εἶχε κάρη δεινοῖο πελώρου Γοργόνος, so Sept. c. Th. 537, γοργὸν ὄμ' ἔχων, Æschyl.

636—40. πρυμνήσια, for these and κληῖσι see App. F. ι (10) (16) (17). — κατ' Ὠκεανόν, on the consistency of this description of the return with that of the progress thither, see App. G. 3 (1) ... (4). — κῦμα ῥόοιο must be the subject of φέρε, i. e. the propelling agent was the stream. In the next line a new propelling agent is introduced without any other verb, or con-

junction, and consequently in a (strictly speaking) inconsistent apposition with κῦμα. To remedy this probably, some read εἰρεσίῃ, removing, we must suppose, the colon after ῥόοιο. But even then, the agencies of the “stream” and the “oarage” are too distinct and independent for one to be viewed as the instrument of the other. We must leave this unusual anacoluthia unremedied, but the poet's meaning is easily seen. — οὗρος, there was no breeze, we must suppose, on the confines of the abode of the dead; but, as the ship nears the living world, the breeze revisits her.





Ο Δ Υ Σ Σ Ε Ι Α Σ Μ.

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## SUMMARY OF BOOK XII.

"We returned to *Ææa*, performed the last rites to *Elpenor*, and were greeted "and refreshed by *Circê*, who promised details of our further voyage (1—27). "After that day spent in feasting, she enquired of me our adventure more fully. "She proceeded to tell me of the *Sirens'* magic song, and how I might listen, "yet avoid their bane (28—54), of the fatal rocks which only the *Argô* had "safely passed (55—72), of the twin peaks beyond, *Scylla* lurking in one, "Charybdis roaring beneath the other — a choice of evils — (73—110) and "bade me, for I asked her, not seek to combat *Scylla*, but flee (111—26). She "warned me lastly of the Sun-god's Holy Isle with its sacred cattle (126—41).

"Next morning, as we voyaged, I told my comrades her instructions against "the *Sirens*. Her orders were executed, and we fared safely past, I hearing their "song (142—200). As we neared the rocks I cheered my comrades and directed "the steersman. We approached *Scylla*, who, whilst all eyes were fixed on "Charybdis, devoured six of my crew (201—59). We neared the Sun's island, "I repeated *Circê's* warning, and bade them shun it. *Eurylochus* gave vent to "the murmurs of the crew, and my remonstrance was overborne (260—94). "Then I made them pledge themselves to abstain from the cattle. While "provisions lasted, they did so; but one day, when these had failed, sleep over- "came me after anxious solitary prayer, and with many vows of recompense "they sacrificed the sacred steers (295—365).

"I awoke: — the deed was done. The Sun-god, wroth at the news, demanded "of Zeus vengeance on the guilty crew; Zeus promised it, and dire omens "followed (366—96).

"After six days more we sailed. After a short run came storm and wreck: "all hands perished, save myself, who floated on two timbers, and, hanging on to "a tree saw them go down Charybdis and reappear, regained them, and drifted "nine days to *Ogygiê*. There *Calypsô* received me, but that tale you have "heard before" (397—453).



52. ἀκόλῃς  
53. ἀκόλ  
64. ἀέθ  
80. ἔστ  
120. ἔξ' ἀλκῇ.  
140. εἴ' οὐ κε σῆναι, πο' τέ τοι τελευαίρο μ' ὄλεθρον  
ναί τε καὶ ἐπ' ὁλοῖς· αἰ τοὺς δ' ὅς περ κεν ἀνέξῃς  
ὁ γὰρ κακὸς νείεαι δόλεσσαι ἀπὸ πάντας ἑταίρους  
368. νέος
148. νέος  
149. ἱκετόν  
159. ἀλγίσταται  
168. ἡ δὲ γαλήνη  
171. θεῖσαι  
170. ἀν' ἵππον  
187. ἀκούσας  
235. σῶλ' αὖ.  
238. ἀν' ἀπορμήρεσκε  
244. τὴν  
245. κοίτης  
246. ἐξ' ἑλπί  
256. κενὸν ἰόντας  
264. ἔτι  
275. ἀγμυνέσας  
279. ἀσὸδ' ἀνέπερι  
288. ἔσθην  
290. σιέσθαι σῶσι  
298. νῆμμοι  
313. εἴρ' σεν' ἐπιζαίν  
319. πᾶσιν  
325. ἀνὸπος  
360. κίλισσιν  
369. κίλισσιν  
393. ἀπ' ἐπ' ἐπ' ἀν  
422. ἀφ' ἑξ  
435. ἔσθην  
369. κίλισσιν



Σειρῆνες, Σκύλλα, Χάρυβδις, βόες Ἠλίου.

Ἀντάρ ἐπεὶ ποταμοῖο<sup>a</sup> λίπεν ῥόον<sup>b</sup> Ὠκεανοῖο  
νηῦς, ἀπὸ δ' ἔκετο κύμα θαλάσσης<sup>c</sup> εὐρυπόροιο,  
νησσόν<sup>d</sup> τ Αἰαίην, ὅθι τ' ἡοῦς<sup>e</sup> ἡριγενείης

a Σ. 607.  
b λ. 21 mar.  
c δ. 432 mar.  
d λ. 70 mar.  
e Θ. 508, γ. 94.

2. νηὺς Fl.; θαλάττης ε. 3. νῆσον τ' ἔς H. Stu., τ' α, νῆσον ἔς edd. ante  
Wo.; ἡριγενείας H. -ης I. β.

1—15. "We returned from the Ocean  
"stream to the sea and Ææa where is  
"the abode of Dawn beached our ship  
"and slept on the beach till day-break.  
"Then I sent a company to fetch El-  
"penor's corpse. We felled trunks and  
"on a lofty headland made his pyre  
"and burnt the corpse and accentre-  
"ments raised a mound and set up a  
"pillar and on the summit of all his  
"oar."

1—2. On the discrepancy between  
this account of their return and that  
of their voyage to the region of the  
dead or its neighbourhood, see App.  
G. 30. Its chief point is, that in going  
they proceed up the shore of the Ocean  
stream on foot, having left the ship  
at or near its outlet, whereas in return-  
ing the ship seems close at hand (λ.  
636—8) and they return down the  
same stream on board her. See such  
discrepancies considered on general  
grounds in Vol. I. Pref. Part I. ix, x.

3—7. νῆσσόν τ', there is a *prima*  
*facie* plausibility in favour of the read-  
ing νῆσον ἔς, which would mean that  
"the ship arrived at the surge of the  
broad open sea (voyaging through it)  
as far as the island", nor is this  
meaning easily impugned; but it is  
unnecessary, and has the air of an

attempt to avoid a seeming discrepancy,  
which is not real, viz., that νῆσον  
coupled by τε to κύμα would seem by  
hendiadys to identify the two, as  
though as soon as the ship reached  
the κύμα it reached the νῆσον, which  
was not in fact the case, whereas  
νῆσον ἔς would more expressly re-  
cognize the distance between entering  
the θάλασσα and reaching the island.  
But it must be remembered that as  
soon as she has passed the outlet of  
Oceanus the ship's course is north-  
ward; since she came thither from Ææa  
with Boreas (κ. 507), and therefore  
southward. Thus Ææa is still as far  
East as the ocean-mouth, the two hav-  
ing in the poet's view nearly the  
same meridian. How then comes this  
island to be specified as the spot where  
is the abode etc. of Dawn? I believe  
this is another indication, like that  
noticed in App. G. 5 (13), that the poet  
views the sunrise as lying to the N.  
of East, taking his normal view from  
the mouths suited to ancient naviga-  
tion, i. e. from the vernal to the  
autumnal equinox, see on κ. 133—4.  
Thus, although no nearer the East at  
Ææa, they were nearer the dawn,  
because they were nearer the north.  
So Mr. Tennyson,



a 9. 248, μ. 318; cf.  
 Σ 590.  
 b cf. E. 777.  
 c ε. 546 mar.  
 d ε. 511.  
 e ε. 150—2 mar.  
 f β. 1 mar.  
 g ε. 88 mar.  
 g' κ. 287 mar.  
 h cf. κ. 560, λ. 53.  
 i Ψ. 123, M. 29,  
 Φ. 314.  
 k cf. κ. 89, ω. 82.  
 l κ. 570 mar.  
 m δ. 556 mar.  
 n λ. 74—5.  
 o cf. Ω. 799.  
 p M. 259, N. 437.  
 q B. 793.  
 r λ. 77.

οἰκία καὶ χοροί<sup>a</sup> εἰσι καὶ ἀντολαὶ<sup>b</sup> ἡελίοιο·  
 νῆα<sup>c</sup> μὲν ἔνθ' ἐλθόντες ἐκέλαμεν<sup>d</sup> ἐν ψαμάθοισιν, 5  
 ἐκ<sup>e</sup> δὲ καὶ αὐτοὶ βῆμεν ἐπὶ δηρμῖνι θαλάσσης.  
 ἔνθα δ' ἀποβρίζαντες ἐμείναμεν ἡῶ δῖαν.  
 ἥμος<sup>f</sup> δ' ἠοιγένηια φάνη δοδοδάκτυλος ἡὼς,  
 δῆ<sup>g</sup> τότ' ἐγὼν ἐτάρους προΐειν ἐς δώματα Κίρκης,<sup>g'</sup>  
 οἰσέμεναι νεκρὸν Ἑλπήνορα<sup>h</sup> τεθνηιώτα. 10  
 φητροῦς<sup>i</sup> δ' αἶψα ταμόντες, ὅθ' ἀκροτάτη<sup>k</sup> πρόεχ' ἀκτὴ,  
 θάπτομεν ἀγνύμενοι<sup>l</sup>, θαλερὸν<sup>m</sup> κατὰ δάκρυ χέοντες.  
 αὐτὰρ ἐπεὶ νεκρὸς τ' ἐκάν<sup>n</sup> καὶ τεύχεα νεκροῦ,  
 τύμβον χεύαντες<sup>o</sup> καὶ ἐπὶ στήλην<sup>p</sup> ἐρύσαντες,  
 πῆξαμεν ἀκροτάτῳ<sup>q</sup> τύμβῳ εὐήρεσ<sup>r</sup> ἐρετμόν. 15

4. φοικία. 6. δρηρμῖνι. 10. Ελπήνορα. 13. ἐκάφη. 14. χέψψαντες φερύσαντες.

4. ἡελίοιο ε. 6. om. Vi. omn. ε Vr. N. a man. 1. 9. προῖην K. N. Stu. Fl. Bek. Ern. Ox. sic Aristar. (?) La R. H. T. 225, -ειν α β δ ε H. Wo. sic Herodian.; εἰς γ Stu. Ern. Ox., ἐς α β δ Wo. 10. τεθνηιώτα mss. xii (α β γ) Eu. Fl.,  
 η  
 -ειῶτα H., -ῆῶτα Aristar., Schol. Ven. ad I. 633, sed τεθνηιώτων Aristar., ἄλλοι  
 δὲ -ειῶων, id ad H. 409. 12. καταδάκρυ Vi. 5, 133 ε, κατὰ δάκρυ β δ Vi. 56

N., καταδακρυχέ. α H. 14. χεύοντες α, χεύαντ. δ. 15. τάφῳ ἵνα σῆμα  
 πέλοιτο Zenod., h.

The northern morning o'er thee shoot,

i. e. probably the summer morning. Ni. Voss and others, following the Scholl., in vain pretend that the οἰκία καὶ χοροὶ and ἀντολαὶ here mentioned are so only relatively, and as "forming a contrast with the sunless Hades". The poet's language is simple and direct, and he means the topography to be taken as existing for the purpose of his song quite as much here as *inf.* 318, where he says, ἔνθα δ' ἔσαν νυμφέων καλοὶ χοροὶ ἡδὲ θῶακοι, or as the looms of the nymphs in v. 107—8. As regards χοροί, "places for dancing", the idea of dancing probably arose from the gathering and dispersing of the clouds. It is further probable that ὅθι τ' has not a precise antecedent in νῆσον, but refers to the locality generally, as being the region of Eös; since the island itself is to be deemed the domain of Circê. — ἀντολαί, not elsewhere found in H., nor in Hes.; cf. Minnrm. ap. Bergk. 412, Αἰήται πόλιν τόθι τ' ὠκείος Ἡελίοιο ἀκτίνες χρυσέῳ κείνεται ἐν θαλάμῳ,

κ. τ. λ. — ἀποβρίζαντες, see on i. 151. It seems that, as they were a day in going, so in returning. Thus, by the time they have landed etc., it is time for rest.

10. τεθνηιώτα, see on κ. 530—4. La Roche enumerates (Textk. 283) 5 or 6 places in H. where the Schol. Ven. ascribes to Aristar. the readings -ἡῶς, -ἡῶτος, etc.

11—5. φητροῦς, for the pyre, as implied in νεκρὸς τ' ἐκάν *inf.* 13. — ἀκροτάτη ... ἀκτὴ, so in the funeral of Achilles as described in ω. 82—4 the tomb is made ἀκτὴ ἐπὶ προνχόσῃ ἐπὶ πλατεὶ Ἑλλησπόντῳ. So Virg. *Æn.* VI. 234, 5 Misenus is buried *monte sub ærio qui nunc Misenus ab illo Dicitur*. More elaborate than that of Elpenor is the description of Patroclus' funeral in Ψ. 108 foll. The details are here omitted, the interest of the personage being subordinate only. — νεκρὸς τ' ... τεύχεα, see App. G. 3 (14) (15). — ἐρετμόν, in accordance with the request of Elpenor in λ. 75—8; cf. Virg. *Æn.* VI. 233, *suaque arma viro remum*

ἡμεῖς<sup>a</sup> μὲν τὰ ἕκαστα διείπομεν· οὐδ' <sup>b</sup> ἄρα Κίρκην  
 ἔξ' Αἴδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὧκα  
 ἦλθ' ἐντυναμένη· <sup>c</sup> ἅμα<sup>d</sup> δ' ἀμφίπολοι φέρον ἀντὶ  
 σῆτον καὶ κρέα<sup>e</sup> πολλὰ καὶ αἰθοπα<sup>f</sup> οἶνον ἐρυθρόν.  
 20 ἦ δ' ἐν μέσσω σταῖσα<sup>g</sup> μετηνύδα διὰ θεάων  
 “σχέτλιοι,<sup>h</sup> οὐ ζῶοντες<sup>i</sup> ὑπῆλθετε δῶμ' Αἴδαο,  
 δις θανέες, ὅτε<sup>k</sup> τ' ἄλλοι ἅπαξ<sup>l</sup> θνήσκουσ' ἀνθρωποι.  
 ἀλλ'<sup>m</sup> ἄγετ', ἐσθίετε βρώμην καὶ πίνετε οἶνον  
 αὐθι πανημέριοι.<sup>n</sup> ἅμα<sup>o</sup> δ' ἡοῖ φαινομένην  
 25 πλεύσεσθ'· αὐτὰρ ἐγὼ δεῖξω ὁδόν, ἥδ' ἕκαστα

a A. 706; cf. δ 215.  
 b Ξ. 1, O. 583.  
 c γ. 33, ζ. 33.  
 d κ. 348, Γ. 143,  
 Z. 399.  
 e υ. 348, ω. 364,  
 Θ. 231.  
 f ι. 360 mar.  
 g κ. 455 mar.  
 h ε. 118 mar.; cf.  
 λ. 474.  
 i cf. λ. 156, 475.  
 k II. 433, γ. 29.  
 l 350; cf. φ. 349.  
 m κ. 460 mar.  
 n γ. 486 mar.  
 o η. 222 mar.

16. ἑκάστα.

17. Ἀφίδαω.

19. 23. Φοῖνον.  
καστα.

21. Ἀφίδαο.

25. ἑ-

16. κίρκης Vi. 5, 56. 17. αἶδεω α, -εο ε. 18. ἐντυνομένη Vi. 5. 20. προσηγύδα  
 Vi. 5 N. 21. ἐπῆλθετε Vi. 5, 50; αἶδαο<sup>ω</sup> α, -εο β. 22. δις θανέες Apollon.  
 ὅτ' β H. N. Vi. 50, ὅτε τ' α, ὅτι τ' A. ex em. M. a man. 2., ὅτι τ' Vi. 133,  
 ὅτ' ἔτ' Vi. 5; θνήσκουσιν α. θνήσκ. N. 23. πῆτε ε. 24. παρήμενοι α, φαινο-  
 μένηφι A. I. M. Eu., -νηφι Vi. omn. K. N. 25. πλεύσασθ' Vi. 5, 56 K.; ἐγὼ τοι β H.

que tubamque. The implement is distinct-  
 ive of the individual.

16—36. “Circê knew of our return  
 “and came to meet us with her hand-  
 “maids, bringing refreshments of which  
 “she bade us partake, and prepare to  
 “resume our voyage on the morrow.  
 “The banquet was despatched and the  
 “rest of my crew lay down to sleep:  
 “but Circê took me apart, lay by my  
 “side, and asked my adventures in  
 “detail, which I told her: she then  
 “resumed.”

16—20. **διείπομεν**, distinguish this  
 verb from **δίλειπέ μοι ὄφρα δαείω**,  
 K. 425, **διαειπέμεν ἀλλήλοισιν**, δ.  
 215, from the stem **λεπ-**. — **οὐδ' . . .**  
**ἐλήθομεν**, this is no doubt intended  
 as a superhuman attribute of Circê,  
 similar to her eluding them, **παρεξελ-**  
**θοῦσα**, κ. 573, where see note. The  
 phrase, however, is used of ordinary  
 observation, as in **Νέστορα δ' οὐκ**  
**ἔλαθεν ἰάχην πίνοντά περ ἔμπης**, and  
 other instances (mar.). — **ἦλθ'**, this  
 farewell scene with Circê takes place  
 at the shore: they do not revisit her  
 palace. — **ἐντυναμένη**, used with  
**δαῖτα**, **δεῖπνον**, **ἄριστον**, of the banquet  
 and also, as here, of personal adorn-  
 ment (mar.), in which sense more ex-

plicitly we have **εἰ ἐντύνασα φαυτήν**,  
 of Herê, Ξ. 162. The Scholl. here  
 take it in the first sense. — **κρέα**,  
 see on γ. 33.

21—6. **σχέτλιοι**, “dare-devils”,  
 see on ι. 478. In ε. 118, **σχέτλιοι**  
**ἔστε**, **θεοί**, it means unfeeling (in  
 what you indict); see note there. —  
**ὑπῆλθετε**, cf. Theogn. 1123—4, **Ὀδυσ-**  
**σεύς, ὅς τ' Αἴδεω μέγα δῶμ' ἦλν-**  
**θεν ἐξαναδύς**. — **ὅτε τ'**, for a very  
 similar use of **ὅτε**, like Lat. *quum* for  
 “whereas”, cf. mar. **ὦ μοι ἐγὼν ὅτε**  
**μοι Σαρπηδόνα . . . μοῖρα . . . δαμῆ-**  
**ναι**, further explained by **νῦν δ' ὅτε**  
**δὴ καὶ θυμὸν ἑταίρου χῶεται αἰνῶς**,  
**δεῖδω μὴ κ. τ. λ.**, “now at a moment  
 when” . . . = “seeing that”. — **θνή-**  
**σκουσ'**, see on λ. 424: n. b. Gram-  
 marian tradition was in favour of **θνή-**  
**σκω** founding it on the Æolic **θναίσχω**  
 and so **μυμνήσκω** on **μναίσχω**. For  
 partic. perf. see on κ. 530. — **αὐτὰρ**  
**ἐγὼ κ. τ. λ.**, she speaks as though her  
 directions, if followed, would ensure  
 them against all future suffering on  
 their voyage. Yet she seems to know  
 nothing of the foul weather which ex-  
 hausted their provisions and tempted  
 them to their ruin, on which the final  
 catastrophe, as regards ship and crew,

|                                      |                                                                             |    |
|--------------------------------------|-----------------------------------------------------------------------------|----|
| a O. 16, β. 236; cf. γ. 118, π. 423. | σημανέω, ἵνα μή τι κακορραφίη <sup>a</sup> ἀλεγεινῇ                         |    |
| b α. 190 mar.                        | ἢ ἄλως ἢ ἐπὶ γῆς ἀλγήσετε πῆμα <sup>b</sup> παθόντες.”                      |    |
| c β. 103 mar.                        | ὥς ἔφαθ’ <sup>c</sup> , ἡμῖν δ’ αὐτ’ ἐπεπείθετο θυμὸς <sup>d</sup> ἀγρήνωρ. |    |
| d cf. ι. 500 mar.                    | ὥς <sup>e</sup> τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα                     |    |
| e ι. 161—2 mar.                      | ἡμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ.                               | 30 |
| f γ. 329 mar.                        | ἡμος <sup>f</sup> δ’ ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,                     |    |
| g A. 476.                            | οἳ μὲν κοιμήσαντο <sup>g</sup> παρὰ προμνήσια νηός·                         |    |
| h A. 542.                            | ἢ δ’ ἐμὲ χειρὸς <sup>h</sup> ἐλουῦσα, φίλων <sup>i</sup> ἀπονόσφιν ἐταίρων, |    |
| i ε. 113.                            | εἰς <sup>j</sup> τε καὶ προσέλεκτο καὶ ἐξερέεινεν <sup>k</sup> ἕκαστα·      |    |
| k α. 14 mar.                         | αὐτὰρ <sup>l</sup> ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.                       | 35 |
| l θ. 496 mar.                        | καὶ τότε <sup>m</sup> δὴ μ’ ἐπέεσσι προσηύδα πότνια <sup>n</sup> Κίρκη·     |    |
| m λ. 99.                             | “ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ’ ἄκουσον,                           |    |
| n κ. 549.                            | ὥς <sup>p</sup> τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς <sup>q</sup> αὐτός.    |    |
| o ο. 318, π. 259, I. 262.            |                                                                             |    |
| p σ. 129.                            |                                                                             |    |
| q δ. 181, π. 197, τ. 396, I. 445.    |                                                                             |    |

30. φηδύ. 34. ἕκαστα. 36. μετέπεισοι. 38. φερέω.

26. κακορραφίη β A. H. (sed q alt. supraser.) Hesych. II. 394, -ρραφίης ἀλεγεινῆς G. K. Vi. 50 Vr. H. ex em. 28. αὐτε πεπ. β A. 29. καταδύντα α β Vi. 56. 30. κρέατ’ mss. xii (α β δ Vi. omn.) κρέα τ’ Fl. incertum in ε. 32. κοιμήσαντο Vi. 5. 33. δέ με mss. ix (α Vi. iii), δ’ ἐμὲ H. ε; ἀπὸ νόσφιν β H. A. I. M. Vr. Vi. iii, ἀπο ν. α K. N. Ro. 34. προσέλεξε α. 36. ἐπέ-  
νται  
εσσιν ἀμείβετο Vr. Vi. 56. 37. πεπειράσται Vi. 56, -σται Vi. 5, -ντο γ Stu.  
38. ἐγὼ β I. Stu.

is made to turn in 325 foll. With her words cf. Virg. *Aen.* III. 377 foll., *Pauca tibi e multis quo tutior hospita lustris Aequora, et Ausonio possis considerare portu, Expediam dictis.* — κακορραφίη, the expression on which this is built, κακά ὁρᾷπειν, is used of mischief contrived for another, but κακορρ. rather of blind or evil counsels bringing mischief on one's self (mar.). 31—5. ἡμος δ’, see on δ. 400. — προσέλεκτο, see on λέντο δ. 451. — κατὰ μοῖραν, here lit., “according to hap”, or as they happened, equivalent to “in due sequence”.

37—54. “Listen”, she said. “The ‘Sirens thou first wilt reach. They ‘bewitch all who listen and none such ‘ever see their home again. The ‘meadow where they sit is piled with ‘bones of their victims. Stop thy ‘comrades’ ears with wax; and, if ‘thou carest to listen, let them first ‘bind thee fast upright on the mast— ‘step, and if thou entreat release, let ‘them bind thee faster still’.”

37. πεπείρανται, the aor. partic. πειρήναντες in γ. 175, 192 implies a pres. πειραίνω; that partic. is there used in a somewhat different sense, that of fastening a rope, σειρήν δὲ πλεκτήν ἐξ αὐτοῦ π., akin to νήκης, ὀλέθρον πείρατα, πείραρ οὐζύος etc., H. 102, γ. 41, ε. 289. The somewhat similar perf., πεπειράσθαι, γ. 23, fr. πειράω, should be distinguished. — σὺ δ’ ἄκουσον, the fuller and more common formula of bespeaking attention is σὺ δὲ σύνθεο καὶ μεν ἄκουσον, mar.

38. θεὸς αὐτός, this monotheistic formula, which occurs several times in H., is remarkable. No special deity unless (as Ἑρμείας, mar.) mentioned in conjunction with it, seems present to the speaker's mind. It is probably an unconscious testimony to the ultimate unity of Deity: see on δαίμων, β. 134; and cf. ἄλλα δὲ καὶ δαίμων υποθήσεται, γ. 27. — αὐτός, has here a force similar to *ultro* in Latin.



Σειρῆνας<sup>a</sup> μὲν πρῶτον ἀφίξειαι, αἷ ῥά τε πάντας  
 40 ἀνθρώπους<sup>b</sup> θέλγουσιν,<sup>c</sup> ὃ τις σφέας εἰσαφίκηται.<sup>d</sup>  
 ὅς τις ἀνδρείη<sup>e</sup> πελάσῃ καὶ φθόγγον<sup>f</sup> ἀκούσῃ  
 Σειρῆνων, τῷ δ' οὐ τι γυνή<sup>g</sup> καὶ νήπια τέκνα  
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ<sup>h</sup> γάννυνται.

a 52, 167.  
 b π. 228, v. 188  
 c α. 57, v. 47, π.  
 195.  
 d 84, π. 228, v. 188,  
 ψ. 66.  
 e H. 198, x. 231  
 mar.  
 f ψ. 326.  
 g 52, 730.  
 h 504; cf. β. 249,  
 E. 408, P. 207  
 —8.

41. ἀφιδρείη. 43. φοίκαδε.

40. ὅτε Eu. St. mar., ὅτι β H. Vi. 5, 56 I. A. et N. a man. 1, ὅτι α, ὅτις K. M. N. et A. a man. 2 Fl. St., ὅστις Vi. 50, 133 ε Stu.; εἰσαφίκηται. 41. ἀνδρείη H. I. Stu. Fl. Ro. St.; πελάσει α K. N. Stu. Vr. Vi. 50 Fl., -ση H. I., -ση ε β; ἀκούσει α, -σει N. Vr. Vi. 50, -ση<sup>ε</sup> H., -ση β ε Fl., utr. Eu. 43. παρίστανται K.; γάννυνται Vi. 56 ε N. v.

39. Σειρῆνας, from the dual Σειρῆνοι, *inf.* 52, 167, the poet evidently conceived the S. as two only. The fragm. of Hes. (CXCvii, Goettl.) cited by Schol. on Apoll. Rhod. IV. 892 (where they are called the daughters of the river Achelöis and a Muse) as furnishing an allusion to that poet there, is, νῆσον ἐς Ἀνθεμόεσσαν ἵνα σφαίσι δῶκε Κρονίων; cf. the λειμῶν ἀνθεμόεντα of 159 *inf.* In Hes. *Theogon.* they do not occur. But cf. there the Ἑσπερίδες λιγυφώνοι, who dwell on the furthest night-side of Oceanus, *ib.* 275. Their names in later writers are Ἀγλαοφῆμη and Θελξιάπεια, still later they become three, conformably with the love of formulating such personages in triads as Fates Furies, Graces, etc. with names Παρθένοπη, buried, it was said, at Neapolis (Naples), Λίγεια and Λενκώτια. Milton has remembered this in the Song to Sabrina in *Comus*, "By Parthenope's dear tomb, And by Ligea's golden comb". Strabo, I, 34, mentions three dangerous rocks near Capreae called Σειροηνοῦσσαι, conformably with the theory of identification noticed as illusory on κ. 1. A very early figured Greek vase in the Brit. Mus. has a bird form on it with a woman's face, probably the earliest definite conception of a Siren, later given by Virgil to the Harpies, *Aen.* III. 216—8. The name seems from the stem *ser-*, as in *σειρή* a rope, to string together or bind; cf. the δέσμιος ὕμνος sung

by the Chorus in Æschyl. *Eumen.* 331—2. In a fragm. of Aleman, Bergk 820 (7), ἡ Μῶσα (Μοῦσα) κέκληγ' ἡ λίγεια Σειρήν, it means merely "songstress". In a passage of the *Hes. et Hom. Certam.*, Hes. Goettl. p. 314, 19, ἀμβροσίον σειρήνος means Homer; but the language is supposed that of an oracle. The epitaph on Erinna σῆλαι καὶ Σειρῆνες ἐμαὶ κ. τ. λ., Bergk 927, and the mention of Sirens in Eurip. *Helen.* 168 shows that the custom was common of placing the image of a Siren on a tomb, although how it arose does not appear.

40—3. Θέλγουσιν, see on κατέθελξεν, κ. 213. The Scholl. raise a question whether the victims perished by dropping suddenly dead through fascination, or through becoming spell-bound, unable to move, and so being starved, citing Aristoph. and Aristar. as supporters of the opinions respectively. Either is consistent with the poet's language, nor is it likely that his mind ever rested on the question. See a fragm. (Bergk, 294) of Pindar χρύσαι δ . . . . . αἶδον κηλήδονες, cited on λ. 334, κηληθμῷ. Athen. VII. 290, E., cited by Bergk in note, says that κηλήδονες after the manner of the Sirens, caused listeners to waste away through forgetfulness of food. — ἀνδρείη, so, on Circê's invitation to the crew, οἷ δ' ἅμα πάντες αἰδρείησιν ἔποντο, κ. 231. — παρίσταται οὐδὲ γάννυνται, a remarkable copulation of the sing. and plur.

a 64, 67, P. 176.  
 b 184 *seqq.*  
 c 159.  
 d ξ. 134.  
 e α. 161 mar.  
 f ε. 435, μ. 395,  
 π. 145.  
 g δ. 348, ε. 439.  
 h 177.  
 i 175, 199.  
 k cf. v. 2, 142.  
 l ξ. 493.  
 m δ. 322, 391, v.  
 233, ω. 511, I.  
 359.  
 n 161—4, 178—9;  
 cf. ε. 99.  
 o λ. 497 mar.  
 p 162.  
 q cf. A. 434.  
 r cf. x. 96, P. 121.  
 s χ. 33, 41; cf. β.  
 86, ε. 137.

ἀλλὰ<sup>a</sup> τε Σειρήνες λιγυρῇ θέλγουσιν αἰοιδῇ,<sup>b</sup>  
 ἦμεναι ἐν λειμῶνι.<sup>c</sup> πολὺς δ' ἄμφ' ὅστεόφιν<sup>d</sup> θίς 45  
 ἀνδρῶν πυθομένων,<sup>e</sup> περὶ δὲ ῥινοὶ<sup>f</sup> μινύθουσιν.  
 ἀλλὰ παρῆξ<sup>g</sup> ἐλάαν, ἐπὶ<sup>h</sup> δ' οὐατ' ἀλείψαι ἐταίρων,  
 κηρόν<sup>i</sup> δεψήσας<sup>k</sup> μελιθέα, μή τις<sup>l</sup> ἀκούσῃ  
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἴ<sup>m</sup> κ' ἐθέλῃσθα,  
 ὀρσάντων<sup>n</sup> σ' ἐν νηὶ δοῇ χειράς<sup>o</sup> τε πόδας τε 50  
 ὀρθόν<sup>p</sup> ἐν ἱστοπέδῃ<sup>q</sup>, ἐκ<sup>r</sup> δ' αὐτοῦ πείρατ'<sup>s</sup> ἀνήφθω,

## 48. μελιθέα.

45. ὅστεόφιν Vi. 50 Stu. Eu. Fl., ὅστεόφιν α δ H.; θίς β H., θείς Vi. 50.  
 47. παρῆξελάν Vi. 5, 56, παρ ἐξελάν β, παρῆξ ἐλ. α v. Fl. St. Ox., πάρεξ  
 Vi. 133 N. ε; περὶ δ' N.; ἀλείψαι Vi. 56, ἀλείψαι ε. 48. δεψήσας α, -ῆσαι Apoll.  
 Lex., δὲ ψήσας β H. I. Vi. 50 Stu. Fl., δ' ἐψήσας K., δ' ἐλήσας Vi. 5. 49.  
 αἴ κε ἐθέλῃσθα α K. Fl. Ro. 51. πείσματα α *supraser.* a man. 2. fortasse glossa.

verb; Ni. says, because the wife comes forth to meet him before the children gambol with him. The pathetic image of one lost far from home, missing such fond welcome, is familiar to the poet (mar.); cf. especially οὐδὲ γὰρ Προμάχοιο δάμαρ ... ἀνδρὶ φίλῳ ἐλθόντι γανύσεται.

45—6. ἄμφ', on both sides of them whereas below περὶ means "about" them (the bones). — ὅστεόφιν, here gen. plur., in ὄχεσφιν I. 384, dat. plur., so εὐνήφιν is gen. sing., β. 2, ἡφί βίηφι dat. sing., X. 107. — θίς, here in its probably primary sense of heap or deposit. Aristar. preferred θείς. The word is mas. always in this sense, and so in H. when signifying "shore", which later grammarians distinguished as fem., cf. θίν' ἐνὶ φονιόεντι, P. 693. The stem θιν- is found also in ἀρο-θίν-ια, "top of the heap", or choice offerings, not read in H. Ni. cites Aeschyl. Pers. 818, θίνες δὲ νεκρῶν καὶ τριτοπόρῳ γονῇ ἄφωνα σημαίνουσιν ὁμῶς βροτῶν. — ῥινοὶ, in the phrase ῥινὸν ἀπ' ὅστεόφιν ἐρύσαι, ξ. 134, it is probable that ῥινός means comprehensively all that covers the bones, drying, as often, into one leathery mass upon them; so Hes. Scut. 152, ὀστέα δὲ σφι περὶ ῥινοῖο σαπίσης,

Theocr. II. 90, ὅστέ' ἔτ' ἦς καὶ δέρμα, Apoll. Rhod. II. 201, ῥινοὶ δὲ σὺν ὅστέα μούνον ἔσργον. The power of the fascination is enhanced by the fact that with the monument of previous victims before their eyes, the listeners yet could not resist rushing on their fate.

47—8. οὐατ', the legend is referred to by Alcman in the fragm., Bergk 848, καὶ ποτ' Ὀδυσσεύς ταλασίφρονος ᾧαθ' ἐταίρων Κίρκᾳ ἐπάλειψεν...ασα, which Bergk restores by ἐπάλειψεν κηρόν χειρὶ δεψήσασα. Alcman's date is circ. 650 B. C.; the passage is important evidence for the currency of this part of the story of Odysseus at that period. — δεψήσας, the only cognate of this in H. is ἀδέψητος, epith. of βοέη, "undressed", (mar.). Doëd, regards the verb as an intensive of δεύειν, with the fundamental notion of "wetting", and so softening, (here perhaps we might say "liquefying") and would explain διφθέρα as δεφθεῖσα δορά. — μελιθέα, the epithet represents the wax in its original form of the actual comb with the smell of honey about it.

51—4. ἱστοπέδη, see App. F. 1 (6). — αὐτοῦ, i. e. ἱστοῦ understood fr. ἱστοπέδη. — πείρατ', see on πεπεί-

ὄφρα κε τερπόμενος<sup>a</sup> ὄπ<sup>7</sup><sup>h</sup> ἀκούσης Σειρήνουν.<sup>c</sup>  
 αἶ δέ<sup>d</sup> κε λίσσῃαι ἑτάρους λῦσαί τε κλεύης,  
 οἷ δέ σ' ἔτι πλεόνεσσι<sup>e</sup> τότ' ἐν δεσμοῖσι διδέντων.  
 55 αὐτὰρ<sup>f</sup> ἐπὴν δὴ τὰς γε παρεξέλασσωσιν ἑταῖροι,  
 ἔνθα τοι οὐκ ἐτ'<sup>g</sup> ἔπειτα διηνεκώς<sup>h</sup> ἀγορεύσω,  
 ὅπποτέρῃ δὴ τοι ὁδὸς<sup>i</sup> ἔσσεται, ἀλλὰ καὶ αὐτὸς  
 θυμῷ<sup>k</sup> βουλευέιν· ἐρέω δέ τοι ἀμφοτέρωθεν.  
 ἔνθεν μὲν γὰρ πέτραι<sup>l</sup> ἐπηρεφές, προτὶ δ' αὐτὰς  
 60 κῦμα<sup>m</sup> μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης.<sup>n</sup>

a 9. 368 mar.  
 b 185 mar.  
 c 42 mar.  
 d 163—4, 193—6.  
 e cf. 9. 340.  
 f 197.  
 g B. 379.  
 h δ. 836 mar.  
 i β. 273, 318.  
 k cf. α 444.  
 l κ. 131 mar.  
 m ε. 402 mar.  
 n ε. 422 mar.

58. *Ἰερέω.*

52. ὄφρα καὶ α K. Vi. 56; ἀκούσης mss. ix (α β H. Vi. iii) Fl., ἀκούςης ε Vi. 133 N. utr. Eu., -σεις Vi. 50 a man. i, -ση Vr.; σειρηνήν Vi. 5. 53—4. † Aristoph., h. 53. αἶ H., αἶ ε, αἶ α K. Vi. 5 A. a man. i; λίσση α; κλεεύεις γ Stu.

Fl. H. var. i., -εις α Vi. 5, -ης β, -σης A. H. I. K. 54. ἐνι pro ἔτι mss. x (α β γ ε) Eu. Fl. Stu. Ern. Ox., σε ἐν Vr. τότε (ἐν om.) M. Vr. Vi. iii; δεόντων mss. xix (α β γ δ ε Vi. omn. H.) Eu. Fl., Hesych. hoc et διδόντων (ο pro ε?), δι-

δέντων Aristar., h. 55. ἐπεὶ δὴ α Fl., ἐπεί<sup>h</sup> Vi. 133, -ην H., -ην M. W., ἐπειδὴ<sup>h</sup> Stu. Fl. Ern. St. Ox., ἐπειδὴν Eu. Ro.; τάσδε N. Eu.; παρεξέλ. α δ ε Vi. iii A. I. K. Vr., παρὲς<sup>h</sup> ἑλ. v. β, παρεξέλθωσι Vi. 56. 59. γὰρ μὲν α γ; ποτὶ G. M. N. Vr. Vi. 50 Eu. Ro., προτὶ ε.

ορνται sup. 37. — Σειρήνουν, see on 39. — διδέντων, this reading of Aristar. here, recorded by the Schol. H., is supported by διδῃ 3 sing. imperf. in A. 105. In Xenoph. Anab. V. 8, § 24 occurs διδάσαι as 3<sup>d</sup> plur. pres. It is right, however, to notice that fifteen mss. besides Eustath. and the Flor. have all the other reading δεόντων. So two collated by the present editor (α β) preserve δεόντων. The binding him with yet more cords is a poetic security against the struggles which might be supposed to accompany his urgent entreaties for release.

55—100. “Next will come a choice “of difficulties — either the passage “past the beetling rocks, the Planctæ, “past which no bird ever soars, whence “ships return a wreck of planks, save “only the Argô which escaped by “favour of Herê; or on the other hand “that of two other dangerous rocks, “the one steep, peaked and inaccessible, too smooth for hand or foot to “find a hold. There, in a cavern “overhanging the water-way, yet out “of bow-shot reach, lurks Scylla, “dismally yelling, a monster of

“mischief, the horror of the very “gods, who fishes with her six heads “hanging out of her den, and seizes “in each mouth a man from every “passing ship.”

55—60. παρὲς, see on ι. 116. — διηνεκώς, from stem ἐνεκ- found in aor. ἦνεγκα, compounded with διὰ, comes the notion of “carrying through”; so here, “I cannot carry through my account”: elsewhere (mar.) it passes into the sense of “thoroughly”. — ὅπποτέρῃ ... ἔσσεται, this is best taken as a question dependent on ἀγορεύσω. — ἀμφοτέρωθεν, this is a key to the difficult passage following, expressing a choice of routes, each dangerous, one by the Πάγκται, 59—72, the other betwixt Scylla and Charybdis, 73—110: notice, however, that the τῇ μὲν ... τῇ δὲ of 62 and 66 do not indicate the two routes in question; since τῇ δὲ is not alternative to τῇ μὲν, but repeats it only. — ἐπηρεφές, see on κ. 131. — προτὶ, as if rolling to the foot of the rocks and breaking on them. — κυανώπιδος, the physical basis of the epithet is either the darkness of a rough sea overcast with clouds, see



a φ. 363; cf. o. 343.  
b φ. 306 mar.  
c x. 305 mar.  
d v. 243, X. 140,  
φ. 853—5, 874;  
cf. E. 778.

Πλαγκτὰς<sup>a</sup> δὴ τοι τὰς γε θεοὶ<sup>b</sup> μάκαρες καλέουσιν.<sup>c</sup>

τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται, οὐδὲ πέλειαι<sup>d</sup>

61. πλακτὰς H. hoc et πλαγκ. H.; δὴ τοι mss. xvii (α β γ δ ε Vi. omn. H.) Eu.  
Fl. St. Ox. Bek., δ' ἦτοι N. Di.

App. F. i. 19, or, as we have *κνάνηρος* as an epith. of *ψάμμος* in 243 *inf.*, the discoloration of the sea near shore. It seems in either case, however, like *κυνῶπις*, δ. 145, Γ. 180, to express the quality of a person and reminds us that Amphitritê, viewed as a goddess, is intended.

61. Πλαγκτὰς . . . καλέουσιν, the epithet *πλαγκτῆ*, applied abusively to Eumæus, meaning apparently “vagabond”, or else “wandering in the wits”, and so, crazy, and the noun *πλαγκτοσύνη* meaning certainly “a roving habit”, (mar.) show that *πλάζω* is the verb from which this word comes. It and *πλήσσω* contain doubtless related roots, but the adv. *ἐμπλήγδην*, v. 132, and the secondary verb *πληκτίζομαι*, Φ. 499, show that the verbal from this would be *πληκτός*. The notion preferred by two Scholl. διὰ τὸ προσπλήσσεσθαι αὐτοῖς τὰ κύματα is therefore to be rejected. Either then interpret the “wandering” rocks and comp. in modern geology the term “erratics”, or else the rocks which mislead and cause to wander from the course. The former of these is the more obvious, but then *πλωτός* epith. of *νήσος* in κ. 3 seems indistinguishable as regards meaning, and nothing turns on the quality of *πλαγκταὶ* = *πλωταὶ* in the adventure which follows; all the mischief the rocks are described as doing might be done if they were fixed. *Πλαγκταὶ* might indeed be intelligible of islands which disappeared (as often in volcanic regions) and re-emerged, and the *πυρός τ' . . . θνέλλαι* of 68 and the *καπνὸς* of 202, 219 are in favour of this. Such were observed in a volcanic eruption a few years ago in the “Catakekaumenê” near the S.W. point of Asia minor. In the sentence itself, however, we have the “misleading” agency ascribed to these rocks in apparent exercise viz. in 64 *ἀλλά τε . . . πέτην* and this makes the sense of “misleading” preferable. The other,

“wandering”, being, however, more obvious, seems to have prevailed and developed into the formidable notion of rocks that shut a ship in and crushed her, borrowed perhaps from icebergs. Pliny, who VI. 13, gives them the names of “*Planctæ, sive Cyaneæ sive Symplegades*”, states in IV. 27 a simpler explanation, *quoniam parvo discretæ intervallo. ex adverso intrantibus geminæ cernebantur, paulumque deflexa acie coeinitum speciem præbebant*. Already in Pindar's time the name and notion was current *συνδρόμων κινηθμόν αμαίμακτον ἐκφυγεῖν πετρῶν*, δίδυμοι γὰρ ἔσαν ζώαι, κ. τ. λ. *Pyth.* IV. 370—1. — *θεοὶ . . . καλέουσι*, see κ. 305 and note; cf. also Hes. *Theog.* 829—30, ἄλλοτε μὲν γὰρ φθέγγονθ' ὥστε θεοῖσι συννέμεν, and *Fragm.* III, τὴν περὶ Ἀβαντίδα κίκλησον θεοὶ αἰὲν ἔοντες, τὴν τοι' ἐπώνυμον Εὐβοίαν βοὸς ὠνόμασεν Ζεὺς. It seems that the current name therefore was something else, *Συνπληγάδες* or *Συνδρομάδες*; or, if these were not yet in use, perhaps *Κνάνηαι* may have been; cf. Herod. IV. 85, ἔπλεε ἐπὶ τὰς Κνανέας καλενόμενας τὰς πρότερον Πλαγκτὰς Ἕλληνες φασὶ εἶναι. But the line here may be spurious.

62—5. τῇ μὲν τ', i. e. ὁδῶ, “by that way”, so τῇ δ' and *κείνη* in 66, 69; see note on 55—60. — οὐδὲ ποτητὰ, “not even birds”, (therefore much less any ship) the inference is completed 66 *inf.* — *πέλειαι τρήρωνες* κ. τ. λ., an old nature myth seems to lurk in the language here. It is possible that the Pleiads, as we now call the group between Taurus and Andromeda, were early noticed and first named in connexion with the seasons, whether of navigation or husbandry. If, when they rose with or near about the sun, the harvest was begun, they would be said to “bring food to father Zeus”. Why in bringing it their course should lie between these rocks does not appear.

- τοῦρωνες, ταί τ' ἀμβροσίην Διὶ<sup>a</sup> πατρὶ φέρουσιν,  
 ἀλλὰ τε καὶ τῶν αἰεὶ ἀφαιρεῖται λίς<sup>b</sup> πέτρῃ.  
 65 ἄλλ' ἄλλην ἐνὶ ἡσὶ πατὴρ ἐναρίθμιον<sup>c</sup> εἶναι.  
 τῇ δ' οὐ πῶ τις νηὺς φύγεν ἀνδρῶν, ἣ τις ἵκηται,  
 ἀλλὰ θ' ὁμοῦ πίνακάς<sup>d</sup> τε νεῶν καὶ σώματα<sup>e</sup> φωτῶν  
 κύμαθ'<sup>f</sup> ἄλδος φορέουσι πυρός<sup>g</sup> τ' ὀλοοῖο θύελλα.

- a η. 316 mar.  
 b 79; cf. γ. 293 mar.  
 c B. 202.  
 d cf. α. 141 mar.,  
 Z. 169.  
 e cf. Ψ. 169.  
 f χ. 387.  
 g O. 605.

63. αἰ τ' ε. 64. αἰεὶ mss. xiv (α β δ ε H. Vi. omn.). 66. τῇ δ' G. I. H. ex em.; οὐπὼ τίς A. I. M. Vi. 5, 50; νηὺς Fl.; εἴ τις α K. Eu. Ro., ἥ τις cum. var. l, ὅστις H., ἥν τις Vi. 5 post ras. 68. κύμα θ' Vi. 56; θύελλα Vi. 50 Vr.

But from the Greek point of view the Propontis lay N. E. or in their quarter of the sky. It seems likely that their connexion with husbandry is earlier than with navigation, and that the hunter's view of them, as doves pursued by Orion (see on ε. 272 foll.), is older than either. Though six principal stars only are discerned, seven were believed in and said by Hipparchus (ad Arat. *Phæn.* I. 14) to be visible in a clear night, the disappearance of one is woven here into the local legend of the *Πλαγκταί*: "the rock draws off at every passage one of the Doves in their flight, but Zeus completes the number by inserting another". From the "Doves" here mentioned Apollon. Rhod. perhaps borrowed his notion of the dove which Phineus, II. 328 foll., bids the Argonauts send through the Cyanean rocks to test the passage first. — *τοῦρωνες*, this is a fixed epith. of *πέλεια* or *πέλειας* in H., said to be from its trembling or shrinking (*τρέειν*). — *καὶ τῶν*, "even of them (one)". — *ἀφαιρεῖται* (mid.), how the rock operates on the dove is not explained. There is certainly no suggestion of the rocks closing in and crushing. They are *ἐπηρεφέες* and would meet at summit sooner than at base. They are spoken of as having violent breakers at their feet and we are probably to understand a violent current setting right upon them; cf. 71. The word *παρῆπλω*, and so 72 *παρέπμψεν*, is, again, unsuited to the description of *συνδρομαδες*: we should expect rather *διέπλω* or *ἐπέρησε*. Comp. the description of the *συνδρόμ.* in Apollon. Rhod. II. 317 foll. To assist our imagination, the magnet mountain in the Arabian Nights (Sinbad's voyage)

may be compared. Since the motion is the dove's and the rock is fixed, we must suppose the dove's course influenced in some such way by the rock, in order to give any suitable sense to *ἀφαιρεῖται*. — *λίς*, distinguish this from the *λίτα* (noun) *πετάσσας* of α. 130, where see note, and so *ἐανῶ λιτὶ Σ.* 352. It is here adjunct. = *λίσση* and perhaps a shortened form of it. The other noun, *λίς* or *λίς*, a lion, is again distinct from both. It is possible that the original reading was *ῥίς πέτρης* or *ῥίς πετρῶν* and that *λίς* may have come corruptly from 79 foll., where it is certainly more suitable. — *ἄλλην*, "another dove". — *ἐναρίθμιον*, so Theoc. VII. 86 has *ζωοῖς ἐναρίθμιος*.

66—8. *τῇ δ'*, see on 55—60 *sup.* — *φύγεν*, aor. marking what is habitual. — *πίνακάς τε . . . σώματα*, the description is a lively one of what follows when a vessel dashes full on a rock and goes to pieces. So Sir W. Scott, "Pirate", etc. VII., "The retiring billow only bore back a quantity of beams, planks, casks, and similar objects". — *πυρός*, Eustath., who quite adopts the Symplegadic view of these rocks, ascribes the fire to their mutual clashing on each other, *συνκρούονται πελάζουσαι, ὅθεν καὶ πῦρ ἐκβολοῦσι* just, he adds, like fire-flints (*πυρεῖα*). As opposed to this view it should be noticed that the smoke is visible at once while the rocks are yet distant, 202 *inf.* Hence we should have to suppose them always in conflict, which seems inconsistent. In Apoll. Rhod. IV. 924 foll. the fire seems to burst out from the top of rocks, *Πλαγκταί . . . ἥχι παροιδεν ἀνέπτενεν αἰθρομένη φλόξ ἀκρων ἐκ σκοπέλων*

a r. 95, 161, ξ. 339;  
cf. O. 704.  
b cf. ε. 415.  
c ω. 92, F. 347, Ω.  
423.  
d 80, 95, 101, 108,  
220, 430, B. 396.  
e Θ. 74 mar.  
f cf. F. 417.  
g cf. B. 179.  
h cf. ζ. 44.  
i ξ. 384; cf. λ. 192.

οἷη δὴ κείνη γε παρέπλω ποντοπόρος<sup>a</sup> νηὺς,  
Ἀργῷ πασιμέλουσα, παρ' Αἰήταο πλέουσα.  
καὶ νῦ κε τὴν ἔνθ' ὤκα βάλεν<sup>b</sup> μεγάλας ποτὶ πέτρας,  
ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος<sup>c</sup> ἦεν Ἰήσων.  
οἱ δὲ δῶα σκόπελοι,<sup>d</sup> ὃ μὲν οὐρανὸν<sup>e</sup> εὐρὺν ἱκάνει  
ὀξείῃ κορυφῇ, νεφέλῃ<sup>f</sup> δέ μιν ἀμφιβέβηκεν  
κνανέῃ· τὸ μὲν οὖ ποτ'<sup>g</sup> ἔρωει, οὐδὲ ποτ' αἰθρη<sup>h</sup>  
κείνου ἔχει κορυφὴν οὗτ' ἐν<sup>i</sup> θέρει οὗτ' ἐν ὀπώρῃ.

70

75

69. κεινήν γε A. var. l., κείνη St.; παρέπλωι V., -πλει N.; νηὺς Fl. 70.  
πασιμέλουσα A. H. M. N. Vi. iii Vr. St. Ox. sic Aristar. Schol. Ven. ad X. 51,  
-μέλλουσα α β ε ν K., φασιμέλουσα, νεωτερικῶς nonnulli, h. q. 71. μεγάλης  
βάλλεν ποτὶ πέτρας Vi. 50. 72. ἦβη α; Ἰάσων Vi. 56. 73. οἱ δὲ Vi. 133 Bek.,  
ἦδὲ K.; δῶα β Vi. 50, 56 G. M. Vr. Eu. Schol. Ven. ad A. 251; ἱκάνει ε.  
75. κνανέῃ A.; αἰθρη A.

πυριθαλπέος ὑπόδι πέτρας. But it is probable the poet may have seen or heard of a submarine volcano, in which the flames sometimes burst up through the water, as was noticed in the case referred to in note on 61 *sup.* This would better suit the union of the κν-μαθ' ἄλως with the πρὸς θύελλαι here, and so κανὼν καὶ μέγα κῆμα, 202 *inf.*

70—2. Ἀργῷ, her passage is described by Apoll. Rhod. IV. 930—63 as effected by Thetis and the nymphs pushing her through, in a way very unsuited to the previous formidable description given by Phineus. II. 317—345. Theocr. XIII. 21—3 has Ἀργῷ, αἷτις Κνανεῶν οὐχ ἦψατο συνδρομάδων ναῦς, ἀλλὰ διεξάειξε. — πασιμέλουσα, cf. ι. 20, ὅς πασι δόλοισι ἀνθρώποισι μέλω with note there; also K. 282, μέγα ἔργον ὃ κεν Τρώεσσι μελήσει. — Αἰήταο, see on κ. 137: sailing "from him", means from Colchis homeward. — βάλεν, the subject is κύματα: see, for the sense as opposed to the notion of Συνδρομαδες, and so with regard to παρέπεμψεν, on 64, ἀφαιρεῖται. — Ἥρη, Apollon. Rhod. IV. 958, makes her watch from heaven the Argō's passage through, and cling about Athenē in her fears for its safety.

73—5. οἱ δὲ δῶα κ. τ. λ., the alternative course to that alongside of the Πλαγκταὶ is here depicted, the δὲ here contrasting the clause with that of 59,

ἔνθεν μὲν. — σκόπελοι, obs. the difference of expression σκοπ. here, akin to σκοπιή and σκοπός, and πέτραι 59 *sup.*, by the latter a range of tall cliffs, by the former isolated peaks are intended. — ὃ μὲν, in apposition with σκόπελοι as part with whole; cf. Θ. 361, ἀναΐξαντε ὃ μὲν Θορήκηνδε βεβήκεν and ι. 462—3, ἐλθόντες... πρῶτος ὑπ' ἀρνείου λυομένη: to this μὲν we have no correspondent δὲ till ιοι in τὸν δ' ἔτερον. So Virg. *Æn.* XII. 161 foll., *Interea reges, ingenti mole Latinus quadrijugo vehitur curru: ... bigis it Turnus in albis* (Löwe) where *reges* is felt like σκόπελοι here without a verb. — τὸ μὲν, here used of νεφέλῃ, but as if without a definite notion of the subject, so in ι. 359 we have τὸ δ' where the subject intended is οἶνος. — ἔρωει, this word, on stem ῥω- akin to ῥεψ-, may be compared with πλω- (in πλωτός κατέπλω) akin to πλεψ-, and, for the initial ε added, with ἔρνω from ῥύομαι. Like a tide which has ebb and flow this word expresses rapid motion either way A. 303, π. 441, and so the noun ἔρωη means advance towards δονρός ἔρωη. O. 358, ἔρωη πολέμου, Π. 302, or retirement from, but also the verb denotes the balanced state between these, or rest, loitering and the like; cf. B. 179, ἔθι νῦν ... μηδὲ τ' ἔρώει.

76. οὗτ' ... ὀπώρῃ, a line which Theocr. XI. 36 has followed, τρὸς δ'



οὐδέ κεν ἀμβαίῃ βροτὸς ἀνὴρ, οὐδ' ἐπιβαίῃ,  
οὐδ' εἴ οἱ χεῖρες<sup>a</sup> γε εἰκόσι καὶ πόδες εἶεν·  
πέτρῃ γὰρ λῖς<sup>b</sup> ἐστὶ, περιξέσται<sup>c</sup> εἰκνύα.<sup>d</sup>  
80 μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος<sup>e</sup> ἡεροειδὲς,  
πρὸς ζόφον<sup>f</sup> εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς  
νῆα<sup>g</sup> παρὰ γλαφυρὴν ἰθύνετε,<sup>h</sup> φαίδιμ' Ὀδυσσεύ.  
οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος<sup>i</sup> ἀνὴρ  
τόξῳ ὁδοτεύσας<sup>k</sup> κοῖλον<sup>l</sup> σπέος εἰσαφίκοιτο.<sup>m</sup>  
85 ἔνθα<sup>n</sup> δ' ἐνὶ Σκύλλῃ ναίει δεινὸν<sup>o</sup> λελακνύα.

a cf. B. 489.  
b 64 mar.  
c cf. v. 10.  
d δ. 122.  
e v. 366.  
f v. 356.  
g z. 271, β. 414 mar.  
h z. 78, φ. 317.  
i P. 520.  
k χ. 119, Θ. 269.  
l 93, 317.  
m 40.  
n 235.  
o cf. X. 141.

77. Φοι εἰκόσι.

79. Φεικνύα.

80. ἡεροφειδὲς.

77. οὐδ' ἐπιβαίῃ Vi. 50, 133 Vr., sic Aristar., h., οὐ καταβαίῃ α β ε Fl. Vi. 133 var. l. Schol. Ven. ad Ω. 476, sic mss. rell. St. Ern. Wo. Ox. Bek. Di. 78. χεῖρες τε δ h. Schol. Ven. ad B. 489 Wo. Bek. Di., γε α β γ H. I. K. M. Stn. St. Ern. Ox.; ἦεν ε α K. M. Stn. Vi. 5 Fl. St., εἶεν β H., εἰσὶν δ. 79. περὶ ξέσται I. β, περιξέσται α K. Eu. Bek., -στῇ δ H. Eu. Hesych. Fl. St. Ox. Di., sed in 172 ξέσταις α β H.; -στῇ vel -ῇ ε. 80. σκοπέλῳ Vi. 50, 56; ἔστι Vi. 5, 133 I. K. 81—2. om. β. 84. τόξον γ K. Stn.; ἀφίκοιτο v., εἰσαφίκοιται Vi. iii Vr. Eu. Ro. 85. ἐνθεν μὲν Σκύλλῃ ἐτέρωθεν δὲ Χάρνβοις v (ex 235?).

οὐ λείπει μ' οὗτ' ἐν θέρει κ. τ. λ., and Virg. Buc. II. 22 has *Lac mihi non aestate novum non frigore defit*; for ὁπώρα see on λ. 192, where the θέρος and ὁπώρα seem to combine in contrast with χεῖμα, here they are contrasted with each other. — λῖς, see on 64 sup. Here the inaccessibility is assisted by the smoothness.

81. πρὸς ζόφον εἰς E., "the gloom and the shades", for the connexion of ζόφος with ἔρεβος see App. G. III. 11. πρὸς seems to denote the immediate, εἰς the ultimate direction: otherwise πρὸς ζ. ἢ δ' Ἑρεβος would have sufficed. The sense of τετραμμένον is no doubt that the cavern tends towards the gloomy region of death: "westward" would seem an unmeaning item in the description; the effect of which is to convey a horror of the monster's abode and a notion of the darkness which conceals her so that she is heard but not seen; cf. 85, 87, 93.

82—4. ἰθύνετε is here epic subjunct. with ἂν, "may probably be guiding". — εἰσαφίκοιτο, i. e. the elevation of the cave is such that it is out of bow-shot range from a passing ship: see on 102 inf. The difference between the subj. and optat. is here well ex-

emplified in ἰθύνετε and εἰσαφίκοιτο, the steering part being a probably future event, the shooting imagined merely, as a measure of distance.

85. Σκύλλῃ, "the Flayer", cf. σκύλλω, and σκύλα, spoils stripped off the person. We may, however, cf. the Lat. *squilla*, lobster, when the common basis seems that of a marine creature of prehensile powers. From these powers highly developed in the tentacles of some such creatures, e. g. cuttle-fish, (said to be found very large in the straits of Messina), or perhaps by a notion compounded of this with the shark, (comp. the use of such a creature made by M. Victor Hugo in his *Travaux de la Mer*) the idea of "Scylla" by poetic exaggeration was evolved. So 2 Scholl. ἐποικεῖσθαι γὰρ φησι (h. e. Aristar.) τῇ Σκύλλῃ πετραῖον τι θηρόιον προσπεφνυκὸς τῷ σκοπέλῳ καὶ κοχλιώδεις, πόδας τε ἔχον πλεκτανώδεις, ὥστε λέγειν οὕτως τὸν ποιητὴν, "Σκύλλῃν πετραίην" (231). For the polype see on ε. 432—5. — λελακνύα, in X. 141 we have ὀξύ λεληκώς, which with the Attic λελάκως shows that the ἄ here is *metri gratia* merely, as in the 3. plur. perf. λελογχάσιν of λ. 304. The pres. λάσκω occurs Eurip. *Androm.* 672.

a cf. 396.

b α. 289.

c cf. α. 219, B. 321.

d N. 344, α. 226,

χ. 207, ο. 165.

e ι. 292; cf. K 551.

f π. 251, K. 560.

cf. ε. 244.

τῆς ἧ τοι φωνή<sup>a</sup> μὲν ὄση σκύλακος<sup>b</sup> νεογιλλῆς  
 γίννεται, αὐτὴ δ' αὖτε πέλωρ<sup>c</sup> κακόν· οὐδέ κέ τις μιν  
 γηθήσειεν<sup>d</sup> ἰδὼν, οὐδ' εἰ θεός<sup>e</sup> ἀντιάσειεν.  
 τῆς ἧ τοι πόδες εἰσὶ δυνώδεκα<sup>f</sup> πάντες ἄωροι,

## 88. Φιδών.

86—8. † Aristar., h. q. 86. ἧτοι ε Fl.; ὄσης ε, ὡσεὶ Vi. 5, 56 Apoll. Lex.; νεογιλλῆς ε v. A. N. Vi. 133 Stu. Fl. Apoll. Lex., γιλῆς δ, γιλῆς α, γυλλῆς H., γηλῆς β I., νεοπελῆς Vi. 5. 87. γίννεται mss. xvi (α β γ ε Vi. iii H.) Eu. Ro., γίγνεται Vi. 5; κακός St. Ox., κακόν lib. 89. ἄωλοι Aristar., h. q., ἄωροι nonnulli Eu.

86—8. These lines are deservedly suspected: the τῆς ἧ τοι commencing this and the next clause in 89 is a tame repetition, and the δεινὸν λελαπυῖα contrasts absurdly with the “voice of a young cub” introduced to explain it. It is possible that 86 only may be wholly spurious and 87 partly remoulded to effect the junction. The interpolation is probably of a literary age and intended as an etymological suggestion (Σκύλλη quasi σκύλαξ). N. b., however, that Hes. Theog. 833, describing the voices emitted by the serpents’ heads which grew from the Titans’ shoulders, after enumerating that of bull, lion, etc. adds, ἄλλοτε δ’ αὖ σκυλάκῃσιν ἰοικότα θανάματ’ ἀκούσαι, where he surely does not intend such a bathos as our notion of σκύλαξ would convey. It is the addition of νεογιλλῆς, then, which constitutes the bathos here, and that must be regarded as of very doubtful authority. It is likely that from this line, however suspected, sprang the later image of Scylla, *caeruleis canibus (συνλάκῃσσι) resonantia saxa*. Virg. *Æn.* III. 432. It is true that 88 may be resolved into N. 344 (or as the Schol. quotes it, ε. 74) and v. 292, but this is hardly a presumption against its genuineness. — νεογιλλῆς is a word probably of spurious origin, perhaps originating in the corruption of νεοθηλοῦς, an epith. of ποιή, grass, in Ξ. 347, but which would equally suit a young animal. The suggestions of the Schol., νεογνής and γάλακτι τρεφομένην, show that they knew nothing of its origin. With

πέλωρ κακόν neut. comp. πέλωρ αἶητον Σ. 410.

89. ἄωροι, of the many renderings which tradition has preserved, showing the great uncertainty of the ancients, three are chiefly worth notice 1.) jointless from α-ῶρη (said to be = κωλή in Ion. Greek), 2.) motionless quasi α-ὄρνυμι, 3.) fore as opposed to hind feet, in support of which a fragm. of Philemon is cited, οὐ τοὺς ἄωρους εἰπά σοι, μαστιγία, πόδας κομίζεις; (πρίασθα Bekk. Anecd. p. 476) σὺ δὲ φέρεις ὀπισθίους. This last quality of having all the feet in front agrees with the fact of the tentacles in the cephalopods, as their name denotes, being in close proximity to the head. The strangeness of aspect would increase the monstrosity of the notion. Philemon is, however, far too late to settle a question of Homeric Greek. It may be that the poet meant “waving”, as a polype’s tentacles, fr. αἰρώ, αἰωρέω, Plat. *Phaed.* 111 E, 112 B); these would be in front; and thus by a comic adaptation, or from a fragment of recitation being caught up into the vulgar tongue, πόδες ἄωροι might come to mean “fore feet”. The meaning given by Crusius, “ugly”, (as if fr. ὥρη in sense of “beauty”, which, with ὥραιος, belongs to later Greek,) must be rejected. It should be noted that Scylla clutches her prey not with her feet but in her jaws: hence the πόδες ἄωροι merely enhance her repulsiveness, as they would not support her. To this word no doubt belongs

- 90 ἔξ δὲ τε οἳ δειραὶ περιμήκεες,<sup>a</sup> ἐν δὲ ἐκάστη  
 σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι<sup>b</sup> ὀδόντες,  
 πυκνοὶ<sup>c</sup> καὶ θαμέες, πλείοι μέλανος<sup>d</sup> θανάτοιο.  
 μέσση μὲν τε κατὰ<sup>e</sup> σπείους κοίλοιο δέδυνκεν,  
 ἔξω δ' ἔξισχει κεφαλὰς δεινοῖο βερέθρου,<sup>f</sup>  
 95 αὐτοῦ δ' ἰχθυά,<sup>g</sup> σκόπελον περιμαιμώσασα,<sup>h</sup>  
 δελφινάς<sup>i</sup> τε κύνας τε, καὶ εἴ ποθι μεῖζον ἔλῃσιν  
 κῆτος,<sup>k</sup> ἃ μυρία<sup>l</sup> βόσκει ἀγάστονος Ἀμφιγρίτη.  
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι<sup>m</sup> εὐχέτοωνται  
 παρφυγέειν σὺν νηί.<sup>n</sup> φέρει δέ τε κρατὶ ἐκάστῳ  
 100 φῶτ' ἔξαρχάξασα νεὸς<sup>o</sup> κυανοπρόοιο.  
 τὸν δ' ἔτερον σκόπελον χθαμαλώτερον<sup>p</sup> ὄψει, Ὀδυσ-  
 σεῦ,

- a v. 107, x. 293 mar.  
 b K. 473; cf. P.  
 358.  
 c ξ. 12.  
 d q. 326, B. 834,  
 A. 332, Π. 687.  
 e z. 330 mar.  
 f θ. 14.  
 g δ. 368.  
 h cf. Y. 490.  
 i Φ. 22.  
 k z. 421.  
 l z. 422 mar.  
 m p. 328, E. 812,  
 H. 100, Φ. 466.  
 n cf. 186, x. 140.  
 o z. 482 mar.  
 p z. 25 mar.

## 90. Φοι Φεκάστη. 99. Φεκάστω.

90. -μήκεεις δ, περὶ μήκεεις ε. 91. τρίστοιχοι Vi. 5, 50, τρίστοιχοι M. 93. μὲν  
 τι Vi. 50, δέ τε α. 94. ἔξισχει α δ H., ἔξ ἴσχει ε G. Vi. 5 En. Ro., δέξισχει β;  
 βερέθρου α β H., βαράθρου N. H. var. l. 95. περιμεμώσασα A. Vi. 5, 56, με-  
 μώσασα v. 96. εἰποθεν H. I.; ἔνεστι Schol. Ven. ad θ. 1, e Porph. cit. 98. τὴν  
 Aristoph., h.; πῶ om. α, πῶποτε Aristar. (?) h.; εὐχετόωντο N. 99. ἐκάστη β δ  
 I. K. Vi. 50 Stu. Fl., -τη ε, -τω α, -τη M., -τῶ H. 100. ἔξαρχάσασα Vi. iii Stu.  
 Eu.; νεὸς β I. K. Stu. Vi. 50, 133 En. Fl., -ὄς vet. pleriq. Eu.

the compound ἀπήωροι 435 *inf.*, epith. of the boughs of the ἐρινεὸς.

90—3. *περιμήκεεις*, it seems to be implied fr. 81—4 *sup.*, since the cave, possibly its depth included, is out of bow-shot from a passing ship, that the “necks” would be of that length, at any rate deducting that depth. For the bow-shot see on θ. 229. — *τρίστοιχοι*, a notion taken perh. fr. the shark. — *πυκνοὶ καὶ θαμέες*, see App. F. 1 (4). — *μέσση κ. τ. λ.*, either “half her body”, the anterior extremities which hang out being the other half; which, as *μέσση* agrees with *Σκύλλη*, is more proper, or “midway down the cave”, i. e. half its depth down; cf. ξ. 299—300, ἥδ' ἔθεεν . . . μέσσον ὑπὲρ Κρήτης, “she (the ship) ran midway over Crete (i. e. coasting half its length)”. For *καταδέδυκεν* (tnesis) with gen. see on ι. 330. — *δέδυνκεν*, a real pres., “has penetrated”, and therefore is or abides.

94—100. *ἔξισχει*, the var. l. *ἔξ ἴσχει* is worth notice, but, as Ni. remarks, weakens the sense. — *βερέθρου*, the root seems to be *βορ-*,

found also in form *βορ-*, *βορά*, *βορώσκω*, comp. Lat. *vorō vorago*, near akin to *βορ-*. — *ἰχθυά*, so Hes. Sc. 210, we have *δελφίνες . . . ἰχθυόοντες*; here they are fished *for*. — *κύνας*, might be rendered “dog-fish”, but the notion would be too limited, and so of “sharks” or any voracious monster of the sea. *ποντία κύων* is cited as from Anaxilaus in Com. Fr. III. 347 by Doëderlein s. v. *σκύλαξ*. — *ἐλῃσι*, obs. subj. *εἶπε* with εἰ. The var. l. *ἔνεστι* see mid. mar. is noticeable. — *κῆτος ἃ μυρία*, for construction as well as sense cf. ε. 419 foll., *δεῖδω μὴ . . . καὶ κῆτος ἐπισπένῃ μέγα δαίμων ἔξ ἁλός, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιγρίτη*. — *Ἀμφιγρ.*, see on ε. 421—2. — *δέ τε γάρ*, so λ. 537. — *κυανοπρόοιο*, see App. F. 1 (19) (20).

101—26. “Under the other rock, “which is flatter and marked by a “wild fig-tree, Charybdis swallows “and regurgitates thrice a day the “sea. Hug thou the Scylla side, and “lose six men rather than court de- “struction for all”. I enquired, might



a β. 149, ξ. 114, ε. 71, Ζ. 249.  
 b ζ. 587, φ. 76, 114, 127.  
 c 432, 'Ζ. 433, Α. 167, Φ. 37, Χ. 145.  
 d cf. ε. 69.  
 e 235.  
 f 236, 431; cf. 240.  
 g δ. 359 mar.  
 h cf. Α. 116.  
 i cf. 114, σ. 147—8.

πλησίον<sup>a</sup> ἀλλήλων· καὶ κεν διοῖσ τεύσειας.<sup>b</sup>  
 τῷ δ' ἐν ἐρινεός<sup>c</sup> ἔστι μέγας, φύλλοισι<sup>d</sup> τεθιγλώς·  
 τῷ δ' ὑπὸ δῖα<sup>e</sup> Χάρυβδις ἀναρροιβδεῖ<sup>f</sup> μέλαν<sup>g</sup> ὕδωρ.  
 τοῖς μὲν γάρ τ' ἀνίησιν ἐπ' ἥματι, τοῖς δ' ἀναρροιβδεῖ, <sup>105</sup>  
 δεινόν· μὴ σὺ γε κέθι τύχοις,<sup>h</sup> ὅτε<sup>i</sup> ῥοιβδήσειεν.

102. πλησίον "Aristoph.", h. (unde altera lect. patet, fortasse πλησίτοι); δὴ οἰστήσειας G. M. b. q. 103. ἐν om. α sed in mar. inser. 104. δῖα V.; ἀναρροιβδεῖ β I. M. N. Vi. 5, 133 Fl. Ro., α ρ alt. superscr., -βδοῖ (et 105) Vi. 56. 105. (dubius V. quia cum 439 pugnare videretur) ἥμασι A.; ἀναρροιβδεῖ α β, οἰ ρυβδεῖ A. H., -ροιβδοῖ. Vi. 56. 106. δεινός A.; σὺ γ' ἐκεῖθι δ ε Vi. iii Ro., σὺ γε κ. α β H., τύχης K. Eu., -ῆς Vi. 56; ῥοιβδήσειεν H.

"I not escape Charybdis and yet make 'Scylla feel my vengeance? 'Daring 'mortal', she replied, 'still bent on 'prowess, wilt thou challenge the 'very immortals? For such is she. 'No, where fight is vain,' 'twere best 'to flee. If there thou lingerest, fear 'Scylla's second swoop, and another 'six men lost. Nay, row for life, and 'implore Crataeis, Scylla's dam, to stay 'her further mischief'."

101—3. τὸν δ' ἕτερον, the second of the two in 73 *sup.* — χθαρμαλ., see App. G. 5 (7)—(9). — ἀλλήλων, Ni. following Schol. Q, would pause at πλησίον, and govern ἀλλ. by διοῖσ τεύσειας, referring to θ. 218, καὶ τοῖς αἰοῖται φωτῶν. It is better viewed as a brachylogy A being near B, A and B are "near one another". — διοῖσ τεύσειας, this means from rock to rock, *i. e.* at the base, whereas the estimate of 83—4 *sup.* depends on the elevation of range required. — τῷ δ' in 103 means σκοπέλω, in 104 ἐρινεῶ. — ἐρινεός, "often found on precipices", says a Schol.

104. Χάρυβδις, probably akin to ροιβδος, (comp. λυμη λويمός, λυγρός λωιγός) as denoting "the sucker". Thus ἀναρροιβδεῖ accompanies it. The rough prefix χα-, being evolved from the aspiration of the ρ initial, perhaps expresses the efflux as well as influx of the water. The ancients gave the name in historic times to the agitation of the sea near Messina. Crusius *s. v.* says, the vortex is hardly visible when the sea is in repose, but dangerous

for small boats when there is a high sea on, though they traverse it in fair weather securely. He adds that in an earthquake of 1783 it assumed formidable dimensions, referring to Barthel's *Letters on Sicily and Calabria*, II. p. 66 foll. The epith. δῖα perhaps denotes something portentous. It is, however, too promiscuously applied to be specially pressed here; cf. ποταμὸν Κηφισὸν δῖον, B. 522. Ni. cites Cic. Philipp. II. 27, *Charybdis quæ si fuit, fuit animal unum*; cf. Eurip. *Tro.* 435—6, φῦσται πέτρας δεινὴ Χάρ. There is nothing in the detail of 235 foll. to intimate the action of a living agent. Simonides (Bergk 1132) has δασπλήτα Χαρ., with which cf. δασπλήτης Ἐρινύς, o. 234.

105. τοῖς κ. τ. λ., the Scholl. H. Q. on 439 reconcile this passage with that (which seems to imply that Odys. had to wait *all day* for the reappearance of his raft,) by supposing ἐν ἥματι here to mean a νυχθήμερον (24 hours), so that he needed but to wait 8 hours, which would allow time for the δι-κάσπολος ἀνήρ of 439 to complete his session. Polybius (XXXIV. 3, 10) took τοῖς to be an error for δῖς, deeming the efflux and influx to follow the tides of the ocean. This minute anxiety to reconcile the poet with physical fact is superfluous: for τοῖς, comp. δ. 86, τοῖς γὰρ τίκτει μῆλα κ. τ. λ., and note there.

106—7. δεινόν, this is perhaps best taken as an isolated exclamation, "fearful sight"! cf. ἄλγιον, δ. 292, and note. — ῥοιβδήσειεν, cf. ὅτε πρό-

- οὐ γάρ κεν ῥύσαιτό<sup>α</sup> σ' ὑπ' ἐκ κακοῦ οὐδ'<sup>β</sup> Ἐνοσίχθων,  
 ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος,<sup>γ</sup> ὥκα  
 νῆα παρεξέλαάν,<sup>δ</sup> ἔπει ἦ<sup>ε</sup> πολὺ<sup>ς</sup> φέρετρον ἔστιν  
 110 ἔξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα<sup>ς</sup> πάντας.”  
 ὡς ἔφατ',<sup>ι</sup> αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 “εἰ δ' ἄγε δὴ μοι τοῦτο, θεᾶ, νημερτὲς<sup>ι</sup> ἐνίσπες,  
 εἰ πως τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι<sup>κ</sup> Χάρυβδιν,  
 τὴν δέ κ' ἀμυνάμην, ὅτε<sup>ι</sup> μοι σῖνοιτό γ' ἐταίρους.”  
 115 ὡς ἐφάμην,<sup>ι</sup> ἦ δ' αὐτίκ' ἀμείβετο δια θεᾶων·  
 “σχέτλιε,” καὶ δὴ αὖ τοι πολεμῆα<sup>ο</sup> ἔργα μέμνηεν  
 καὶ πόνοσ· οὐδὲ θεοῖσιν ὑπεῖξαι ἀθανάτοισιν;  
 ἦ δέ τοι οὐ θνητὴ, ἀλλ' ἀθάνατον κακὸν ἔστιν,  
 δεινὸν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·  
 120 οὐδέ<sup>α</sup> τις ἔστ' ἀλλή· φινγέειν κάρτιστον<sup>ι</sup> ἀπ' αὐτῆς.  
 ἦν γάρ δηθύνησθα<sup>ς</sup> κορυσσόμενος παρὰ πέτρῃ,  
 δείδω, μὴ σ' ἐξαῦτις ἐφορηθεῖσα κίχησιν  
 τόσσησιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἔλῃται.

a o. 35, O. 290.  
 b t. 525.  
 c cf. Ξ. 168, A. 119.  
 d Ω. 319.  
 e A. 169, A. 36.  
 f Q. 196.  
 g F. 135, Z. 138.  
 h θ. 121 mar.  
 i d. 642 mar.  
 k v. 43, F. 147.  
 l β. 31, t. 333, Ξ. 248.  
 m κ. 487.  
 n t. 494.  
 o N. 727, I. 228;  
 cf. ε. 67 mar.  
 p ε. 175 mar.  
 q Γ. 45, Δ. 245,  
 Φ. 528.  
 r Z. 185, Θ. 17.  
 s ρ. 278.

111. προσέειπον.

116. Ἔργα.

117. θεοῖς ὑποφείξεαι.

107. ὑπ' ἐκ α β δ ε H. A. I. K. M. N. Vi. iii. 108. μεμνημένος α, πεπλημ.  
 in mar. a man. 2; pro ὥκα εἶναι Cram. Epim. 148, 21. 109. νῆα περ ἐξελ. β,  
 παρεξέλαάν Vi. 56, πάρεξ ἔλ. Fl.; ἐπειγ β Fl. 111. ἀνυζόμενος α ε Vr. Vi. 5,  
 50 in mar., ἀμειβ. β α in mar. 112. ἐνίσπες α M. Vi. 5, 50, hoc aut ἐνίσπες

H., ἐνίσπες N., ἐνίσπε ε A. Vi. ii H. I. K. β δ α in mar. 114. ἀμυνδοίμην α,  
 αἰμην A., οἰμην ε. 116. δ' αὖ α β b. q. H. Fl., τη Vi. 56, σοι Vi. 133, καὶ  
 δ' αὐτοῦ K., καὶ δ' αὐτοῦ (τοῦ a m. alt.) ε. 117. φόνος Stu. Eu. 118. γ'  
 ἰαλλ' α. 119. τ' om. α. 120. ἔστ' α β δ H. Vi. iii I. N., τίς ἐστ' ε; κρᾶ-  
 τιστον α; αὐτοῦ Eu. 121. δηθύνησθα ε v. 122. ἐξ αὐτῆς A., ἐξαῦθις Vi. 50

a man. 1, ἐξ αὐτῆς α; κίχηση α K. M. Stu. Fl.

τερός γε πυθούμην, β. 43, and re-  
 marks in App. A. 9 (18) and at end  
 of (19) on the relation of the opt. to  
 past time: so 114 inf. we have ὅτε μοι  
 σῖνοιτο γ' ἐταίρους. — οὐδ' ἔνο-  
 σίχθων, cf. ι. 525; with this limitation  
 of divine power in its own province  
 comp. P. 358—9.

108—14. πεπλημένος, we have πλ-  
 νεται, πλναιτο, pres. and imperf., by-  
 forms of πελάζω, whence this may be  
 viewed as perf. part. comp. κίρνημι,  
 κέκρᾶμαι, κίχημι, κεχημένος. Of  
 this an aor. ἐπλητο, epice πλήτο, occurs  
 Ξ. 438, to be distinguished from the

πλήτο of πίμπλημι 417 inf. — ὥκα,  
 goes with πεπλημ.: “make rather for  
 Scylla's rock with all speed”. — ἐνί-  
 σπες, obs. accent: the imperf. has  
 ἐνίσπε ἤνισπε, the imperat. ἐνίσπε as if  
 from ἐνίσπω; but this, like σχές ἐπίσχες,  
 follows as it were the form in -μι. —  
 σῖνοιτο, see above on φοιβόησειεν  
 106.

116—26. σχέτλιε, see on ι. 478. —  
 καὶ δὴ αὖ, see on ι. 311. — φινγέειν,  
 it is implied that Scylla cannot pursue.  
 — κορυσσόμενος, the helmet was  
 put on last; hence the whole process

a λ. 597.

b cf. *I.* 50, *Z.* 282.

c σ. 114.

d λ. 107 mar.

ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κράταιν,<sup>a</sup>  
 μητέρα τῆς Σκύλλης, ἥ μιν τέκε πῆμα<sup>b</sup> βοροτοῖσιν· 125  
 ἥ μιν ἔπειτ' ἀποπαύσει<sup>c</sup> ἐς ὕστερον ὁρμηθῆναι.  
 Θρινακίην<sup>d</sup> δ' ἐς νῆσον ἀφίξει· ἐνθα δὲ πολλὰ

124—6. † Aristar., h. 124. ἐλάαν α; κράταιν α β ε v. in lem. A. I. K. M. Stu. Vi. 50, 133 Eu. Fl., -ταῖν δ N., κραταῖς melius, sive Κράταιν (ἐάν ἡ κύριον προπαροξύνηται) b. h. q., -ίς v. in schol., κράταιν H. 125. ἡ τῆν α  
 ἦς  
 Vi. 56, 133 H. K. A. var. l., τῆν M.; ἡ μιν ε.

of arming is implied. — βωστρεῖν, cf. βωστρεῖν, βοα-, ἐλάστερον Σ. 543, on stem ἐλα-. — Κράταιν, cf. λ. 597 and note. The name seems to represent "brute force" personified as hostile to human enterprise. Hence the most voracious and formidable of monsters is suitably affiliated to her. Her control over Scylla arises merely from their imagined relationship. Stesichorus in his "Scylla" made Lamia the mother, for which name cf. note on Λάμον, κ. 81. Others call her Hecaté. The Scholl. mark Κράταις, contrariwise κραταῖς in λ. 597, and prefer the reading κραταῖς here and taking it adverbially, "invoke with might the mother, etc." The lines 124—6 were rejected by the Alexandrines, say the Scholl., "as opposed to the view that Scylla was σύμφυτος τῇ πέτρᾳ". This condition is nowhere stated, (she is only called Σκ. πετραῖν in 231,) and need not limit the poet's fancy, although the image seems founded on some creature which clings to a hole in a rock. More probably the rejection was founded on the inconsistency between the direction how to check Scylla from swooping a second time with the previous direction to Odys. to fly and not give her the chance: obs. also that in the encounter with Scylla, 245 foll., no invocation to Κράταις occurs.

127—53. "She lastly warned me of "the Sun's sacred isle with its herds "and flocks under the watchful care of "guardian nymphs, repeating the words "I had before heard from Teiresias (λ. "104—14). Morning came, as her words "ended. She departed. I went to rouse "my crew. We embarked and prepared "to row, but she sent a fair breeze and "we flew before it. Then I addressed "my men with a heavy heart."

127. Θρινακίην, the position of this and the adjacent imaginary localities the Sirens' island, Scylla and Charybdis is the most difficult point in Homeric geography. This group is not, like Ogygië (see App. D. 2), locked up in a seemingly studied mystery. They are all reached in the same day's run on leaving Ææa, and the bearings deducible from the winds mentioned furnish conditions as though meant to give a clue, but which are hard to reconcile with each other. I have inferred (κ. 133—4) Ææa to have lain in the furthest East and somewhat high north; then, since Circê tells Odys. that Boreas will waft him to the πείρατα Ὀκεανοῖο in the direction of Αἴδης, it may be assumed that this their next run from Circê lies in a different if not opposite direction, i. e. somewhere in the quadrant between N. E. and N. W. But if at Ææa they have already turned the point of sunrise (see on κ. 133—4 and cf. κ. 190—1), none of the group can well lie further E. Thrinakië itself, being the island of the sun (262), may be assumed to lie as far East as the island of the dawn, Ææa (3). Now, when at Thrinakië, Notus and Eurys are both foul winds (325—6). Notus obviously because they are now further N. than at Ææa, which itself was northerly (κ. 133—4). Eurys probably would favour their return: why then is it rated as adverse? I can only suggest that it would blow them straight back on Scylla and Charybdis; i. e. (it seems to follow) these lay W. of Thrin. They leave Thrin. eventually under sail (402), i. e. with a fair wind, which therefore is not Notus nor Eurys, and as Zephyrus comes on to blow afterwards, it seems to follow that the wind



βόσκοντ' <sup>a</sup> Ἡελίοιο βόες καὶ ἵφια μῆλα,  
 ἐπὶ βοῶν <sup>b</sup> ἀρέλαι, τόσα δ' οἶων <sup>c</sup> πάσα καλὰ,  
 30 πεντήκοντα <sup>d</sup> δ' ἕκαστα γόνος δ' οὐ γίγνεται αὐτῶν,  
 οὐδέ ποτε φθινύθουσι. <sup>e</sup> θεὰ δ' ἐπὶ ποιμένες <sup>f</sup> εἰδὼν,  
 νύμφαι <sup>g</sup> ἑυπλόκαμοι, Φαέθουσα <sup>h</sup> τε Λαμπετιή <sup>i</sup> τε,

a λ. 108 mar.  
 b A. 678, Σ. 528.  
 c λ. 402 mar.  
 d cf. γ. 7.  
 e cf. θ. 530.  
 f cf. γ. 422.  
 g ε. 57 mar.  
 h cf. ε. 479.  
 i 375.

128. *Ἰφία.*129. *ὀΐων.*130. *πεντήκοντα ἕκαστα.*

130. *γίνεται* mss. xii (α β ε Vi. iii) Eu.

131. *θεοὶ α;* ἐπὶ ποιμ. α β v. A. I.  
 N. S. Vr. Vi. 5, ἐπὶ ποιμ. M., ἐπὶ ποιμ. ε, ἐπιπ. b. Fl.

with wh. they left was Boreas, between N. and E. At a point not far S. on this course Zephyrus wrecks them, and may be supposed to drift Odys. on the raft E. or E. and S., to a point whence Notus setting in (μ. 407, 427) drives it on Charybdis; see plan at end of this book. This tallies with the previous inference from 326 that Charybdis lay W. of Thrin. Thus if Thrin. lies on the same meridian as *Ææa* but northwards, Scylla lies to the W. of Thrin. and N. W. of *Ææa*, and the Sirens' isle between *Ææa* and Scylla. The fair wind which wafts them to the Sirens has no direction assigned to it. At the Sirens' isle it fails, and their further course is by the oar to Thrin. The Propontis and adjacent straits, all forming a close sea and lying N. E. from the best-known seas of Greece, may have probably served for the general groundplan of these magic waters. Through those straits lay the route to Colchis, the legendary track of the Argō, which, it seems from 70—2, partly coincided with that of Od. here. There is still a difficulty in the poet's conception, of equal force wherever we localize his scene. That conception seems to involve a close sea, so that either the *Πλαγκται* or Scylla could not be avoided; nor, till they near Thrin., does the sea seem to open. Thus there could be only one line of route from Scylla to Thrin. and *vice versa*: but after being wrecked somewhere S. W. of Thrin., the hero is drifted to Scylla again by evidently a different route. This, however, equally besets all possible solutions. As regards the name *Θριν.* see on λ. 107.

128—31. *βόσκοντ'* κ. τ. λ., see App. C. 1, cf. also Theocr. XXV. 129 foll., ἄλλοι δ' ἀν' μετὰ τοῖσι δυνάδεκα βου-

κολέοντο *ἑσροὶ Ἡέλιον* κ. τ. λ., and Hy. Ap. Pyth. 233—5, Liv. xxiv. 3. Löwe cites Ricci, who asserts that there are herds of swine near Naples deemed sacred to St. Antony: see also Lucian *de Syr. Dea*, 41, ἐν δὲ τῇ ἀγρῇ κ. τ. λ. — *οἶων*, not *οἴων*, dissyll., Aristar. and Ptolem., so in α. 443, οἶος ἄωτῶ; but οἶς Ω. 125; so οἶν οἶες κ. 524, ι. 184 (La R. p. 325). — *ἐπὶ ... πεντήκοντα*, the numbers point to a possibly Semitic (Phœnician?) source or channel of the legend: their product 350 may be compared with those in the enigma of Cleobulus (Bergk, 971) on the calendar, wh. yields, however, by a nearer approximation to the true one, 360 days and nights. Ni. cites Diod. II. 22, 97 referred to by Dornedden p. 16, who compares the 360 rings on the grave of Osiris. Cleobulus' words are

εἰς ὁ πατήρ, παῖδες δὲ δυνάδεκα  
 τῶν δὲ ἑκάστω  
 παῖδες δις τριήκοντα διάνδιχα εἰ-  
 δος ἔχουσαι.  
 αἱ μὲν λευκαὶ ἔασιν ἰδεῖν, αἱ δ' αὖτε  
 μέλαιναν.  
 ἀθάνατοι δὲ τ' ἐοῦσαι ἀποφθι-  
 νύθουσιν ἅπασαι.

Homer's words οὐδέ ποτε φθινύθουσι denote the unbroken sequence and permanence of order. This reference of the legend to the calendar is mentioned by the Scholl. and Eustath. as given by Aristotle.

132—41. *Φαέθουσα τε Λ.*, the names are, like those of the sea horses in ψ. 246, Lampos and Phaëthōn, taken from solar attributes. So Phaëthōn is the name in Theocr. XXV. 139 of the brilliant bull among the Sun's sacred twelve which Herakles encounters, and we have ἡέλιος φαέθων, ε. 479 *et al.*

|                       |                                                                       |    |
|-----------------------|-----------------------------------------------------------------------|----|
| a 346, 374, α. 8 mar. | ἄς τέκεν Ἡελίω <sup>a</sup> Ὑπερίονι δία Νέαιρα.                      |    |
| b β. 131, X. 421.     | τάς μὲν ἄρα θρέψασα <sup>b</sup> τεκοῦσά τε πότνια <sup>c</sup> μήτηρ |    |
| c ζ. 154 mar.         | Θρινακίην <sup>d</sup> ἐς νῆσον ἀπώκισε τηλόθι <sup>e</sup> ναίειν,   | 13 |
| d λ. 107 mar.         | μῆλα φυλασσέμεναι πατρώια καὶ ἑλικας <sup>f</sup> βοῦς.               |    |
| e II. 233.            | τάς <sup>g</sup> εἰ μὲν κ' ἀσινέας ἑάας νόστου τε μέδηναι,            |    |
| f ι. 46 mar.          | ἧ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·                    |    |
| g λ. 110—4 mar.       | εἰ δέ κε σίνηαι, τότε τοι τεκμαιρομ' ὄλεθρον                          |    |
| h ι. 534.             | νῆι τε καὶ ἐτάροις· αὐτὸς δ' εἰ περ κεν ἀλύξης,                       | 14 |
| i κ. 541 mar.         | ὄψ <sup>h</sup> κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἐταίρους.”             |    |
| k 333, κ. 308 mar.    | ὥς <sup>i</sup> ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἡώς.              |    |
| l 333.                | ἧ μὲν ἔπειτ' ἀνά <sup>k</sup> νῆσον ἀπέστιχε <sup>l</sup> δία θεάων·  |    |
| m γ. 347.             | αὐτὰρ ἐγὼν ἐπὶ <sup>m</sup> νῆα κίων ὄτρυνον <sup>n</sup> ἐταίρους,   | 14 |
| n κ. 546 mar.         | αὐτοῦς <sup>o</sup> τ' ἀμβαίνειν, ἀνά τε προμνήσια λῦσαι.             |    |
| o ι. 178—80 mar.      | οἱ δ' αἶψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον.                          |    |
| p λ. 6—10 mar.        | [ἔξῃς δ' ἐξόμενοι πολλὴν ἄλα τύπον ἐρετμοῖς.]                         |    |
| q ι. 539 mar.         | ἡμῖν <sup>p</sup> δ' αὖ κατόπισθε <sup>q</sup> νεὸς κυανοπρόοιο       |    |
|                       | ἵκμενον οὖρον ἵει πλησίστιον, ἐσθλὸν ἐταῖρον,                         |    |
|                       | Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήεσσα.                                | 15 |
|                       | αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα                            |    |

135. Θρινακίην νῆσον ἀποφοίκισε.

136. ἑλίκας.

151. ἑκάστα.

133. τὰς ε; ἡελίοιο α, cf. ad 374; ναίερα v. in lem. et schol. Post hunc β add. αυτοκασιγνήτη θείτιδος λιπαροπλουκάμοιο C. et N. in mar. 135. δ' ἐς H. ex em. 137. ἑάσας ε, ἑάς Vi. 50, 56 Vr. Eu. M. var. l. 138. ἧ τ' ἂν α β δ H. Fl. m., καὶ κεν Vi. 50, 56 Vr. m. var. l. 140—1. om. α γ Vi. 5, 56 Stu. Eu. Fl. A. et M. a man. 1, hab. β ε Vi. ii G. H. I. K. N. Vr. A. et M. in mar. 140. ἀλύξεις β I. N. Vi. 50 H. ex em. Ern. St. Ox., -ης ε Wo. Bek. Di., -ξοις G. 141. νῆαι β H. I.; ἀπὸ A. I. Vi. 50. 143. ἀπέστιχε v. 146. καθίζον mss. xii (α β ε Vi. om.) Fl. 147. om. A. H. I. M. et α a man. 1, hab. Vi. ii K. N. M. Eu. et α a man. 2. ε in mar. add. 148. κατ' ὀπισθεν I., μετοπισθεν Apoll. Lex., cf. λ. 6; νεὸς α β Fl. I. K. Stu. Vi. 50, 133 Apoll. Lex. Macrob. Sat. v. 13, 16 St. Ern. Ox., νεὸς A. 149. ἵκμενον α β I. Vi. 5, ἵκμ. ε H. Fl., ἵκμαινον δ.

For Λαμπετ. cf. Ἥλιε καλλιλαμπέτη, Anacreon (Bergk p. 1019).—Ὑπερίονι, see on ε. 8 and cf. 176 *inf.* with note there. — Νέαιρα, the name is founded on the light of day, “new every morning”. — τηλόθι, this denotes the remoteness of Thrin. from all known regions. It suggests some other locality for Neæra’s abode, but there is no other mention of her. — ἀλύξης, see on λ. 113. — ὄψ<sup>h</sup> κακῶς, see on ι. 534.

143. διὰ νῆσον ἀπέστιχε, this is

the last glimpse of Circê. She leaves the hero with no fond regrets, like Calypsô. And this simple withdrawal is more effective as a parting of mortal from immortal than the most laboured description. The hero at once busies himself about the matter in hand.

145—53. προμνήσια ... κληῖσι, see App. F. 1 (11), (17) and App. A. 15. — ἵκμενον οὖρον, see on β. 420 and λ. 7. — αὐδήεσσα, see on κ. 136, ε. 334. — ὅπλα, see App. F. 1 (7).

|                                                                            |                         |
|----------------------------------------------------------------------------|-------------------------|
| ἤμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνεν.                              | a 270.                  |
| δὴ τότε ἔργων ἐτάροισι <sup>a</sup> μετηύδων, ἀχνύμενος <sup>b</sup> κῆρ·  | b z. 67.                |
| “ὦ φίλοι, <sup>c</sup> οὐ γὰρ χορὴ ἓνα ἰδμεναι οὐδὲ δύ’ <sup>d</sup> οἴους | c cf. x. 174—6.         |
| 55 θέσφαθ’ <sup>e</sup> , ἃ μοι Κίρκη μυθήσατο, διὰ θεῶν·                  | d γ. 424, ζ. 91, Ω 473. |
| ἀλλ’ ἐρώω μὲν ἐργῶν, ἵνα εἰδότες ἦ κε θάνωμεν,                             | e cf. λ. 151, 297.      |
| ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα <sup>f</sup> φύγοιμεν.                   | f z. 387 mar.           |
| Σειρήνων <sup>g</sup> μὲν πρῶτον ἀνώγει θεσπεσιῶν                          | g 39 mar.               |
| φθόγγον ἀλευάσθαι καὶ λειμῶν’ <sup>h</sup> ἀνθεμόεντα·                     | h B. 467.               |
| 60 οἶον <sup>i</sup> ἔμ’ ἠνώγειν ὅπ’ ἀκουέμεν· ἀλλὰ με δεσμῶ               | i 49—54 mar.            |
| δῆσατ’ ἐν ἀργαλέῳ, ὅφρ’ ἔμπεδον αὐτόθι μῖμνω,                              | k cf. II. 12.           |
| ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ’ αὐτοῦ πείρατ’ ἀνήφθω.                             |                         |
| αἱ δὲ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,                                   |                         |
| ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέξειν.”                              |                         |
| 65 ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφασκον· <sup>k</sup>               |                         |

154. *ἰδμεναι*. 156. *ἀλλ’ ἐγὼ ἐκφερέω φειδότες*. 160. *For* sed inconst.  
165. *Ἑκάστα*.

152. *τε* om. ε; *κυβερνήται* Vr. Vi. 50; *ἴθυνον α γ* K. Vr. Vi. 50 Stn. Fl. St., -*νον* H. M. 153. post hunc add. β ε H. I. K. N. Vi. 50 A. a man. rec. *κέκλυτέ μιν μύθων κακὰ περ πάσχοντες ἐταῖροι*. 154. *οἶω* Vr., *οἴους* ε. 156. *ἦ* M. N. Vr. Vi. 50; *θάνοιμεν* δ Vi. 133. 157. *ἀλευάμενοι* Eu., *φύγωμεν* A. Vr. Vi. iii, -*οιμεν* β H. I., -*οιμεν α δ* ε, *φρύγοιμεν* Stn. 159. *ἀλευάσθαι α β* ε H., hoc et -*σασθαι* Eu. 160. (in man. add. a man. al. ε.) *οἶον* H.; *ἠνώγειν* V., *ἠνώγει* mss. xvii (*α β γ* ε Vi. omn. H. v insert. a man. antiq.) Eu. Fl. 163—4. ἡ ὥς ἀδικώτατοι h. Vi. 133. 163. *αὐ* mss. xi (*α β γ* H. a man. i.) Fl. St. Ern. Ox.; *λίσσωμαι α β* ε A. I. Vi. 56, 133 Eu. Fl.; *κέλωμαι* K. 164. *δ’ ἐν α δ* Vi. 50, 133 M. N., *μ’ ἐν* K. Vi. 133 var. l., *ἐν* Stn.; *τότε* (ἐν om.) M. Stn. Eu.; *πιέξειν α β δ* H., *πιέξεῖν* Eu. sec. Apion., cf. q. ad δ. 419 et Schol. ad II. 510. 165. *ἦτοι* Fl. α β δ, *ἦτοι* H.; *τὰ* om. ε; *πίφασκον* β H. I. K. Stn. Vr. Vi. 56.

154—64. “Friends”, I said, ‘share “with me what advice I have from “Circé, that all may know the lot “which all share. First we must shun “the Sirens’ flowery mead and fatal “song: — I might listen, she said, “but then I must be bound on the “mast-step, and if I entreat release, “bind me more surely yet’.”

154. *οὐ γὰρ* κ. τ. λ., it is noteworthy that the sage chief, though affecting candour, only tells his comrades what it is needful for them to know; see 223 foll.

156—7. *θάνωμεν ... φύγοιμεν*, this seems the best supported reading here (although the mss. fluctuate greatly); see for this change of mood in alternatives App. A. 9 (16).

158—62. *ἀνώγει ... ἠνώγειν*, see on δ. 449. — *θεσπεσιῶν*, see Buttm. *Lexil.* 66 (5). — *ἀνθεμόεντα*, Hes., cited Schol. Apoll. Rhod. IV. 892, placed the Sirens *νῆσον ἐς Ἀνθεμόεσσαν*, ἵνα σφισι δῶκε Κρονίων, making it a *nom. pr.* — *ἐν ἰστοπ.* κ. τ. λ., see on 51—3 *sup.*

165—91. “As I spake, we neared “the Sirens’ isle and were suddenly “becalmed. We furled sail and rowed: “I then scraped fine a cake of wax, “melted, kneaded it, and stopped their “ears withal. They tied me on the “mast-step and then rowed again. We “were come within earshot, when the “Sirens perceived the ship and raised “their strain. They bade me stay my “course and listen, that I might learn



a π. 322, Ω. 396;  
cf. θ. 567 mar.  
b 39 mar.  
c η. 266 mar.  
d ε. 391—2 mar.  
e M. 281.  
f β. 134 mar.  
g cf. γ. 10—11, ο.  
496.  
h z. 23 mar.  
i A. 433.  
k cf. z. 104 mar.  
l H. 5.  
m 47—51.  
n α. 99 mar.  
o θ. 507; cf. ε. 409.  
p M. 397. Ψ. 686.  
711.  
q β. 181, ο. 349.  
r 47 mar.  
s 50—1 mar.  
t ι. 564 mar.  
u ι. 473 mar.

τόφρα δὲ καρπαλίμως ἐξίκετο νηῦς<sup>a</sup> εὐεργής  
νησον Σειρήνοιον,<sup>b</sup> ἔπειγε γὰρ οὗρος<sup>c</sup> ἀπήμων.  
αὐτίκ' ἔπειτ'<sup>d</sup> ἄνεμος μὲν ἐπαύσατο, ἡδὲ γαλήνη  
ἔπλετο νηνεμίη, κοίμησε<sup>e</sup> δὲ κύματα δαίμων.<sup>f</sup>  
ἀνστάντες δ' ἔταροι νεὸς ἱστία<sup>g</sup> μηρούσαντο,  
καὶ τὰ μὲν ἐν νηὶ<sup>h</sup> γλαφυρῇ θέσαν·<sup>i</sup> οἱ δ' ἐπ' ἔρετμά  
ἐξόμενοι<sup>k</sup> λεύκαινον ὕδωρ ξεστῆς<sup>l</sup> ἐλάττησιν.  
αὐτὰρ ἐγὼ κηροῖο<sup>m</sup> μέγαν τροχὸν ὀξεί<sup>n</sup> χαλκῷ  
τυτθὰ διατιμήξας<sup>o</sup> χερσὶ<sup>p</sup> στιβαρῇσι πίεζον·  
αἴψα δ' λαίνεται κηρὸς, ἐπεὶ κέλετο μεγάλη ἴς  
Ἥελιον τ' ἀνγῇ<sup>q</sup> Ὑπεριονίδαο ἄνακτος·  
ἐξείης δ' ἐτάροισιν<sup>r</sup> ἐπ' οὗατα πᾶσιν ἄλειψα.  
οἱ δ' ἐν νηὶ μ' ἔδησαν<sup>s</sup> ὁμοῦ χεῖρας τε πόδας τε  
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον·  
αὐτοὶ δ' ἐξόμενοι<sup>t</sup> πολὺν ἄλα τύπτον ἔρετμοῖς.  
ἀλλ'<sup>u</sup> ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,

166. εὐεργής. 175. ἴς. 176. Φάναντος.

166. νηὺς Fl. 167. ἐπειγες α, ἐπίγες β; ἀμύμων β H. I., ἀπῆμ. II. var. l. 168.  
ἡδὲ H. h. Vi. 56, 133 suprascr., ἡδὲ α β ε et rell. Fl. 169. κοίμισε ε. 170. νεὸς  
β I. M. Eu., -ως α, νηὸς Fl.; μηρούσαντο β, μνηρούσαντο K. Vi. 5. 171. βάλλον α γ  
A. H. Stu. Vi. 50, 56 Vr. Fl. St. Ern. Ox., βάλλον β I. N. var. l.; ἡδ' N. sed οι  
suprascr.; ἐπ' om. Fl.; ἔρετμοῖς Vi. 5, -μαῖς Vi. 56. 172. ἰζόμενοι ε Vi. 133.  
174. πίεζεν N. Vi. 50 Vr. Eu. Fl. St. Ox. vid. ad 164, πίεζον α β ε ν. H. Ern.  
Wo. 175. κέκελετο α. 177. οὔασι α; κηρὸν ἄλειψα Vi. 5, 56, ἄλειψα Vi. 5.  
179. ἀνῆψαν Stu. Fl. St. Ern. Ox., -πτον α, -φθον Vi. 5. 181. ἀπῆμεν α γ  
K. M. N. Stu. Fl. St. Ern. Wo. Ox. Di., ἀπῆν β δ ε H. h. b. M. var. l.; ὅσον  
τὲ A., ὅσοντε Fl., ὅσον τε K., ὅσόν τε Vi. 133, ὅσσον τε β δ ε et rell.;  
τ' ἐγέγωνε α H.

“and go, as all others went, the wiser  
“on my way. They claimed to know  
“the ‘tale of Troy’ and all that may  
“happen on mother earth.”

167—77. **Σειρήνοιν**, see on 39 sup.  
Plutarch *Moral.* p. 745 foll. says that  
Sophocles called the S. daughters of Phor-  
eus. — **ἄνεμος** κ. τ. λ., the Schol. Ambr.  
here mentions that Hes. spoke of the  
Sirens as having power to bewitch the  
winds: but here the δαίμων of 169 is  
probably some independent power, (l.  
587) since the magic of the Sirens lies  
wholly in their song (Ni.), which has  
not yet begun. — **νηνεμίη**, probably  
a noun in app. with γαλήνη, as the  
adj. appears as νῆνεμος, Θ. 556. —  
**δαίμων**, see on β. 134. — **μηρούσαντο**,

see App. F. 1 (9). — **κηροῖο**, cf. Luc.  
*Dial. Inf.* IV. 1, καὶ κηρὸν ὡς ἐπι-  
πλάσσει τοῦ σκαφιδίου τὰ ἀνεωγόντα.  
— **Ὑπεριονίδαο**, this patronym. oc-  
curring only here in H. (see on 133)  
throws some suspicion on the verse.  
In Hy. Cer. 26 is found ἡέλιος τε ἄναξ  
Ἵπεριονος ἀγλαὸς νῖος, Hy. XXXI.  
4—7 Eelios is son of Hyper. and  
Euryphaessa; cf. Ἄελιος Ὑπεριονίδας  
Stesich. (Bergk 977). But I do not  
see the inconsistency which Ni. finds  
in the action of the ἴς (τῶν ἐμῶν χει-  
ρῶν Eustath.) being coupled with that  
of the ἡελίου ἀνγῇ.

181—3. ὅσον κ. τ. λ., see on ε. 400.  
From the perf. γέγωνα a second pres.

ρίμφα<sup>a</sup> διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος<sup>b</sup> νηὺς  
ἐγγύθεν ὀρνευμένη, λιγυρὴν<sup>c</sup> δ' ἔντυνον<sup>d</sup> αἰοιδήν.

“δεῦρ’<sup>e</sup> ἄγ’ ἰὼν, πολύναιν’ Ὀδυσσεῦ, μέγα<sup>f</sup> κῦδος  
Ἀχαιῶν,

185 νῆα κατάστησον, ἵνα νωιτέρην ὅπ’<sup>g</sup> ἀκούσῃς.

οὐ γὰρ πῶ τις τῆδε παρήλασε νηὶ<sup>h</sup> μελαίνῃ,<sup>i</sup>  
πρὶν γ’ ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ’ ἀκούσαι.  
ἀλλ’ ὅ γε τερψάμενος νεῖται καὶ πλείονα<sup>k</sup> εἰδώς.

ἴδμεν<sup>l</sup> γὰρ τοι πάνθ’<sup>m</sup>, ὅσ’ ἐνὶ<sup>n</sup> Τροίῃ εὐρέσῃ

190 Ἀργεῖοι<sup>n</sup> Τρωῆς τε θεῶν<sup>o</sup> ἰότητι μόγησαν.

ἴδμεν δ’ ὅσσα γέννηται<sup>p</sup> ἐπὶ χθονὶ<sup>q</sup> πουλυβοτείρῃ.”

ὥς φάσαν, ἰεῖσαι<sup>r</sup> ὅπα κάλλισμον· αὐτὰρ ἐμὸν<sup>s</sup> κῆρ

a v. 162.  
b O. 705.  
c ω. 62.  
d γ. 33, Ξ. 162.  
e c. 517.  
f γ. 79, 202, K. 87.  
g 544, 555, A. 511,  
Ξ. 42.  
h v. 52, 160, H. 53,  
A. 137.  
i ef. x. 140.  
j x. 272.  
k β. 16 mar.  
l δ. 468, B. 485.  
m α. 62 mar.  
n θ. 119.  
o λ. 341, ξ. 198,  
π. 232, φ. 119,  
T. 9.  
p cf. π. 437, A. 341.  
q β. 378 mar.  
r I. 152, 221.  
s c. 459, O. 52.

185. 187. φόπ'. 188. φειδώς. 189. 191. φίδμεν. 192. φόπα.

182. οὐκ ἔλαθ' Vi. 5; ναὺς N., νηὺς Fl. 184. ἄγε δὴ Xenoph. Mem. II. 6, 11,  
ἄγ' ὧ Vi. 56, ἄγε ὧ Vi. 5. 186. παρῆπλω ποντοπόρος νηὺς Vi. 5, 56. 187.  
μελίγηρυν V., -γυριν ε; στόματος Λ.; ἀκούσαι β δ Vi. 5, ἀκούσῃ Vi. 56, Ro.,

αι  
-σῇ α, -σει Eu. 188. τερψάμενος Vi. 5, 56; πολλὰ τε εἰδώς α sed in mar. nostr.  
189. ὅσ' ἐν et πάντα ὅσα ἐν Eu. 190. ἀχαιοὶ τε ε in mar. a man. al.

γεγωνέω or as Ptolem. Ascal. would have it γεγώνω is formed with infin. γεγωνεῖν (or -νεῖν) and imperf. ἐγεγωνευν (or -νον). N. b. ἀπῆν here seems the true reading as the Scholl. expressly deny ἀπῆμεν and cite as parallel Eur. Phœn. 283 foll., μέλλων δὲ πέμπειν μ' Οἰδίπουν κλεινὸς γόνος, . . . ἐν τῷ δ' ἐπεστράτευσαν Ἀργεῖων πόλιν. Anacol., where the sense is clear, is not uncommon in II., see λ. 639—40. Here διώκοντες of course is ἡμεῖς, the crew (οἱ ἐν τῇ νηί. Scholl.) understood in the ship. — ἔντυνον, the word denotes a work of skill and artistic effect (mar.); see on 18 sup.

184—91. Cic. de Fin. V. 18, has thus rendered these vv., — a heavy caricature of the graces of the original:

O deus Argolicum, quin puppim flectis, Ulixē,  
Auritus ut nostros possis agnoscere cantus:  
Nam nemo haec unquam est transvectus cae-  
rula cursu,  
Quin prius adstiterit vocum dulcedine captus:  
Post variis avido satiatum pectore musis,  
Doctior ad patrias lapsus pervenerit oras.  
Nos grave certamen belli clademque tenemus,  
Graecia quam Trojae divino numine vexit,  
Omniaque a latis rerum vestigia terris.

The first line is cited as δεῦρ' ἄγε δὴ x. τ. λ., probably a slip of memory, in Xenoph. Mem. II. 6, 11. Also ib.

paul. inf. the Sirens and Scylla as agents of mischief are contrasted. — πολύναιν', of whom many αἰνοὶ (ξ. 508, φ. 110) are told, = "far-famed". — κατὰσθησον, they of course expected that he would be unable to do otherwise. — πλείονα εἰδώς, the temptation of "knowledge" here has been compared with that of Genes. III. 5. — ὅσσα γέν., "all that may happen", but not necessarily, before it happens. Cf. the knowledge claimed by Circe, κ. 457—9. Ni. with γέννηται compares 66, οὐ πῶ φῦγεν ἦτις ἱκηται and κ. 38, πᾶσι φίλος ἐστὶν ὅτεων γαῖαν ἱκηται. It may be observed that in II. relative clauses with a subj. mood, when depending on a principal clause with a fut. tense mostly have ἄν or κεν; whereas with a historic tense or a pres. in the principal clause ἄν or κεν is not needed: thus, ὅ δέ κεν κεχολώσεται (fut.) ὅν κεν ἱκώμαι A. 139; but ὅς, ἀνθρώποισι πέλει (pres.) τῶν ἄστυ ἀλώῃ (subj. without κε or ἄν) I. εἰ92, so τέτληκας (perf. pres.) εἰπείν' ἔπος ὅτιτι νοήσῃς A. 543.

192—200. "They sang, I struggled" and made signs to the crew to loose "me: — they only rowed the harder.

a 53—4, 161—4.  
b c. 490, 468.  
c λ. 23.  
d cf. 9. 340.  
e δ. 419, 9. 336.  
f 55.  
g κ. 412.  
h cf. c. 167.  
i 48 mar.  
k 397, c. 555.  
l c. 100 mar.  
m 47 mar., 177.  
n c. 543 mar.  
o 403.  
p γ. 295, in s. docies.  
q κ. 556, K. 354.  
r ω. 534.  
s 9. 190.  
t ε. 327, 461, ζ. 254.  
u δ. 705.  
v v. 115.  
w 144 mar.  
x z. 172—3 mar., 546—7.  
y κ. 547 mar.  
z κ. 173 mar.

ἦθελ' <sup>a</sup> ἀκονέμεναι, λῦσαι τ' ἐκέλευον ἑταίρους,  
ὄφρυσί <sup>b</sup> νευσιτάζων· οἳ δὲ προπεσόντες ἔρεσσον.  
αὐτίκα δ' ἀνστάντες Περιμήδης<sup>c</sup> Εὐρύλοχός τε  
πλείοσι<sup>d</sup> μ' ἐν δεσμοῖσι δέον μᾶλλον<sup>e</sup> τε πίεζον.  
αὐτὰρ<sup>f</sup> ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' <sup>g</sup> ἔτ' ἔπειτα  
φθογγῆς<sup>h</sup> Σειρήνων ἠκούομεν οὐδέ τ' αἰοιδῆς,  
αἰψ' ἀπὸ κηρὸν<sup>i</sup> ἔλοντο ξμοῖ<sup>k</sup> ἐρίηρες<sup>l</sup> ἑταῖροι,  
ὅν σφιν ἐπ' <sup>m</sup> ὥσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200  
ἀλλ' <sup>n</sup> ὅτε δὴ τὴν νῆσον ἐλείπομεν,<sup>o</sup> αὐτίκ' ἔπειτα  
καπνὸν καὶ μέγα<sup>p</sup> κῦμα ἴδον καὶ δοῦπον<sup>q</sup> ἄκουσα·  
τῶν<sup>r</sup> δ' ἄρα δεισάντων ἐκ χειρῶν ἔπατ' ἐρετμὰ,  
βόμβησεν<sup>s</sup> δ' ἄρα πάντα κατὰ<sup>t</sup> ῥόον· ἔσχετο<sup>u</sup> δ' αὐτοῦ  
νῆς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χειρὶν<sup>v</sup> ἔπειγον. 205  
αὐτὰρ<sup>w</sup> ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον<sup>x</sup> ἑταίρους  
μειλιχίοις<sup>y</sup> ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·<sup>z</sup>

199. ἐρίφηρες. 202. Ἰδον. 207. Ἐπέεσσι φέκαστον.

193. λῦσαι δ' A. K. N. Vi. om. b. h.; δὲ κέλευον v., δ' ἐκέλ. Fl., δ' ἐκέλευεν b. h.  
194. τοὶ ε K. 195. αὐτίκ' ἀναστ. α β I. Stu. Fl., δ' ἀναστ. H. K. Vr. Eu. 196.  
πλείοσιν ἐν Vi. 56; τε πίεζον G. Vi. 5 α Vi. 133 et M. var. l., τ' ἐπι. Stu.  
Vi. 56, τε πῖεζεν M. Vi. 50 Vr. Eu. St. Ox., δὲ πῖεζεν H. K. N. A. a man. l.,  
δ' ἐπῖεζεν δ ε Vi. 133 A. ex em. Fl., τ' ἐπιπῖεζον H. var. l. suprascr. 197.  
τάσδε Vi. 56 N.; παρήλασεν α H. (sed man. i. in -σαν mut.), -σαν β Stu. Fl.  
St. Ox.; οὐδέ τ' α β G. K. Stu. Vi. 50, 133. 198. φθογγῇν mss. viii (Vi.  
omn.) Fl., -γγῆς ε, φθόγγον α β γ I. Stu.; αιοιδῆν mss. xiii (α β ε Vi. om.) Fl.,  
-δῆς A. suprascr. 199. αἶψα δ' α, αψ N. Vr. 200. σφιν πᾶσιν Eu.; ἄλειψα ε;  
ἐμέ δ' β A.; ἔλυσαν A. N. Stu. Vr. Vi. 50, 56 Fl. 204. βόμβησεν β γ A. G. I. M.  
Stu. Vi. 50 Vr., -σεν α H., -σε ε Vi. 56, 133 K. N. Eu.; καταρροον (accentu var.)  
mss. vi; εἴχετο γ Stu. Fl. St. Ox., <sup>ε</sup>έχετο α; αὐτῇ<sup>οὐ</sup> α. 205. νῆς Fl.; χειρὶν  
ἐρετμὰ προήκεα ἐπειγον α in mar.; προσηκεα β, προεήκεα M.; ἔρεσσον N.  
206. ἐγὼν H. I.

"Then two of my chief mates tied me  
"yet faster — so, till we were out of  
"hearing, when they removed the wax  
"and loosed my bonds."

194—5. ὄφρυσί κ. τ. λ., for the light  
thrown on certain details of the ship  
by this passage, see App. F. 1 (4). —  
Περιμήδης Εὐ. τε, the same two  
who assisted in the νευρία, λ. 23,  
the latter also took a mutinous lead in  
κ. 429 and so again in 278 inf.

201—7. "On leaving the island, we  
"at once marked the rising smoke and  
"roaring waves. The oars dropped  
"from their hands in awe, the ship's  
"course was checked; when I inter-  
"posed words of encouragement."

202—6. καπνὸν κ. τ. λ., see on 66—8  
sup. — ἴδον, "they saw", as shown  
by 203. — βόμβησαν, a Fragn. of  
Simonides on the battle at Artemisium  
(Bergk, p. 1113) has ἐβόμβησεν θά-  
λασσα (or -σας); the oars being secured  
to the σκαλμός, "thole-pin", were not  
lost, but fell with a plunge nearly  
alongside, and would check the vessel  
by dragging the water. — προήκεα,  
"tapering", the root is ακ-; see on  
πρωιγέα, i. 387, the word for fashion-  
ing the oar is accordingly ἀπο-ξύω,  
ζ. 269 and note. — ἔπειγον, the sub-  
ject is "men", not ἐρετμὰ. — διὰ ν.  
ἰὼν, cf. διὰ ν. ἐφοίτων 420 inf. and  
see App. F. 1 (4).



“ὦ φίλοι, οὐ γάρ πω τι κακῶν ἀδαήμονές<sup>a</sup> εἰμεν·  
οὐ μὲν δὴ τόδε<sup>b</sup> μείζον<sup>c</sup> ἔπι<sup>d</sup> κακόν, ἢ ὅτε Κύκλωψ  
210 εἴλει ἐν<sup>e</sup> σπηῖ γλαφυροῦ κρατερῆφι<sup>f</sup> βίηφιν·  
ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ<sup>g</sup> βουλῇ<sup>h</sup> τε νόῳ τε,  
ἐκφύρομεν· καὶ πον τῶνδε μνήσεσθαι<sup>i</sup> οἶτω.  
νῦν δ’ ἄρεθ’<sup>j</sup>, ὥς<sup>k</sup> ἂν ἐγὼν εἶπω, πειθώμεθα πάντες.  
ὑμεῖς μὲν κόπησιν ἀλός<sup>l</sup> ῥηγμῖνα βαθεῖαν  
215 τύπτετε<sup>m</sup> κληίδεσσιν<sup>n</sup> ἐφήμενοι, αἷν<sup>o</sup> κέ ποθι Ζεὺς  
δῶη τόνδε γ’ ὄλεθρον ὑπεκφυγέειν<sup>p</sup> καὶ ἀλύξαι.  
σοὶ<sup>q</sup> δὲ, κυβερνήθ’, ὧδ’ ἐπιτέλλομαι· ἄλλ’ ἐν<sup>r</sup> θυμῷ  
βάλλειν,<sup>s</sup> ἐπεὶ νηὸς<sup>t</sup> γλαφυρῆς οἴη<sup>u</sup> νωμᾶς·  
τούτου μὲν καπνοῦ καὶ κύματος<sup>v</sup> ἐκτός<sup>w</sup> ἔεργε  
220 νῆα, σὺ<sup>x</sup> δὲ σκοπέλων ἐπιμαίεο,<sup>y</sup> μή σε λάθῃσιν<sup>z</sup>  
κεῖσ’ ἐξορμήσασα, καὶ ἐς κακόν ἄμμε βάλησθα.”

a N. 811; cf. p. 283,  
ω. 244.  
b v. 41.  
c σ. 107, N. 120.  
d β. 58, γ. 563, λ.  
367, π. 315, ρ. 537.  
e β. 20, ι. 476, Ω.  
53.  
f ι. 477, Φ. 501.  
g λ. 177 mar.  
h T. 64.  
i v. 179, in Il. octies.  
k Y. 229.  
l δ. 580 mar.  
m ι. 103 mar.  
n ξ. 86, Z. 526;  
cf. A. 128.  
o Q. 243; cf. v. 368.  
p B. 802.  
q cf. γ. 40, I. 68.  
r ω. 248; cf. ρ. 223.  
s λ. 454 mar.  
t ι. 548 mar.  
u T. 43.  
v cf. 68.  
w cf. η. 88 mar.  
x λ. 374.  
y cf. ε. 344, ι. 441.  
z X. 191.

210. Φείλει.

213. ἐγὼ Φείπω.

218. Φοιήα.

219. ἔφεργε.

208. οὐ μὲν τι Apoll. Lex.; εἰμεν α ε K. N. Vi. iii Eu. Fl. St. Ox., εἰμεν β A. I. Vi. 50 Apoll. Lex., ἔσμεν Eu. 209. τόγε A. var. l.; ἔπει h. H. ex em. I.

N. Vi. 133 M. et Vi. 56 a man. i., ἔπι α, ἔπεισι ε, ἔπει β A ex em. Vi. 56 suprascr. Fl., ἔπι A. et H. a man. i. Vi. 56 et M. ex em. Vi. 50 Vr. Macrobi. Sat. V. 11. 6 St., ἔτι H. var. l., ἔχει Zenod. h. vi. 210. εἴλει ε A. ex em. Vi. 50, εἴλει α β (?), utr. Apoll. Lex.; κρατερῆφι I. M. N. Eu. Fl.; βίηφι M. N. Eu., βίηφι

A. I. K. Vr. Vi. om. Fl., βίηφι ε. 211. βουλῇ. ἀρετῇ τε ε. 212. τὸν α; μνήσασθαι A. Vi. 56, 133. 214. ὑμεῖς δὲ ε. 216. δοίη Vi. 5, δῶη K. Vi. 56 Eu., δῶη St.; ὑπεκπροφυγέειν β H. I. Stu., -φυγέειν Fl. 218. βάλλειν β; νωμᾶς v.

220. σκοπέλων α β G. K. M. N. Stu. Vr. Vi. 50, 56, -λων I., -λον δ ε h., -ον H., -λων Vi. 5.

208—21. I said, we have known dangers as great, we were in the Cyclops' den, but my conduct brought us out. We shall live to remember this too. Keep your seats and work your oars, and with the aid of Zeus we shall yet be safe. Steersman, my orders are — take heed to them for the ship's helm is in your hand — give a wide berth to yon smoke and surge and make for the rocks, lest she swerve out yonder when you least expect it — then woe betide us!

209—21. ἔπι κακόν, this quantity before κ is unprecedented. Yet it shows no greater flexibility of epic prosody than the well known ἄρες ἀρες of E. 455; cf. Hy. Cer. 248, ξείνη σε πύρρι ἐνὶ πολλῷ, and contrast it with ἐν

πύρρι πολλῷ of μ. 237. Comp. Cic. ad Att. VII. 6. The variants ἔπει (Aristar. Eust.) ἔχει Zenodot are obviously subterfuges. — ῥηγμῖνα, in same sense as T. 229, ἄκρον ἐπὶ ῥηγμῖνος ἀλός πολίοιο θέεσκον, the “broken” water. — κυβερνήθ’, a Schol. gives Mandron as his name: he enjoys the distinction of an individual death-blow in 413 *inf.* The six devoured by Scylla likewise have names traditionally preserved by the Scholl. — ἐπεὶ κ. ι. λ., as much as to say, “the safety of all depends upon you”. — σκοπέλων, the two rocks of 73, which were not yet opened, the water way between being narrow (234). They must be supposed, however, plainly distinct at this point from the smoke etc. which marked the Πλαγκταί. — κεῖσ’, to the Πλαγκταί.

a z. 428 mar.  
b z. 176.  
c β. 79, B. 121, 376.  
d π. 151, O. 31.  
e cf. 116 seqq.  
f cf. P. 697.  
g cf. i. 97, 102, A. 496.  
h Z. 504.  
i E. 435 et decies in Il.  
k α. 256, π. 295.  
l δ. 66, ψ. 76, ω. 316.  
m α. 288, O. 676, 729.  
n ι. 513; cf. ι. 335.  
o cf. 114.  
p z. 478; cf. M. 391.  
q cf. A. 27.  
r λ. 608 mar.  
s cf. 80, v. 103.  
t cf. H. 143, Ψ. 416, 427.  
u cf. A. 22.  
v ι. 467.

ὥς<sup>a</sup> ἐφάμην, οἳ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.  
Σκύλλην δ' οὐκέτ'<sup>b</sup> ἐμυθεόμην, ἄπρηκτον<sup>c</sup> ἀνὴρ,  
μή πως μοι δείσαντες ἀπολλήξειαν<sup>d</sup> ἐταῖροι  
εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφῆας αὐτούς. 225  
καὶ τότε δὴ Κίρκης<sup>e</sup> μὲν ἐφημοσύνης<sup>f</sup> ἄλεγεινῆς  
λανθανόμην,<sup>g</sup> ἐπεὶ οὐ τι μ' ἀνώγει θωρήσσεσθαι.  
αὐτὰρ ἐγὼ καταδύς<sup>h</sup> κλυτὰ<sup>i</sup> τεύχεα καὶ δύο<sup>k</sup> δοῦρε  
μάκρ' ἐν χερσίν<sup>l</sup> ἑλὼν εἰς ἱκρία<sup>m</sup> νηὸς ἔβαινον  
πρώρης· ἔνθεν γάρ μιν ἐδέγμην<sup>n</sup> πρῶτα φανείσθαι, 230  
Σκύλλην πετραίην, ἣ μοι φέρε<sup>o</sup> πῆμ' ἐτάροισιν.  
οὐδέ πε ἀθρηῆσαι<sup>p</sup> δυνάμην· ἔκαμον<sup>q</sup> δέ μοι ὅσσε  
πάντη παπταίνοντι<sup>r</sup> πρὸς ἡεροειδέα<sup>s</sup> πέτρην.  
ἡμεῖς μὲν στενωπὸν<sup>t</sup> ἀνεπλέομεν<sup>u</sup> γοόωντες·<sup>v</sup>  
ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδις 235

222. Ἐπέεσσι.

233. ἡεροφειδέα.

222. *πίθοντο* β A. I. M. 223. *σκύλλην* Vi. 5, 56, *ἀνείην* Apollon. Lex. 224. *ἀπολλήξειαν* α δ ε N. Vi. 133 Fl., -λλ· β rell. 226. *τότ' ἐγὼ* β A. I. Vr. Vi. 50, 56 N. var. l. Schol. Ven. ad Ξ. 1; *ὁμοφροσύνης* Vi. 5. 227. *θωρήσσεσθαι* α β A. I. M. Vr. Vi. 50, -ήσασθαι Vi. 5, 56. 228. *ἐγὼν* h. H. ex em.; *κατὰ κλυτὰ ε*; *δοῦρα* ε Vi. 133. 229. *χερσὶ λαβὼν* Eu.; *ἱκρία* Fl., *ἱκρία* v. 230. *πρόρην* β I., -ης α δ Fl., -ν in -s immut. a man. alt. H. 233. *πόντον* pro πέτρην var. l. M. 234. *ἡμεῖς μὲν* mss. ix (α δ H.), δὲ β. 235. *ἔνθα* α; *μὲν γάρ* mss. xii (β ε H. Vi. iii) Fl. St. Ox., *σκύλλη* ε K. Vi. 56, 133 Eu., *σκύλλα* M., *σκύλλ'* mss. x (α γ H. Vi. ii) Fl. St. Ox.

222—33. "They obeyed my call, 'only I forbore to mention Scylla, lest 'they should drop their oars in horror 'and crouch under shelter. But in spite 'of Circê's words I armed myself and 'made for the fore-deck to await the 'monster's swoop; but she would not 'show, though I tired my eyes in 'gazing at her rocky haunt.'"

225—33. *ἐντος*, probably under the cross-timbers, *ζυγά*, see App. F. i (17). — *ἐφημοσύνης*, see her words, 120 *sup.* — *ἀλεγεινῆς*, "mortifying". — *λανθανόμην* = *ἡμέλουν*, "wilfully neglected"; cf. *λήθοντο δὲ χάρις*, P. 759. — *οὐ . . . ἀνώγει*, like *οὐκ εἶα* = "forbad", for *ἀνώγει* see on δ. 449. — *κλυτὰ*, "rattling", see on ι. 308, κ. 60, 87. — *δύο δοῦρε*, the full complement for battle, hence Æsch. *Agam.* 643 *δι' ἰλόγχα ν' Ἄταν*, "Atê (personified) fully-armed". — *ἱκρία . . . πρώρης*, see App. F. i (3), the prow and stern part were alone so furnished;

cf. Thucyd. I. 10, *οὐδ' αὖ τὰ πλοῖα κατὰφροακτα ἔχοντας ἀλλὰ τῷ παλαιῷ τρόπῳ ληστικώτερον παρεσκευασμένα*, I. 14, *καὶ αὐταὶ (νῆες) οὐπὼ εἶχον διὰ πάσης καταστρώματα*. — *πετραίην*, see on 124. — *παπταίν.*, see on λ. 608.

234—46. "We went dismally up the 'water-gorge with Scylla and Charybdis 'on either hand, the latter engulfing 'and regurgitating the sea by turns: '— she sucked, you saw the waters 'boiling in her whorl of bellowing 'rocks, the bottom showing through; 'she returned the draught, and an up-'roar of water rose as from a cauldron, 'flinging foam to the topmost peaks. 'My men turned pale, and while all 'eyes were fixed in terror on Charybdis, 'Scylla clutched six, the very flower 'of our crew.'"

234—44. *στείνωπον*, really an adj. agr. with *ὁδόν*; see mar. The pass between Scylla and Charybdis. — *διὰ*

δαινὸν ἀνερροίβδησε<sup>a</sup> θαλάσσης ἀλμυρὸν<sup>b</sup> ὕδωρ.  
 ἧ<sup>c</sup> τοι ὄτ' ἐξέμεσσειε, λέβης ὥς ἐν πυρὶ<sup>d</sup> πολλῶ,  
 πᾶς<sup>e</sup> ἀναμορμύρεσκε<sup>e</sup> κυκωμένη, ὑπόσε<sup>f</sup> δ' ἄχνη<sup>g</sup>  
 ἄκροισι σκοπέλοισιν ἐπ' ἠ<sup>h</sup> ἀμφοτέροισιν<sup>i</sup> ἐπιπτεν.  
 240 ἀλλ' ὅτ'<sup>k</sup> ἀναβρόξιε θαλάσσης ἀλμυρὸν<sup>l</sup> ὕδωρ,  
 πᾶς<sup>m</sup> ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ<sup>n</sup> δὲ πέτρῃ  
 δαινὸν ἐβεβρύχειν,<sup>n</sup> ὑπένερθε δὲ γαῖα<sup>o</sup> φάνεσκεν  
 ψάμμῳ κυανέῃ<sup>p</sup> τοὺς<sup>q</sup> δὲ χλωρὸν δέος ἦρει.  
 ἡμεῖς μὲν πρὸς τήνδ'<sup>r</sup> ἴδομεν δέισαντες<sup>s</sup> ὄλεθρον.  
 245 τόφρα δέ μοι Σκύλλη κοίλῃς<sup>t</sup> ἕκ<sup>u</sup> νηὸς ἐταίρους  
 ἔξ ἔλεθ', οἷ<sup>v</sup> χερσίν<sup>v</sup> τε βίηφι<sup>w</sup> τε φέρεταιοι ἦσαν.  
 σκεψάμενος δ' ἐς νῆα<sup>x</sup> θοὴν ἄμα καὶ μεθ' ἐταίρους  
 ἦδη τῶν ἐνόησα πόδας<sup>y</sup> καὶ χεῖρας ὑπερθευ

a 104—5.  
 b δ. 511 mar.  
 c cf. β. 31, ε. 333.  
 d φ. 362.  
 e cf. E. 599, Σ. 403,  
 φ. 325.  
 f A. 307.  
 g A. 426; cf. E. 499.  
 h cf. γ. 136, κ. 204.  
 i cf. 102.  
 k 237 mar.; cf. λ.  
 583—7, 591—2.  
 l δ. 511 mar.  
 m cf. ε. 395.  
 n P. 264.  
 o λ. 587.  
 p A. 191, λ. 59 mar.  
 q ε. 72 mar.  
 r β. 332, δ. 817.  
 s 417.  
 t φ. 373, 315.  
 u ε. 6 mar.  
 v α. 303 mar.  
 w γ. 173, E. 122,  
 N. 61, 75, φ. 453.

244. τὴν *Ἰδομεν*.

236. ἀνερροίβδησε ε v. M. N. Vi. 133; θαλάττης ε et 367. 237. ἦτοι α β δ ε

H. Fl.; ἐμέσσειε v. 238. ἀνεμορμ. A. Vi. 5, 133 Apollon. Lex. Wo. Di., ἀναμορμ.  
 M., ἀναμορμ. α β δ ε H. Fl. St. Ern. Ox. Bek.; κυκωμένη Apollon. Lex. 239.  
 ἀμφοτέροισιν α. 241. φάνεσκε γ. Stu. Vi. 50; πέτρῃ I. M., πετρῇ II. 242.  
 βεβρύχει ε v. K. Vi. 133, ἐβεβρ. α β Apoll. Lex. Hesych. Fl. 243. κυανέη  
 α β A. I. K. M. N. Vi. 56, -έη Macrob. Sat. v. 6, 5. 244. ἡμεῖς δὲ α; τὴν δ,  
 τήνδ' mss. xiv (α β ε H) Fl.; ἴδομεν β I. Vr. Vi. iii et A. ex em. et H. δ  
 craso, ὄτομεν v. M. var. l. 245. κοίλῃς ε A. K. N. Vr. Vi. omn. Eu. H. var. l.  
 Wo. Di.; γλαφυρῆς α β γ G. H. I. M. Stu. Fl. St. Ern. Ox. Bek. 246. ἐξέ-  
 λεθ' δ, sic α sed ex em. ἐξ ἔλ.; χερσίν v. I. K. N. Vi. 50, 56 Eu.; βίηφι I.  
 Eu.; φέρεταιοι α δ ε v. A. N. Vi. 50 Eu. St. Ern.; φέρεταιοι β ε Eu. Fl. Ald.

τεροι

Wo. Ox., -τατοι H.

**Χάρ.** ... ἀνερρ., see on 104: the verb is obviously applicable only to the latter; and implies that the engulfing action was going on before their eyes. The converse he witnessed later, 437—44. — ἐξέμεσσειε, for the sequence of mood and tense see App. A. 9 (20). — ἀναμορμύρ., the word μορμύρῳ is always used in H. of water (mar.); ἀνά means upwards. — κυκωμένη, the root κυκ-, as in κύκ-λος, denotes circular action, and is used of shaking up something to mix it in liquid, κ. 235, E. 993, A. 638 (of Nestor's posset), hence κύκεων, the posset itself; then of the confused struggle of men or horses in panic, Σ. 229, T. 489. — ἀμφοτέρ., including therefore the taller one, described as of surpassing height, 73—6 sup. — ἔντοσθε, "within" the vortex: the subject is prob-

ably still Χάρυβδις. — κυανέη, "black", see App. F. 1 (19). — τὴν, i. e. Χάρυβδιν.

247—59. "Looking inboard, I saw "their limbs struggling in mid air, and "heard their last cry of agony imploring help in vain, as they went quivering upwards in her clutch, like fish "upon the fisher's hook, to her rocky "den; there she devoured them shrieking with hands outstretched to me in "the death grip of the monster. Of "all the rueful sights my wanderings "have seen the saddest sure was that!"

247—50. σκεψάμενος, he like the rest had turned his eyes on Charybdis in the fascination of terror. The six were lifted from the vessel before he could look round. — πόδας καὶ χ. ὤ., this is formulaic (mar.). —



a v. 83, Φ. 307;  
cf. M. 138, X.  
34, 9. 375.  
b z. 229 mar.  
c 9. 278.  
d 9. 685 mar., X.  
78, 134.  
e z. 67 mar.  
f cf. γ. 384.  
g z. 487 mar.  
h cf. α. 140, γ. 20.  
i Φ. 780, Ω. 81.  
k γ. 403, K. 153,  
P. 521, Φ. 684.  
l cf. 9. 526, M. 203.  
m Π. 408, Φ. 29,  
237.  
n cf. Θ. 74.  
o cf. X. 360.  
p 9. 30, M. 125,  
Π. 430, P. 756,  
759.  
q Ω. 743; cf. 506,  
λ. 392.  
r λ. 516 mar.

ὑπόσ<sup>a</sup> ἀειρομένων· ἐμὲ δὲ φθέγγοντο<sup>b</sup> καλεῦντες  
ἔξονομακλήδην,<sup>c</sup> τότε<sup>d</sup> γ' ὕστατον, ἀχνύμενοι<sup>e</sup> κῆρ. 250  
ὡς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς<sup>f</sup> περιμηκέϊ<sup>g</sup> δάβδω  
ἰχθύσι τοῖς ὀλίγοιςι δόλον κατὰ εἶδατα<sup>h</sup> βάλλων  
ἐς πόντον προΐησι βοὸς<sup>i</sup> κέρας ἀγραύλοιο,<sup>k</sup>  
ἀσπαίροντα<sup>l</sup> δ' ἔπειτα λαβὼν ἔρριψε θύραζε<sup>m</sup>  
ὡς οἷ γ' ἀσπαίροντες αἰείροντο προτὶ<sup>n</sup> πέτρας· 255  
αὐτοῦ δ' εἶνι<sup>o</sup> θύρῃσι κατήσθιε κεκλήγοντας,<sup>p</sup>  
χεῖρας<sup>q</sup> ἐμοὶ ὀρέγοντας ἐν<sup>r</sup> αἰνῇ δημοτῇτι.

249. ὑπόσ<sup>a</sup> α β δ H., ὑπόθεν h. var. l.; δ' ἐφθέγγ. α δ Vr. Vi. iii; δὲ φθέγγ. β H. Fl. 250. (suspectus Callistr.) ἐξ ὄνομ. ε; τότε ἔσυστατον N., τότε G. ex em., τό γε ὅς β, τότε ὅς. ε, τότε γ' Vi. 5; ὕστερον G. M.; ἀχνύμενον H. Vi. 5. 251. ἐνὶ A. Vi. 133; δάβδω Vi. 56. 252. δειλάτα Callistr., h. 254. ἔριψε β. 255. προτὶ mss. xi (ε Vi. omn. H.) Eu. Fl., κατὰ K. 256. κεκλήγοντας M. et ex em. H. I., -ότας α K. N. Stu., -οντας β ε et a man i. H. I. et M. v. l. Fl. Eu.

ἔξονομ. κ. τ. λ., Callistr. objected to this v. as unsuited to the rapidity of the seizure.

251—6. ὡς δ', this simile of the fisher with his long rod armed with a hook of buffalo horn forming a fish-prong, for no line is mentioned or supposed (cf. κ. 124, ἰχθύς δ' ὡς παίροντες) may be compared with that of E. 487 and of γ. 384—7, of the net with its struggling load and the fish palpitating on the shore; see Pref. to vol. I, p. LV, note 100. In the simile of Ω. 81—2 the horn is loaded with lead, in another Π. 407—8, the fish is dragged out λίνῳ καὶ ἥνοπι χαλκῷ, the oldest mention of line and hook. — προβόλῳ, “a projection” or “coigne of vantage” (Macbeth, I. 6); so the fisher in the simile Π. 406—7 stands πέτρῃ ἐπιπροβλήτητι. — ὀλίγοιςι, as opposed to the larger fish tunnies, dolphins etc. and including all usually caught for food. — κατὰ is in tmesis with βάλλων, and δόλον in app. with εἶδατα. — προΐησι, Ní. reads *suo arbitrio προΐησι*, subj., but needlessly: the indic. pr. followed, as here, by aor. (ἔρριψε) is found in a simile Π. 765—9, ὡς δ' Εὐρύς τε Νότος τ' ἐριδαινέτοιν... πελεμίζμεν ὕλην, φῆγόν τε μελίην

τε..., αἷ τε πρὸς ἀλλήλας ἔβαλον ταννῆκας ὄζους. — κέρας, the remarks of the Scholl. here, citing as authority Aristar., perhaps illustrate fishing-tackle as later known. The Homeric was evidently far simpler (see on 251 *sup.*) a staff shod with a native horn, possibly to pierce the fish, but more probably to jerk it out while feeding. Hence the bait, εἶδατα; is a necessary preliminary, and is of course not on the horn. — ἀσπαίροντα, as the fisher gets them one at a time, this agrees with ἰχθύν und. fr. ἰχθύσι *sup.*

256—9. κεκλήγοντας, in all the passages (mar.) where this partic. plur. occurs except those in P. (where still the *text. rec.* has -ντ-) the authorities vary between -ντ- and -ῶτ-. In Hfs. Sc. 379, 412 Goettl. gives -ντ- in this word, though the mss. fluctuate. Pind. *Pyth.* IV. 326 has similarly πεφρίκοντας, and so ἐφρίοντι Theocr. XVI. 77; Herodian defends -ντ-, deducing it fr. a secondary pres. κεκλήγω, cf. πεπλήγω fr. πλήσσω. Eust. has -ντ-, and Aristar. gave -ντ- in one recension, -ῶτ- in the other. The sing. nom. is always κεκλήγως (La R. p. 296). — ἐν αἰνῇ δ., elsewhere used only of the struggle

- οἴκτιστον<sup>a</sup> δὴ κείνο ἑμοῖς ἴδον<sup>b</sup> ὄφθαλμοῖσιν  
 πάντων ὅσσο<sup>c</sup> ἐμόγησα πόρους ἀλὸς ἐξερεείνων.  
 260 αὐτὰρ ἐπεὶ πέτρας<sup>d</sup> φύγομεν δεινὴν<sup>e</sup> τε Χάρυβδιν  
 Σκύλλην τ', αὐτίκ' <sup>f</sup>ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον<sup>g</sup>  
 ἰκόμεθ'· ἐνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,<sup>h</sup>  
 πολλὰ δὲ ἴφια<sup>i</sup> μῆλ' Ὑπερίονος<sup>k</sup> Ἡελίοιο.  
 δὴ τότε ἔγων ἔτι πόντῳ ἔων ἐν νηὶ<sup>l</sup> μελαίνῃ  
 265 μνηθμοῦ<sup>m</sup> τ' ἤκουσα βοῶν<sup>n</sup> ἀνλίζομενάων  
 οἰῶν<sup>o</sup> τε βληχῆν· καὶ μοι ἔπος ἔμπεσε<sup>p</sup> θυμῷ  
 μάντιος<sup>q</sup> ἀλαοῦ, Θηβαίου<sup>r</sup> Τειρεσίαο,  
 Κίρκης<sup>s</sup> τ' Αἰαΐης, ἥ μοι μάλα<sup>t</sup> πόλλ' ἐπέτελλεν  
 νῆσον<sup>u</sup> ἀλεύασθαι τερψιμβρότου<sup>v</sup> Ἡελίοιο.  
 270 δὴ<sup>w</sup> τότε ἔγων ἐτάροισι μετηύδων, ἀχνύμενος κῆρ·  
 “κέκλυτέ<sup>x</sup> μεν μύθων, κακὰ περ πάσχοντες ἐταῖροι,  
 ὄφρ' <sup>y</sup>ὑμῖν εἰπῶ μαντήια Τειρεσίαο  
 Κίρκης<sup>z</sup> τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλεν  
 νῆσον<sup>aa</sup> ἀλεύασθαι τερψιμβρότου Ἡελίοιο·

a χ. 472; cf. μ. 342, λ. 421.  
 b γ. 373 mar.  
 c η. 214 mar.  
 d κ. 131.  
 e 430, ψ. 327; cf. μ. 113.  
 f A. 583, B. 322.  
 g 127, 135.  
 h 355, λ. 289, γ. 495.  
 i λ. 108 mar.  
 k α. 8 mar.  
 l γ. 61 mar.  
 m Σ. 575.  
 n cf. ξ. 412.  
 o cf. ι. 167.  
 p Ξ. 306, Π. 206, P. 625.  
 q κ. 493.  
 r κ. 492 mar.  
 s 273, ι. 31—2.  
 t A. 229, Z. 207, γ. 267 mar.  
 u 274.  
 v cf. κ. 138.  
 w 153 mar.  
 x κ. 189 mar.  
 y β. 43.  
 z 268 mar.  
 aa 269.

258. *Ἰίδον.*263. *Ἰίφια.*266. *Ἰέπος.*272. *Ἰείπω.*

258. δὴ κείνο α γ Stu., δὴ κείνο γ' Vi. § et om. γ' Fl. 259. ὅσσο<sup>a</sup> ἐμόγησα α β Fl.; ἐξαλεείνων G. 263. μῆλα α β. 264. ἐγὼ γ Stu. Ern., ἐγὼν St. Fl. Ald. Ox. Wo. Bek. Di.; ἐνὶ α β H. I. K. M. Stu., ἐτι δ ε Fl.; ἰὼν H. I. Stu., ἔων α Fl., ἐπὶ πόντον ἔων N., ἰὼν β. 265. μνηθμόν Eu., -θμον α β H. Fl.; τ' om. δ ε N. A. ex ras. Vi. iii Ro. 267. μάντιος α β δ ε v. Fl. H. h. in ov  
 Iem. 268. ἡ α β δ H. Fl.; ἐπέτελλεν α Fl., -λλε mss. xiii (δ ε Vi. iii), -λλε β H. K., οἱ ... ἐπέτελλον A. a man. i. Vi. 50 Vr. 269. τερψιμβρότου β, τερψιμβ. Hesych. Fl. A. var. l., φρασιμβ. A. Vi. 50 H. var. l. 270. καὶ τότε Vr. Vi. 50. 272. ὕμιν β, ὕμιν I. H. ex em., ὕμιν α. 273. ἡ mss. ix  
 οἱ  
 (α H.) Fl., ἡ δ; ἐπέτελλε mss. ix (α ε), -λλεν A. Vi. 5, -λλε I. δ H. K., οἱ ... -λλον β v. Vr. Vi. 50. 274. τερψιμβ. mss. xiv (α ε H. Vi. iii), τερψιβ. β h., φρασιμβ. A. Vr. Vi. 50 Fl. H. var. l.

of battle. — ὄφθαλμοῖσιν, added with emphatic horror, as in δ. 226, ὃ δ' ὄφθαλμοῖσιν ὀρώτο. — ὅσσο<sup>a</sup> ἐμόγησα, so we find ἄλγεα πολλὰ μογήσας, κακὰ π. μογήσας, β. 343, ξ. 175. — ἐξερεείνων, see on δ. 337, ἐξερέησι.

260—76. “On being quit of these “perils we reached the Island of the “Sun with its herds and flocks lowing “and bleating — we could hear them “from the sea. I thought of the warn- “ing of Teiresias and Circé, and told “my comrades of the doom foreboded “by their words, bidding them avoid

“the isle.”

261—76. ἀμύμονα, see on α. 29, 232. — νῆσον, see on 127. — εὐρυ- μεν., it is remarkable that *bos longifrons* is the name in palæontology of a primitive race of cattle. — Ὑπερί-, see on 176; cf. Hy. Sol. 4—8, Theocr. XXV. 129. — The variation of μνηθμοῦ gen. and βληχῆν accus., in the same sent. after the same verb, is remarkable. Neither the Scholl. nor Eustath. notice it, although the latter reads μνηθμόν and must have had copies with -οῦ. — Τειρεσίαο, see λ. 106—12. — Κίρκης, see 137 sup.

a δ. 441 mar.  
b 52. 349.  
c β. 430 mar.  
d κ. 566 mar.  
e δ. 538 mar.  
f κ. 205.  
g κ. 71.  
h κ. 164.  
i cf. α. 66.  
k cf. α. 192, ψ. 63.  
l ε. 191, X. 357.  
m β. 356; cf. δ. 392.  
n κ. 98; cf. ζ. 2.  
o λ. 167 mar.  
p α. 50 mar.  
q ζ. 408, T. 316;  
cf. β. 350.  
r 307.  
s κ. 394, 468, Ω.  
653.  
t ε. 259.  
u 9. 568.

ἐνθα γὰρ αἰνότατον<sup>a</sup> κακὸν ἔμμεναι ἄμυν ἔφασκον. 275  
ἀλλὰ παρὲξ<sup>b</sup> τὴν νῆσον ἐλαύνετε νῆα<sup>c</sup> μέλαιναν.”  
ὥς<sup>d</sup> ἐφάμην, τοῖσιν δὲ κατεκλάσθη<sup>e</sup> φίλον ἦτορ.  
αὐτίκα δ' Εὐρύλοχος<sup>f</sup> στυγερῶ<sup>g</sup> μ' ἡμεῖβετο μύθῳ<sup>h</sup>·  
“σχετίλιος<sup>h</sup> εἰς, Ὀδυσσεῦ, πέρι<sup>i</sup> τοι μένος, οὐδὲ τι  
γνῖα<sup>k</sup>  
κάμνεις· ἥ ῥά νυ σοί γε σιδήρεα<sup>l</sup> πάντα<sup>m</sup> τέτυκται, 280  
ὅς ῥ' ἐτάρους καμιάτῳ<sup>n</sup> ἀδδηκότας ἠδὲ καὶ ὕπνω  
οὐκ εἰάς γαίης<sup>o</sup> ἐπιβήμεναι, ἐνθα κεν αὖτε  
νῆσῳ<sup>p</sup> ἐν ἀμφιρῦτῃ λαρὸν<sup>q</sup> τετυκοίμεθα<sup>r</sup> δόρυπον·  
ἀλλ' αὐτως διὰ νύκτα<sup>s</sup> θοὴν ἀλάλησθαι ἄνωγας,  
νῆσου ἀποπλαγχθέντας,<sup>t</sup> ἐν<sup>u</sup> ἡεροειδέϊ πόντῳ. 285

281. *ἄδδηκότας* sive *ἑ. ἄδδηκότας*.

285. *ἡεροειδέϊ*.

275. *ἔφασκεν* M. Eu., -σκον mss. xiii (β δ ε Η.), -εν α, *ἔφησαν* Vi. 5, 56 Fl. H. suprascr. 276. *παρὲξ* v. I. K. N. Vi. 56; *τῆς νήσου* N. 278. μ' om. ε; *ἡμεῖ-ψατο* N.; *θυμῷ* α. 279. εἰς mss. xi (H. Vi. iii) Eu. Fl. Apoll. Lex.; *περὶ* A. M. N. Vi. 56, 133 Eu. Fl.; *τι θυμῷ* Vi. 50 α sed in mar. γνῖα, *θυμὸν* Vp. 280. ἦ ε. 281. ῥ' om. α ε; *ἀδικότας* v., *ἀδην.* α β δ ε H. Fl., *ἀδδην.* K. h. q. 282. *αὐτί* α. 283. *τετυκώμ.* Vi. 5. 284. (om. ε) *αὐτως* δ A. K. N. Vi. iii h. q. Fl. St. Ern. Ox., *αὐτως* α β H. Wo., *οὕτως* Zenod., h.; *ἀνά* Vi. 133 A. et M. var. l.; *ἀλάλησθαι* I. Ptolem., h. q.; *ἀνώγας* v.

— *παρὲξ τὴν ν.*, the Scholl. notice that H. uses *παρὲξ* with acc. as in 443 with *δοῦρα*, so *παρὲξ ἄλα*, I. 7. It occurs with gen. also, K. 349 *et al.*, and absolutely ε. 439.

277—93. “Their hearts sunk at my ‘words, and Eurylochus began to ‘murmur: — I was harsh and unfeeling — all of iron, inside and out. ‘What! forbid comrades, in their state ‘of fatigue, to land and taste comfortable fare, and drive them from the ‘isle to wander all night upon the ‘sea! — night, when the weather might ‘be too bad for the Gods themselves ‘to save a ship! Nay, let night persuade to supper and repose, and let ‘toil wait till morn.”

278—84. *στυγερῶ*, “resentful”; he expressed a feeling widely current among the crew, as is clear from 294 *inf.* — *σχετίλιος*, see on ι. 478, here “obdurate”, void alike of feeling in himself and of feeling for others. — *πέρι*, i. e. *περίεστι*. — *οὐδὲ ... κά-*

*μνεις*, does not mean that he had not shared their toil, but that he did not feel their fatigue. It is invective disguised in ironical compliment. — *σιδήρεα πάντα*, this may suitably agree with *γνῖα*: but see the paraphrase *Sup.*, also cf. ε. 191, where *θυμὸς ἐνὶ σιδήρεσσιν* is opposed to *ἐλεημων*, also Aristoph. *Acharn.* 491, *ἀναίσχυντος ὦν σιδηροῦς τ' ἀνήρ.* — *καμιάτῳ* *ἀδ.* κ. τ. λ., see App. A. 6 (2). — *αὐτε*, as a change due after toil. — *λαρόν*, contrast with this *λαρός*, a gull (*gula*?), ε. 51. — *αὐτως*, see on δ. 665. — *θοὴν*, “swift”, with accessory notion “destructive”, see Buttm. *Lexil.* 67 (6)–(10). — *ἀλάλησθαι*, Ptolem. Ascal. circumflexed this. Herod. remarks that it may be proparox: this tradition has prevailed, and so with *ἐρογήγορθαι*, *ἀκαχέσθαι* and similarly the participles *ἀλάλημενος*, *ἀκαχήμενος*, Bek. *Hom. Blatt.* p. 70; see on *ἀκαχήμενοι*, ι. 62, and *ἐπεσώμενον*, ε. 314. — *ἀνώγας*, see on θ. 449.



ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,  
 γίγνονται· πῇ κέν τις ὑπεκφύγοι<sup>α</sup> αἰπὺν ὄλεθρον,  
 ἦν πως ἐξαπλήγῃ<sup>β</sup> ἔλθῃ<sup>γ</sup> ἀνέμοιο θύελλα,  
 ἢ Νότου ἢ Ζεφύροιο<sup>δ</sup> δυσαέος, οἳ τε μάλιστα  
 290 νῆα διαρραίοῦσι<sup>ε</sup> θεῶν<sup>ς</sup> ἀέκητι ἀνάκτων;<sup>ς</sup>  
 ἀλλ'<sup>η</sup> ἢ τοι νῦν μὲν πειθώμεθα<sup>ι</sup> νυκτὶ<sup>κ</sup> μελαίνῃ  
 δόροπον<sup>ι</sup> θ' ὀπλισόμεσθα, θοῇ παρὰ<sup>μ</sup> νηὶ μένοντες·  
 ἧῶθεν<sup>ν</sup> δ' ἀναβάντες ἐνήσομεν<sup>ο</sup> εὐρέει πόντῳ<sup>ρ</sup>·"  
 ὥς<sup>ρ</sup> ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.  
 295 καὶ<sup>ι</sup> τότε δὴ γίγνωσκον, ὅ<sup>ρ</sup> δὴ κακὰ μῆδετο δαίμων·  
 καί<sup>ς</sup> μιν φωνήσας ἔπεα πτερόεντα προσηύδων·  
 "Εὐρύλοχ', ἦ μάλα δὴ με βιάζετε μοῦνον<sup>ι</sup> ἐόντα·  
 ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε<sup>ν</sup> καρτερόν ὄρκον,  
 εἴ κε τιν' ἧ<sup>ν</sup> βοῶν ἀγέλην ἢ πῶν μέγ' οἶων

a ε. 286 mar.  
 b I. 6; cf. E. 91.  
 c ε. 317 mar.  
 d Ψ. 200, ε. 295  
 mar.  
 e β. 49, I. 78.  
 f α. 79 mar.  
 g cf. Γ. 351, E.  
 105, O. 8.  
 h Θ. 502.  
 i H. 282, 293.  
 k η 253 mar.  
 l δ. 429, 574.  
 m ι. 194 mar.  
 n γ. 153.  
 o 401, β. 295, o. 299.  
 p 352, Γ. 461.  
 q Θ. 299 mar.  
 r γ. 166 mar.  
 s δ. 550 mar.  
 t κ. 157 mar.  
 u δ. 253.  
 v Γ. 198, A. 696,  
 O. 323.

290. ἀέκητι φανάτων. 296. Εἔπεα. 299. ὀφίων.

286. νυκτὸς Schol. Ven. ad Θ. 1, ἐν νυκτὶ Schol. ad Pind. Ol. vi. 170. 287.  
 γίγν. α G. M. Vi. 5, γίν. β δ ε Α. II. I. K. N. Vi. 56, 133 Eu.; ὑπεκφυγή Vi. 133  
 Eu. 288. πον α, πως α in mar.; ἔλθῃ β ε Fl. et cum ras. H., -θοι Α. M.  
 Stu. Vi. 5 Eu., -οι et η supr. α Vi. 56. 290. διαρραίοῦσι mss. x (α II. Vi. iii),  
 -οραίοῦσι ε Eu. Fl. Vi. 133 var. l. N. cum ras.; ἰότητι γ K. α in mar., φίλων  
 ἀέκητι ἑταίρων Zenod., h. vi. 291. ἦτοι α β ε Fl. 292. ὀπλισόμεθα α β  
 Vi. 133., 295. γίγνωσκον Vi. 5, γίνωσκ. mss. xiv (α β δ H. Vi. ii) Eu. Fl. 297.  
 βιάζεσθ' οἶον, Zenod., h. vi., sic m.; οἶον α M., μοῦνον β α in mar. Schol.  
 ad Π. 22 et mss. rell. 298. ἀλλά γε Vi. 133; δὴ μοι β N. Stu. A. supraser.,  
 δὴ μοι νῦν H.; καρτερόν α β I. Vi. 56, 133.

286—93. ἐκ νυκτῶν, plur. indicating repeated experiences, as we say "by nights"; cf. Theogn. (Bergk p. 514) 460, πολλάκις ἐκ νυκτῶν ἄλλον ἔχει λιμένα, Aesch. Suppl. 769—70, φιλεῖ ὠδῖνα τίπτειν νύξιν νυβερνήτη σοφῶ. — δηλήματα νηῶν, cf. μελίγματα θυμοῦ, z. 217. — αἰπὺν, see on α. 11. — Νότου ἢ Ζεφύροιο, from where they now were Νότ. was a foul wind, 325 inf.; Ζεφ. is the wind which eventually (408 inf.) wrecks them, noted for its violence, a quality quite opposite to its poetical character with ourselves. — διαρραίοῦσι, "dash in pieces" (διά), see on ραίσιμναι, θ. 569. — ἀέκητι, "against the will", i. e. in spite of the aid, of the gods, see 107 sup. and note. — ἐνήσομεν, sc. τὴν νηά, so 401 inf., o. 299, νησοῖσι ἐπιπροσέηκε θοῇσιν, cf. Herod. VII. 193, ἐς τὸ πέλαγος ἀφῆσιν (Ni.).

294—311. "Eurylochus was supported "by the rest. I was seized with a "presentiment of evil to come. I told

"him that I yielded to numbers, but I "put them one and all on their oath, "to abstain from any cattle found there, "and be content with the provisions "which Circê had bestowed. They all "took the oath. We then harboured "the ship near fresh water, disem- "barked, supped and paid the last sad "offices to our lost comrades, till sleep "came upon our sorrow."

295—302. δαίμων, see on β. 134, and cf. the statement in ι. 554—5, (Ζεύς) μερμήριζεν ὅπως ἀπολοῖατο πα- σαι νῆες ἐνὸςσελμοι καὶ ἐμοὶ ἐρήρηες ἑταῖροι. — βιάζεσθ' οἶον, ascribed to Zenod. The hero finds his crew now slipping from his control in spite of his sage conduct and energetic leadership. He had brought them through all perils, but at last cannot save them in spite of themselves; cf. ἀλλ' οὐδ' ὥς ἐτάροους ἐρρόνσατο, ἱεμένους περ, α. 6. — εἰ κέ . . . εὐρώμεν, there is no strict apodosis, but ἀπέχεσθαι

|                                    |                                                                         |     |
|------------------------------------|-------------------------------------------------------------------------|-----|
| a ω. 458.                          | εὐρώμεν, μή που τις ἀτασθαλίῃσι <sup>a</sup> κακῆσιν                    | 300 |
| b π. 314, ρ. 478.<br>φ. 259.       | ἢ βοῦν ἢ εἰ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκκηλοι <sup>b</sup>                |     |
| c 28 mar.                          | ἔσθίετε <sup>c</sup> βοῶμην, τὴν ἀθανάτη πόρε Κίρκη.”                   |     |
| d β. 377—8 mar., ο.<br>437, σ. 58. | ὥς <sup>d</sup> ἐφάμην, οἳ δ’ αὐτὶς <sup>d</sup> ἀπώμνουν, ὥς ἐκέλευον. |     |
| e cf. κ. 125.                      | αὐτὰρ ἐπεὶ ῥ’ ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,                        |     |
| f θ. 567 mar.                      | στήσαμεν ἐν λιμένι <sup>e</sup> γλαφυρῷ εὐεργέα <sup>f</sup> νῆα        | 305 |
| g cf. Η. 317.                      | ἄγχ’ ὕδατος γλυκεροῖο· καὶ ἐξ ἀπέβησαν ἑταῖροι                          |     |
| h 283 mar., θ. 61<br>mar.          | νῆος, ἔπειτα δὲ δόρπον ἐπισταμένως <sup>g</sup> τετύκοντο. <sup>h</sup> |     |
| i α. 150 mar.                      | αὐτὰρ <sup>i</sup> ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,                |     |
| k cf. X. 390, Ω. 1.                | μνησάμενοι <sup>k</sup> δὴ ἔπειτα φίλους ἔκλαιον <sup>l</sup> ἑταίρους, |     |
| l cf. ε. 65.                       | οὓς ἔφαρμε <sup>m</sup> Σκύλλη, γλαφυρῆς <sup>n</sup> ἐκ νηὸς ἑλοῦσα·   | 310 |
| m 245.                             | κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε <sup>o</sup> νήδυμος ὕπνος.               |     |
| n 245 mar.                         | ἡμος <sup>p</sup> δὲ τρίχα νυκτὸς ἔην, μετὰ δ’ ἄστρα βεβήκειν,          |     |
| o δ. 793 mar.                      |                                                                         |     |
| p ζ. 483, Κ. 253.                  |                                                                         |     |

301. *ἔκκηλοι.* 305. *εὐεργέα.* 309. *ἔκλαιον.* 311. *νήδυμος.*

300. *εὐρώμεν α.* 301. *ἢ εἰ β* A. I. K. Stu. Vi. 56, 133 Fl. St. Ox.; ἀποκτα-  
νεῖ Vi. 56; *ἐκκηλοι α.*, *ἐκκλον* Vi. 5. 303. *ἀπομνύον* M., *ἐπώμνουν* Stu. Vi. 5.  
308. *ἔντο* A. I. N. Vi. 56. 309. *δ’ ἡπειτα* mss. x (ε Vi. iii) Eu. Fl. St. 312.  
*ἀλλ’ ὅτε δὴ* Schol. Ven. ad K. 252 bis, e Porphyry.

ἀπ’ αὐτῶν (321 *inf.*) is implied in *μή πού τις ... ἀποκτάνῃ* following. — *οἰῶν*, see on 129. — *ἀτασθαλίῃσι*, this repeats the key note struck in α. 7. — *ἔκκηλοι*, “contentedly”. — *βοῶμην*, see on κ. 177. — *ἀθανάτη*, La R. p. 388 notices the want of uniformity in Aristarchus’ usage (according to the Scholl.) concerning compound adjs. in -os: the following being all alike feminines, *ἄγχιλον*, *ἀνέπιτοις*, *ἀμβατός*, *ἀνεκτός*, *ἀθανάτη* (and -τησι), *συμφορετή*, *δοουρικτήτη*, *ἀσβέστη*, *ἀερινώτη*, *ἀμφιγύτη*, *περιζέσθη*.

303—4 are formulaic (mar.).

305—11. *λιμένι γλαφυρῷ*, a natural “harbour-basin” is intended. — *γλυκεροῖο*, “fresh”, cf. Virg. *Æn.* I. 167, *Intus aquae dulces*; see App. G. 3 (9) footnote on “Glyky”. — *ἐκλαιον*, see ι. 65, *πρὶν τινα τῶν δειλῶν ἐτά- ρων τρεῖς ἕκαστον αὔσαι*, and note there. Virg. *Æn.* I. 216, 7 has

Postquam exempta fames epulis mensaeque re-  
motae,  
Amisso longo socios sermone requirunt.  
(*Lōwc.*)

— *κλαιόντεσσι* κ. τ. λ., with this line cf. α. 423 for sense, structure, and sound, *τοῖσι δὲ τερπομένοισι μέλας*

*ἐπὶ ἔσπερος ἦλθεν*. — *νήδυμος*, really *νήδυμος*, see Buttm. *Lexil.* 81.

312—23. “With the third watch set “in foul weather with a violent gale “and a gloomy sky. At dawn we “housed the ship in a natural cavern, “a haunt of the nymphs. I then called “the ship’s company and renewed my “warning to abstain for fear of con- “sequences, reminding my comrades “whose cattle they were.”

312. *ἡμος*, always in H. followed by δὲ, whether there is or is not (see on δ. 400) anything in the sense to require δὲ: but in Hes. we have *Opp.* 486, *ἡμος κόκυνξ κοκνύζει δροῦς ἐν πετάλοισι* without δὲ added. — *τρίχα*, “the third watch”. Used as an adv. of time it takes gen. *νυκτός*. The custom of dividing night into 3 watches, or rather 24 hours into 6, prevails still in our navy. Cf. K. 251—3 *μᾶλα γὰρ νύξ ἀνεται ἐγγύθι δ’ ἠώς*, *ἄστρα δὲ δὴ προβέβηκε, παροίχωνκεν δὲ πλέων νύξ τῶν δύο μοιρῶν, τρι- τάτη δ’ ἐτι μοῖρα λείλειπται*; and Arat. 583 *πλεῖον δίχα νυκτὸς ἰού- σης*: n. b. *τρίχα* in ι. 157 means “in three companies”. — *μετὰ ... βέ- βηκειν*, “had shifted their position”, as of course in 8 hours they would do.

ὥρσεν<sup>α</sup> ἐπὶ ξαῖν ἄνεμον νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σύν<sup>β</sup> δὲ νεφέεσσι κάλυψεν  
 315 γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ.  
 ἦμος<sup>γ</sup> δ' ἡριγένεια φάνη δοδονάκτυλος Ἴως,  
 νῆα<sup>δ</sup> μὲν ὠρμίσαμεν, κοῖλον<sup>ε</sup> σπέος εἰσερύσαντες·  
 ἔνθα δ' ἔσαν νυμφέων καλοὶ χοροὶ<sup>ς</sup> ἠδὲ θόωκοι·<sup>ς</sup>  
 καὶ<sup>h</sup> τότ' ἐγὼν ἀγορῇν θέμενος μετὰ πᾶσιν ἔειπον  
 320 “ὦ φίλοι, ἐν γὰρ νηὶ<sup>k</sup> θοῇ βρωῶσις τε πόσις τε  
 ἔστιν, τῶν δὲ<sup>l</sup> βρωῶν<sup>m</sup> ἀπεχώμεθα, μὴ<sup>n</sup> τι πάθωμεν·  
 δεινοῦ γὰρ θεοῦ αἶδε βόες<sup>ο</sup> καὶ ἵφια μῆλα,  
 Ἥελίου,<sup>p</sup> ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.”  
 ὧς<sup>q</sup> ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.

a ε. 67—9 mar.  
 b ε. 293—4 mar.  
 c β. 1 mar.  
 d δ. 785 mar.  
 e 84 mar.  
 f 1; cf. v. 101—9.  
 g γ. 26.  
 h ε. 171 mar.  
 i z. 171.  
 k cf. z. 176.  
 l cf. z. 228.  
 m 328.  
 n N. 52.  
 o 128 mar.  
 p λ. 109 mar.  
 q z. 475.

317. ἔσερῶσαντες.

319. ἔφειπον.

322. Ἰφία.

313. ὥρσε δ' α γ A. a man. 1. K. M. Stu. Etym. Mag., ὥρσεν β δ ε et cum ras. H.; ξαῖν β δ v. H. M. Stu. Vi. 5 Etym. Mag., ξαῖν Hesych., ἐπιξαῖν ε A. N. a man. 1. Eu. Fl. Ro., -ῖν I. K. Vi. ii, -ῖν N. ex em. 317. ὠρμίσαμεν v., ὠρμίς. ἐκ ὠρμῆς. correct. a man. 1 ε, ἐλκυσάμεν Vi. 56, ἐλκυσάμεν Vi. 5. 318. νυμφέων β, -αίων α; θώκοι β. 319. κατὰ β, μύθον Fl., πᾶσι vel -οιν ε H. sup. et Vi. 133 var. l., μύθον α β H. I. K. M. Stu. Vi. 56, 133, πᾶσιν rell. 321. τῶνδε Fl. Ro.; πάθωμεν Eu. 324. τοῖσι α β ε (et in 277) I. K. M. N. Vi. 133.

313—8. ξαῖν, thus Aristar. marked the accent, and the tradition has prevailed. It seems, however, unreasonable, *i. e.* if the Schol. on ε. 368, where ἄνεμος ξαῖς occurs, is right in describing it as an Æolic accus. which should be ξαῖν. Herodian preferred ξαῖν, as if ξαῖνα, from a nom. in -ῖν (La R. p. 263). It is from ξα ἄημι and corresponds in sense with δυσαῖς 289 *sup.*—ὁρώρει κ. τ. λ., see on ι. 69.—ἦμος, see on 312 *sup.*—ἡριγένεια κ. τ. λ., see on β. 1.—ὠρμίσαμεν, see App. F. 1 (10) (11).—σπέος, in κ. 404 the stores and tackle are placed in similar shelter; here the entire ship.—χοροὶ, see on μ. 4.—θόωκοι, see on β. 14; the χοροὶ and θόωκοι are natural features in the rocks and beach, which, owing probably to their fantastic and unusual forms, were assigned to the “nymphs”; much as popular language speaks of “fairy-rings” in the grass. Such are especially common in basaltic or limestone rocks. In ν. 103—9 we have what is evidently a cavern of stalactitic and other similar formations. For the nymphs see on ζ. 105—6.

319—23. ἀγορῇν, see on κ. 188, and App. A. 4. It is possible that the oath taken in 303—4 might have been regarded as referring only to the immediate occasion of the night in 283. The object now is to bind the whole ship's company by deliberate assent.—τῶν δέ, the δέ is inferential, correspondent to preceding γὰρ; “since there is . . . let us therefore, etc.”; so inf. 354—6, οὐ γὰρ τῆλε . . . τὰς δὲ περίστησαν κ. τ. λ.—μὴ τι πάθ., the usual euphemism for death or destruction; cf. β. 179, μὴ πύρ τι κακὸν πάσχωσιν ὀπίσω.—ὃς πάντ' κ. τ. λ., Sophocl. *Frag.* 284 Dind. gives the same attribute to Time, ὁ πάνθ' ὀρώων καὶ πάντ' ἀκούων πάντ' ἀναπύσσει χρόνος, cf. Æschyl. *Fragm.* 178, 5, ὁ παντόπτας ἦλιος.

324—38. “My words persuaded them, but the wind blew South or East for “a whole month. Whilst our store of “food held out, they abstained from “the cattle; when it was spent, they “took to fishing and fowling. I betook “myself to prayer and went a lonely “path to a sheltered spot, there washed “my hands and entreated the immortals



a π. 14 mar.  
b I 632, A. 12,  
Ξ. 152.  
c II. 225.  
d ε. 295 mar.  
e γ. 126.  
f ι. 360 mar.  
g 321.  
h ω. 536.  
i ι. 163.  
k α. 212, δ. 363.  
l cf. 399, γ. 220.  
m χ. 306.  
n δ. 368—9 mar.  
o H 130.  
p 143 mar.

μῆνα<sup>a</sup> δὲ πάντ' ἄλλητος<sup>b</sup> ἔει Νότος, οὐδέ<sup>c</sup> τις ἄλλος 325  
ρίγνεν<sup>d</sup> ἔπειτ' ἀνέμων, εἰ μὴ Εὐρός<sup>d</sup> τε Νότος τε.  
οἱ δ' εἴως<sup>e</sup> μὲν σίτον ἔχον καὶ οἶνον<sup>f</sup> ἐρυθρόν,  
τόφρα βοῶν<sup>g</sup> ἀπέχοντο, λλαιόμενοι<sup>h</sup> βιότοιο.  
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο<sup>i</sup> ἦια<sup>k</sup> πάντα,  
καὶ δὴ<sup>l</sup> ἄρρη<sup>m</sup> ἐφάπεσκον ἀλητεύοντες ἀνάγκη, 330  
ἰχθῦς<sup>n</sup> ὄρουθās τε, φίλας<sup>o</sup> ὅ τι χεῖρας ἵκοιτο,  
γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός.  
δὴ τότε ἔργων ἀνὰ<sup>p</sup> νῆσον ἀπέστιχον, ὄφρα θεοῖσιν

## 327. Φοῖνον.

325. ἄλλητος α δ ε ν. K. N. Vi. 133 A. ex em. Vi. 5 a man. 1, Eu. Fl. Ro.,  
ἄλλητος Hesych., ἄλλ. β H.; ἄει ε M. Vi. 5 N. a man. 1., ἄη α β H. v.  
Apoll. Lex. Hesych. 326. γινετ. mss. ix (α β Vi. ii) Eu. Fl., γαίνετ' ε N.;

εὐρός ε. 327. ἔως ε N. Vi. iii Eu. Ern., <sup>εἰ</sup> ἔως α, εἴως β, εἴως Wo. et edd.  
recentt. 328. τόφραδε α; ἀπέσχ. ε. 330. ἐφάπεσκον α γ Stu., -εσκον Apoll.  
Lex. Hesych. 332. γαμπτοῖς Vi. 56, γναπτοῖς I. Stu.

“to open us a way of escape. In  
“answer they sent sleep upon my  
“eyes.”

325—32. **Νότος**, for this and Eurys, as foul winds now, see on 127 *sup.* — **εἴως**, for this with τόφρα in the demonstrat. clause cf. T. 41—2, εἴως μὲν ᾧ ἀπάνευθε θεοὶ . . . ἔσαν . . . , τόφρα δ' Ἀχαιοὶ μὲν μέγ' ἐκύνανον; Φ. 602—6, εἴως ὁ τὸν . . . διώκετο . . . . τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἠλθον. The proper correspondent of ἔως is of course τέως, cf. δ. 90—1, εἴως ἔγω . . . ἠλώμην, τέως μοι ἀδελφεον ἄλλος ἐπεφνεν. But ἔως is used also absolutely as a demonstrative: so γ. 126, ἐνθ' ἣ τοι εἴως μὲν ἔγω κ. τ. λ., see note *ad loc.* and N. 143, ὥς ἔκτωρ εἴως μὲν ἀπέειλε κ. τ. λ., = “for a while”. It is succeeded in both places by ἄλλ' ὅτε, introducing a changed state of things, and so here 329 *inf.* — **ἦια**, see on β. 289 for the quantity etc. (there ἦια); and notice the use of ἦια in N. 103 where of deer it is said that they λυκὼν ἦια πέλονται, meaning food or prey, thus wholly losing the etymol. sense, which is something herbaceous or farinaceous. The case νηὸς ἐξέφθιτο ἦ. π. is that which would have happened to Menelaüs as described δ. 363 by him, but for divine interposition, which now was besought in vain. — **δὴ ἄρρη**, in synzesis,

as ἄρρη has probably ἄ, see on 399 *inf.* — **γναμπτοῖς ἀγκ.** κ. τ. λ., repeating δ. 369, where it follows ἰχθυόσκιον, and is therefore more suitable. Eustath., however, mentions hooks as used in capturing sea birds.

333—6. **ἀπέστιχον, ὄφρα** κ. τ. λ., the reason for his seeking solitude was perhaps twofold; 1. that he distrusted his comrades and had to pray against their rashness, 2. that he probably hoped for the personal appearance of some deity in answer, cf. *inf.* εἰ τίς μοι ὁδὸν φήνειε νέεσθαι, such as is commonly granted only to favoured mortals alone; cf. χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς, T. 131. If so, οὐ γὰρ πῶ πάντεσσι θεοὶ φαίνονται ἐναργεῖς, π. 161, expresses the general principle, and the boast of Alcinöus in η. 201—5, that the gods were specially familiar and intimate with the Phæacians, implies a peculiar privilege. Thus of Eidotheë δ. 367. Menel. says ἦ μ' οἶω ἔρροντι συνήντετο νόσφιν ἐταίρων. So Pallas in π. 162 is visible to Odys. alone and to the dogs, but not to Telemachus, and to Achilles alone in A. 198. So Telem. “goes apart to the sea-shore, washes “his hands, and prays to Pallas”, σχέδοθεν δὲ οἱ ἦλθεν Ἀθήνη, β. 260—7. Such was probably the expectation of Odys. now, and to this dis-

εὐξαίμην, εἴ τις<sup>a</sup> μοι ὁδὸν φήνυε<sup>b</sup> νέεσθαι.  
 35 ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξ<sup>c</sup> ἐταίρους,  
 χεῖρας<sup>d</sup> νιψάμενος, ὅθ' <sup>e</sup> ἐπὶ σκέπας ἦν ἀνέμοιο,  
 ἡρώμην πάντεσσι θεοῖς, <sup>f</sup> οἱ Ὀλυμπον ἔχουσιν.  
 οἷ<sup>g</sup> δ' ἄρα μοι γλυκὺν ὕπνον<sup>h</sup> ἐπὶ<sup>i</sup> βλεφάροισιν ἔχεναν.  
 Εὐρύλοχος δ' ἐτάροισι κακῆς<sup>k</sup> ἐξήρχετο βουλῆς.  
 40 "κέκλυτέ<sup>l</sup> μεν μύθων, κακά περ πάσχοντες ἐταῖροι.  
 πάντες μὲν στურγοὶ<sup>m</sup> θάνατοι δειλοῖσι<sup>n</sup> βροτοῖσιν,  
 λιμῶ δ' οἴκτιστον<sup>o</sup> θανέειν<sup>p</sup> καὶ πότμον ἐπισπεῖν.  
 ἀλλ' ἄγερ<sup>q</sup>, Ἥελίοιο<sup>r</sup> βοῶν ἐλάσαντες<sup>s</sup> ἀρίστας<sup>t</sup>  
 ῥέξομεν<sup>u</sup> ἀθανάτοισι,<sup>v</sup> τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
 45 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατριδὰ<sup>w</sup> γαῖαν,  
 αἰψά κεν Ἥελίω<sup>x</sup> Ὑπερίονι πίονα<sup>y</sup> νηὸν  
 τεύξομεν, ἐν δέ κε θείμεν ἀγάλματα<sup>z</sup> πολλὰ<sup>a</sup> καὶ ἐσθλά<sup>b</sup>.

a cf. x. 141, cf. ζ. 29.  
 b cf. γ. 173—5.  
 c cf. δ. 367, x. 277.  
 d β. 261 mar.  
 e ζ. 210 mar.  
 f ζ. 240 mar.  
 g β. 395.  
 h cf. x. 31.  
 i β. 398.  
 k x. 46, ζ. 337.  
 l x. 189 mar.  
 m ω. 414.  
 n λ. 19 mar.  
 o λ. 412 mar., x. 472; cf. X. 76.  
 p ε. 308 mar.  
 q 353.  
 r λ. 290 mar.  
 s σ. 371.  
 t η. 191 mar., δ. 478—9 mar.  
 u α. 67 mar.  
 v x. 562 mar.  
 w 133 mar.  
 x B. 549.  
 y γ. 274.  
 z δ. 96 mar.

334. εἴ τις α δ H. A. I. N. Vi. iii. Fl.; φήνυε N., φήνυε γ. 338. βλεφαροῖ-  
 σιν ε. 341. θάνατ. στυ. ε. 342. ἐπίσπειν A 343. ἀρίστους Stu., -ους  
 et α sup. N. 344. ῥέξομεν M.; τεληέσσας ἐκατόμβας vers. claudit in A., var. I.  
 nostr. 347. ἐνθὲ κε V. 56, ἐνδὲ H. cum emend. ἐνθα vix perfecta, ἐνθα κε  
 Vi. 5 α in mar. a man. 2. Fl. Ern., ἐν δὲ Wo., ἐν δέ κεν ε, ἐνθα καθεῖμεν  
 Vr. Vi. 50.

appointment he doubtless alludes in ζ.  
 325—6, νῦν δὴ πέρ μεν ἄκουσαν, ἐπεὶ  
 πάρος οὐ ποτ' ἄκουσας ῥαιομέ-  
 νου ὅτε μ' ἔρραιε κλυτὸς Ἑννασίγαιος.  
 — σκέπας, no doubt lest the wind  
 should scatter his prayer before it  
 went to heaven.

338. ὕπνον, so x. 31, in a similar  
 crisis: here the notion seems to be  
 that Odys. was by this divine economy  
 hindered from even witnessing the  
 sacrilege, which he could not with-  
 stand.

339—51. "Eurylochus stood forth as  
 "the leader of mischief. 'Sufferers as  
 "we are, said he, let us choose the  
 "'easiest death: famine is the most  
 "'appalling. Let us drive to sacrifice  
 "'these cattle, and accompany it with  
 "'a vow to raise an ample shrine with  
 "'costly offerings to the Sun-god on  
 "'reaching Ithaca. If, in wrath for  
 "'his cattle, he combine with the gods  
 "'to wreck our ship — we perish: so  
 "'be it: better that than die by inches  
 "'amidst desolation here!'"

341—7. στურγοὶ θαν., cf. τηξε-  
 δονι στურγεῖν, λ. 201, νόσος στυ-  
 γερεῖν, ο. 408, στურγεῖν κῆρ, Ψ. 79,  
 and with the sentiment, Thucyd. III.

11, τῷ αἰσχρίστῳ ὀλέθρῳ λιμῶ τε-  
 λευτήσαι. For θάνατοι pl. cf. Virg.  
 Æn. X. 854, omnes per mortes animam  
 dare. (Löwe). — ῥέξομεν, probably  
 epic subj. for -όμεν. The whole  
 proceeding is to be a sacred one in  
 point of form, thus putting a devout  
 face on the sacrilege — in the poet's  
 view — which they are intending; cf.  
 the two motives coupled in ζ. 251,  
 θεοῖσιν τε ῥέξειν αὐτοῖσιν τε δαίτα  
 πέεσθαι. — ἀφικοίμεθα x. τ. λ., the  
 sequence of moods is rather unusual.  
 There is no authority for -όμεθα here,  
 though Thiersch would have it so (Gr.  
 Gr. 339, 5 b, Ni.). — τεύξομεν is  
 fut. indic. with κεν, and θείμεν 2 aor.  
 optat. with κε. A parallel is found in  
 X. 41—3, αἰθε θεοῖσι φίλος τὸσόνδε  
 γένοιτο (optat. like ἀφικοίμεθα)  
 ὅσων ἐμοί· τάχα κέν ἐ κύνες καὶ γυ-  
 πες ἔδονται (fut. like τεύξομεν) κεί-  
 μενον· ἢ κέ μοι αἰνὸν ἀπὸ προπίδων  
 ἄχος ἔλθοι (opt. like θείμεν): see  
 App. A. 9 (7). This vow of a temple  
 to be dedicated is the sole instance of  
 the kind in H. and it was never per-  
 formed. The nearest example to it is  
 that in K. 570—1, where Odys., hav-  
 ing returned from a successful enter-

a Θ. 231, Σ. 573;  
cf. Σ. 3.

b A. 63.

c F. 168; cf. δ. 511.

d H. 861; cf. E. 852.

e O. 512; cf. κ. 177.

f γ. 270.

g 294 mar.

h 343 mar.

i ι. 539 mar.

k λ. 289 mar.

l 262 mar.

m B. 410; cf. λ. 402.

n Θ. 347.

o N. 180.

p ξ. 328, τ. 297.

q δ. 604 mar.

r ρ. 160, 249, τ.  
243, B. 170.

εἰ δὲ χολωσάμενός τι βοῶν<sup>a</sup> ὀρθοκραιράων,

νῆ<sup>b</sup> ἐθέλῃ ὀλέσαι, ἐπὶ<sup>c</sup> δ' ἔσπονται θεοὶ ἄλλοι,

βούλου<sup>m</sup> ἅπαξ πρὸς κῦμα χανῶν<sup>c</sup> ἀπὸ<sup>d</sup> θυμὸν ὀλέσσαι, 350

ἢ<sup>e</sup> δηθὰ στρεύγεσθαι, ἐὼν ἐν νήσῳ<sup>f</sup> ἐρήμῃ.”

ὥς<sup>g</sup> ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.

αὐτίκα δ' Ἡελίοιο<sup>h</sup> βοῶν ἐλάσαντες ἀρίστας

ἐγγύθεν· οὐ γὰρ τῇλε νεὸς<sup>i</sup> κνανοπρώροιο

βοσκεσκονθ' ἑλικες<sup>k</sup> καλαὶ<sup>l</sup> βόες εὐρυμέτωποι· 355

τάς<sup>m</sup> δὲ περιστήσαντο, καὶ εὐχετόωντο<sup>n</sup> θεοῖσιν,

φύλλα<sup>o</sup> δρεψάμενοι τέρενα δρυὸς<sup>p</sup> ὑψικόμοιο·

οὐ γὰρ ἔχον κρεῖ<sup>q</sup> λευκὸν ἐϋσέεμον<sup>r</sup> ἐπὶ νηός.

348. βοῶν ἔνεκ' Vi. 5 post ras. Vr. Vi. 50 e glossa, ὀρθοκραιράων Vi. iii (133 post ras.). 349. ἐθέλει α K. Stu. Vi. 133, ἐθέλῃς<sup>c</sup> Vr.; ἔσπονται mss. x (Vi. omn. ε) Eu. Fl., -ονται δ M., ἔσπονται Fl., ἔπονται α β H. I. K. Stu., δὲ σπώνται Bek. 350. χανῶν ἐν A; ἀπο ε. 351. στρεγγεσθαι var. l. H. 353. ἀρίστοις γ Stu., -τους et a sup. N., -τας δ et ov sup. α. 354. νεὸς I. Stu. Vr. Vi. 50, 133 N. ex em., -ως et o sup. A. H. K. 356. περιστήσαντο mss. xvii (α β γ δ H. Vi. omn.) Eu. Fl., περὶ στήσ. I. 357. φύλλα δὲ mss. ix (α H. Vi. ii) Fl.; δρεψάμενοι var. l. Vi. 56, hoc et δρεψ. V.

prise upon which the blessing of Athenê had been invoked, sets up the spoils to her on the stern of his galley, ὄφρ' ἱρὸν ἐτοιμασσαίαι<sup>r</sup> Ἀθήνῃ.

348—51. ὀρθοκραιράων, the latter element is κ(ἐ)ραιρα from κέρα-ος, like νέαιρα from νεαρός; for the epith., applied also to ships, see App. F. i (5). — εἰ δὲ ... ἐθέλῃ ... ἔσπονται, with this 2<sup>nd</sup> alternative we have the subj., whereas with the previous one 345—7 the optat.; this is because the latter is looked upon as more, the former as less, probable. — πρὸς κῦμα χανῶν, cf. ἐπεὶ πίεν ἀλμυρὸν ὕδαρ, δ. 511; and with the form of the sentiment O. 511—2, βέλτερον ἢ ἀπόλεσθαι ἕνα χρόνον ἢ ἐβίωναι, ἢ δηθὰ στρεύγεσθαι ἐν αἰνῇ θηιοτήτῃ. — στρεύγεσθαι, with var. l. στρεγγεσθαι, akin to στραγγ-νω: cf. our “strangury”, “strain” (of liquids), so στρενωμέδα λιμῶ (mar.). The notion is that of life being squeezed out by drops. στριβιλινίγξ Aristoph. Acharn. 1035, is “a drop”.

352—65. “His words persuaded them: “the cattle were grazing near the ship: “they drove off the best, and, using

“oak leaves in default of barley and “water for lack of wine, sacrificed and “ate them with the usual formalities.”

353—6. ἐλάσαντες ... ἐγγύθεν οὐ γὰρ ... τάς δὲ περιστήσαν τε, the sent. is slightly irregular, since the δὲ corresponds to the γὰρ of a clause (see on 320—I) which, strictly speaking, is parenthet., being inserted as if to explain ἐγγύθεν. — περιστήσαν, so B. 410, βοῶν τε περιστήσαν τε, where the act being conjoined with οὐλοχῆτας ἀνέλονται, seems to be part of the sacrificial formality: Ni. compares γ. 439—54, in which each of Nestor's six sons has a share in the ministry of the sacrifice. — εὐχετόωντο, in the sense of Eurylochus' words in 345—7, implying a vow to that effect.

357—8. φύλλα ... δρυὸς, some vegetable substance, to serve as the analogue to barley, was required. The oak was perhaps selected as having furnished human food before corn superseded its mast: cf. Hes. Opp. 232—3, δρυὸς ἄκη μὲν τε φέρεϊ βαλάνους, μέσην δὲ μελίσσας. — κρεῖ, see on δ. 41.



αὐτὰρ ἐπεὶ δ' εὖξαντο καὶ<sup>α</sup> ἔσφαξαν καὶ ἔδειραν,  
 60 μῆρούς<sup>β</sup> τ' ἐξέταμον κατὰ<sup>γ</sup> τε κνίσῃ ἐκάλυψαν,  
 δίπτρυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·  
 οὐδ' εἶχον μέθυ λείψαι<sup>δ</sup> ἐπ' αἰθομένοις ἱεροῖσιν,  
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα<sup>ε</sup> πάντα.  
 αὐτὰρ<sup>ι</sup> ἐπεὶ κατὰ μῆρ<sup>ο</sup> ἐκάη, καὶ σπλάγχν' ἐπάσαντο,  
 65 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν.  
 καὶ τότε μοι βλεφάρων ἐξέσσυτο<sup>ς</sup> νήδνμος<sup>h</sup> ὕπνος·  
 βῆν<sup>ι</sup> δ' ἰέναι ἐπὶ<sup>κ</sup> νῆα θοὴν καὶ θῖνα θαλάσσης.  
 ἀλλ'<sup>ι</sup> ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,  
 καὶ τότε με κνίσσης ἀμφήλυθεν<sup>m</sup> ἡδὺς αὐτιμή·<sup>u</sup>  
 70 οἰμῳέας<sup>ο</sup> δὲ θεοῖσι μετ' ἀθανάτοισι γερῶνευν·<sup>ρ</sup>  
 “Ζεῦ<sup>ι</sup> πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,  
 ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλέϊ<sup>ρ</sup> ὕπνῳ,

a A. 459, B. 422  
 —4.  
 b cf. γ. 9, 456.  
 c γ. 457—8 mar.  
 d γ. 460 mar., A.  
 775.  
 e A. 176, P. 64.  
 f γ. 461—2 mar.  
 g i. 373, 438.  
 h δ. 793 mar.  
 i ρ. 303 mar.  
 k δ. 779 mar.  
 l κ. 156—7 mar.  
 m ζ. 122 mar.  
 n cf. Ξ. 174, π. 290.  
 o X. 34.  
 p i. 47, ρ. 161.  
 q ε. 7 mar.  
 r cf. κ. 68—69.

364. ἐκάφη.

366. Ἡδνμος.

368. ἀμφιελίσσης.

369. Ἡδνός.

359 καὶ οὐλοχότας προβάλλοντο α sed in mar. nostr. a man. 2. 360. κνίσσῃ  
 α β ε I. M. Vi. iii A. ex em. 363. σπένδοντες I. 364. σπλάγχνα πάσαντο  
 A., -γχν' ἐπάσαντο α β et rell. 365. μίστυλον ε H.; τ' ἄλλα mss. xi (γ H. Vi.  
 omn.), τᾶλλα α β δ H. N. Fl., ἔπειρον N. Stu. et cum nota err. α; post hunc  
 v. in α γ K. sequitur A. 466. 367. θαλάττης et 431 ε. 368. νεὸς α G. I.  
 M., -ὡς et o sup. H., νηὸς K. Eu. 369. μοι A. I. K. Stu. Vi. 5 Fl.; κνίσσης  
 mss. xii (α β ε H. Vi. omn.) Eu. Schol. ad B. 423; pro ἡδὺς in mar. νηδνμος  
 α, ἡδεῖ<sup>ι</sup> αὐτιμή Schol. ad Φ. 363. 372. ἦ μάλα μ' N. Vr. Vi. 50 Ro., ἦ κε  
 μάλ' K.; κοιμήσατε St.

359—65, see on γ. 456—62. With  
 κνίσσῃ cf. Φ. 363, where it means the  
 fat which simmers on the surface of  
 water in which pork is boiled. Eustath.  
 on this pass. notes that some regarded  
 it there as a neut. pl., τὰ κνίσῃ, sing.  
 κνίσος, but this he rejects as un-Ho-  
 meric. — μέθυ, cf. ἐπὶ δ' αἶθοπα  
 οἶνον λείβε, γ. 459: this was on  
 (ἐπὶ) the parts sacrificially burnt. —  
 ἔγκατα has dat. ἔγκασι, A. 438. —  
 μῆρ<sup>ο</sup>, see on γ. 456. Ptolem. Ascal.  
 read μῆρε (dual) κᾶη, comparing ὅσσε  
 dual. It is against this that, in γ. 456  
 —61 the μῆρῃα of 456 has πάντα applied  
 to it, and therefore cannot easily be  
 viewed as in force dual; and these  
 seem to be identical with the μῆρ<sup>ο</sup> of  
 γ. 461.

366—73. “I shook off sleep; but,  
 “while on the way to rejoin my com-  
 “rades, the savoury smell came about  
 “me in the air. I exclaimed in pas-  
 “sionate energy against the gods, who

“had thus lulled me to my woe, while  
 “my comrades had transgressed.”

366—72. νήδνμος, see Buttm. *Lexil.*  
 81 in favour of Ἡδνμος. — ἡδὺς  
 αὐτιμή, see on δ. 442 and cf. ε. 467.  
 — μετ', Bekk., *Hom. Bl.* p. 284,  
 suggests μέγ', comparing X. 34, μέγα  
 δ' οἰμῳέας ἐγεγώνει: but Odys. speaks  
 as though, by having sought the gods  
 in that sequestered spot and their  
 having answered by sleep, he was  
 virtually in their presence on waking.  
 — γεγώνευν, see on 181 *sup.* and on  
 ε. 400. — εἰς ἄτην, to my woe, i. e.  
 as sharing in the penalty due to my  
 comrades. It is true, he had escaped  
 their sin, and therefore might individu-  
 ally escape their destruction. Yet this  
 opening on the side of hope does not  
 strike him at once. His thoughts are  
 for his comrades; *their ἄτη is his ἄτη*,  
 see on 375 *inf.*, ἔταμεν ἡμεῖς. On this  
 characteristic of Odys. see App. E. 1  
 (12).

a 2. 272 mar.

b cf. K. 48.

c 133 mar.

d δ. 305.

e γ. 166 mar.

f 359.

g 52. 32.

h A. 44; cf. e. 284.

i cf. γ. 128 *segg.*

k ε. 7 mar.

l ι. 479; cf. B. 743.

m π. 104 *et sapius.*

n ξ. 92, 95.

οἱ δ' ἔταροι μέγα<sup>a</sup> ἔργον ἐμητίσαντο<sup>b</sup> μένοντες.”ὠκέα δ' Ἑελίω<sup>c</sup> Ὑπερίονι ἄγγελος ἦλθεν,Λαμπετή<sup>d</sup> τανύπεπλος,<sup>e</sup> ὅ<sup>e</sup> οἱ βόας ἔκταμεν<sup>f</sup> ἡμεῖς. 37αὐτίκα δ' ἀθανάτοισι<sup>g</sup> μετήδρα, χωόμενος<sup>h</sup> κῆρ.“Ζεῦ<sup>i</sup> πάτερ<sup>k</sup> ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,τίσαι<sup>l</sup> δὴ ἐτάρους Λαερτιάδεω<sup>m</sup> Ὀδυσῆος,οἳ μιν βοῦς ἔκτειναν ὑπέρβιον,<sup>n</sup> ἧσιν ἐγὼ γε373. *Ἐργον.*375. *Φοι.*

373. ἐμητίσαντο α, ἐμητίσσ. δ. 374—90. † quidam, Schol. Ven. ad Γ. 277, cf. Schol. ad ε. 79. 374. ὠκὺς δ' multi, h., ὠκα sup. lin. α; ἡελίοιο γ. in

lem. cf. ad 133. 375—89. † M. 375. ἔκταν ἑταῖροι β γ δ (ἑταίρ.) ε A. M. N. Vr. Vi. iii Fl., ἔκταν<sup>γ</sup> K., ἔκτανον Vi. 50, ἔκταμεν ἡμεῖς β H. sic Aristar., h., in mar. a man. ι. α Wo. et edd. recent., ἔκτειν et αν sup. α. 378. τίσαι ε γ. K. N. Vi. iii. 379. οἳ με ε; ἔκτεινον et α sup. a man. 2. α.

373. μέγα ἔργον, “enormity”: the same term is applied to the deeds of the suitors ω. 458, and to their retributive slaughter by Odys., ω. 426, also to the unnatural union of Ἐπικάστη, λ. 272. The sin of the crew here turns on the notion, that the lives of the cattle were essentially sacred and that human life was not. There seemed no escape from the alternative stated by Euryl., and the offence would be one which would be entitled to be viewed, as Aristotle says, *Eth. Nicom.* II., with pardon and perhaps with pity. Yet the feelings of the poet were wholly on the other side and they are regarded, as Ægisthus, as having brought on their doom σφετέρῃσιν ἀτασθαλίῃσιν, α. 7, cf. α. 34—6, nor does he anywhere bestow a word of compassion on their fate, although the offence was such as almost any one would under the circumstances have been guilty of, and was accompanied with a vow of recompense, which went far to deprive it of intentional sacrilege. Nothing but the single act done is allowed to be regarded in the question of guilt; and that act is one (as we should say) of a purely ceremonial character. It would be difficult to find in all heathen antiquity a sin in which the moral element is so wholly lacking, or rather, in which all ethical considerations plead so strongly in favour of the offenders. But as men stuck to revenge, as dignified and noble, see on ι. 553; so they probably

deemed retribution the only course worthy of the gods.

374—90. “Lampetiê the nymph brought at once the news to the Sun-god. In the assembly of immortals he appealed to them all to witness and “avenge his loss of his cattle — his “delight” as he rose and set day by “day — failing that vengeance, he would “descend to Aïdes and shine among “the dead. Zeus replied, bidding him “still gladden heaven and earth with “his rays; for he himself would splinter “the offenders’ ship with his thunder “in mid-sea. (This I heard from Calypsô who had it from Hermes.)”

374—5. ἄγγελος, the Scholl. enquire why the Sun-god “who sees and hears all things”, 323 *sup.*, should need a messenger to apprise him of a fact which closely concerned himself? But the answer is to be found in the anthropomorphic limitations spoken of in note on δ. 379, which see. — Λαμπετή, see on 132 *sup.* — τανύπεπλος, the notion seems based on the contour of the figure distending the robe. — ὅ, = ὅτι, see A. 120, E. 433, O. 32. — ἔκταμεν ἡμεῖς, the other reading, ἔκταν ἑταῖροι, doubtless arose from the fact (which the hero, uniting his comrades with himself here disregards,) that he had no personal hand in the slaughter, and from a wish to bring the text into harmony with that fact.

378—83. τίσαι δὴ, “do punish”; cf. δὴ with a negative imper., μὴ δὴ μοι θάνατόν γε παράνδρα, λ. 488. —

380 χαίρεσσκον μὲν ἰὼν εἰς<sup>a</sup> οὐρανὸν ἀστερόεντα,  
ἦδ' ὁπότ' <sup>b</sup> ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.  
εἰ δέ μοι οὐ τίς οὖσι βοῶν ἐπιεικέ'<sup>c</sup> ἀμοιβήν,  
δύσομαι εἰς Ἀΐδαο<sup>d</sup> καὶ ἐν<sup>e</sup> νεκύεσσι φαείνω."

τὸν<sup>f</sup> δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς  
385 "Ἥέλι', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι<sup>g</sup> φάεινε  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ξείδωρον ἄρουραν.  
τῶν δέ κ' ἐγὼ τάχα νῆα<sup>h</sup> θοὴν ἀργῇτι κεραυνῷ  
τυτθὰ<sup>i</sup> βαλὼν κεάσαιμι<sup>k</sup> μέσφ' ἐνὶ οἴνοπι<sup>l</sup> πόντῳ."

ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς<sup>m</sup> ἠνκόμοιο.

390 ἦ δ' ἔφη Ἑρμείας<sup>n</sup> διακτόρου αὐτῇ ἀκοῦσαι.

αὐτὰρ<sup>o</sup> ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἦδ' ἑθάλασσαν,  
νείκεον<sup>p</sup> ἄλλοθεν ἄλλον ἐπισταδὸν,<sup>q</sup> οὐδέ<sup>r</sup> τι μῆχος

a ε. 527 mar.  
b λ. 18 mar.  
c cf. γ. 58.  
d λ. 164 mar.  
e E. 397.  
f α. 63 mar.  
g γ. 2—3; cf. ε. 2.  
h η. 249, ε. 128 mar.  
i 174.  
k η. 250.  
l cf. ν. 32.  
m θ. 452 mar.  
n ο. 319.  
o θ. 50 mar.  
p cf. Y. 252.  
q γ. 54; cf. κ. 173,  
ζ. 143.  
r B. 342, I. 249.

382. ἐπιφεικέ'. 383. Ἀΐδαο. 388. Φοῖνοπι.

381. ἂν sup. ὁπότ' inseruit α; προτραποίμην Vi. 56, τροπ- Vi. 5, προτρά-  
πομι ε. 385. ἦτοι α β ε; σὺ μὲν ε. 388. ἐπὶ N.; τριχθὰ Zenod., h. 390.  
αὐτοῦ γ G. Stu. Vr. Vi. 50 M. sup. 391. κατήλυθον α; θάλατταν ε, et 404  
-ττα. 392. ἄλλοι β, ἄλλος γ.

χαίρεσσκον . . . προτραποίμην, see for tense and mood App. A. 9 (20). —  
εἰ δέ μοι οὐ τ., for similar use of οὐ, to exhibit the objective character  
of the negative supposed, cf. β. 274, εἰ δ' οὐ κείνον γ' ἔσσι γόνος (Ni.).  
— ἀμοιβήν, for this with genit. depending cf. γ. 58—9, δίδου χαρίεσσαν  
ἀμοιβήν . . . ἀγακλείης ἐκατόμβης (Ni.).  
— δύσομαι . . . φαείνω, for fut. ind. thus coupled with subj. see App. A. 9  
(10). Examples occur in other poets, as  
Aeschyl. Pers. 118—21, μὴ πόλις πύ-  
θεται καὶ τὸ πόλισμα ἔσσεται, Pind. Ol. VI. 39—40, ὄφρα βάσομεν  
. . . ἔκωμαι τε. For the sense Löwe  
compares Aristoph. Nub. 584, ὁ δ' ἥλιος,  
τὴν θογαλλίδ' εἰς ἐαυτὸν εὐ-  
θέως συνεκλύσας, οὐ φανεῖν ἔφασκεν  
ὑμῖν. δύσομαι clearly means "will go  
down;" cf. δύσεται δ' ἥελιος γ. 487,  
497 et alibi.

385—8. ἦ τοι μὲν σὺ . . . φάεινε,  
"Nay, do thou go on shining", — ξεί-  
δωρον ἄρ., see on ε. 463 and δ. 41.  
— τυτθὰ, belongs to κεάσαιμι κε, lit. "will split their ship up small", =  
will splinter it; cf. Hes. Opp. 247,  
νέας ἐν πόντῳ Κρονίδης ἀποτίνν-  
ται αὐτῶν (the impious).

389—90. I cannot but think these

lines by a later hand. They betoken  
critical sagacity rather than epic  
simplicity and belong to the school of  
ζητήματα or ἀπορίαι and their λύσεις  
or explanations. No listener to the  
early ἔπος would have cared to ask  
how Odys. came by the knowledge.  
For διακτόρου see Buttm. Lexil. 40.

391—402. "We came down to the  
"shore, my comrades throwing the  
"blame on each other, but it was past  
"remedy: — the oxen were dead. The  
"gods began to show omens of dis-  
"pleasure; for the hides crept about,  
"and the flesh lowed like living beeves.  
"Six days the feast lasted. On the  
"seventh the gale abated and we put  
"to sea, hoisted mast and spread sail."

392—3. νείκεον κ. τ. λ., the constr.  
would seem simpler with ἄλλοθεν ἄλ-  
λος or ἄλλος ἄλλον, but in reality it  
is equally simple. Each man who is  
the object of recrimination stands in  
turn on a different side, and so with  
each fault-finder. — ἐπισταδόν,  
"pointedly", lit. "making a stand at  
him", denotes the earnestness with  
which each sought some one else on  
whom to fix the blame. Obs. the im-  
perf. tense of a sustained action, —



a γ. 173—4; cf. A. 28.  
 b 265 mar.; cf. Ψ. 30, ι. 394.  
 c π. 50.  
 d z. 80 mar.; cf. § 249—52.  
 e ι. 172 mar.  
 f 343 mar.  
 g cf. ι. 76.  
 h cf. Γ. 220.  
 i φ. 102, Z. 357.  
 k ε. 390—1 mar.  
 l 168, 426.  
 m 314, 408, A. 306.  
 n 293 mar.  
 o ι. 77 mar.  
 p ι. 543 mar., §. 301—2.

εὐρέμεναι δυνάμεσθα· βόες δ' ἀποτέθνασαν ἤδη.  
 τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα<sup>α</sup> προὔφαινον·  
 εἶρπον μὲν ῥινοὶ, κρέα δ' αἶψ'<sup>β</sup> ὀβελοῖς ἐμεμύκειν, 393  
 ὀπταλέα<sup>α</sup> τε καὶ ὠμά· βοῶν δ' ὥς γίγνεται φωνή.  
 ἐξήμαρ<sup>α</sup> μὲν ἔπειτα ἐμοὶ<sup>α</sup> ἐρήρηες ἐταῖροι  
 δαίνυντ', Ἡελίοιο<sup>α</sup> βοῶν ἐλάσαντες ἀρίστας·  
 ἀλλ' ὅτε<sup>ε</sup> δὴ<sup>β</sup> ἔβδομον ἡμᾶρ ἐπὶ Ζεὺς<sup>ι</sup> θῆκε Κρονίων,  
 καὶ τότε<sup>κ</sup> ἔπειτ' ἄνεμος μὲν ἐπαύσατο<sup>ι</sup> λαίλαπι<sup>μ</sup> θύων· 400  
 ἡμεῖς δ' αἶψ' ἀναβάντες<sup>ν</sup> ἐνήκαμεν εὐρέϊ πόντῳ,  
 ἰστόν<sup>ο</sup> στησάμενοι ἀνά θ' ἰστία λευκὰ ἐρύσαντες.  
 ἀλλ'<sup>ρ</sup> ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη  
 φαίνεται γαῖαν, ἀλλ' οὐρανὸς ἡδὲ θάλασσα,

## 397. ἐρήρηες.

393. ἀποτέθνασαν et ε sup. o H., ἀποτέθ. mss. xiii (α β γ ε Vi. iii) Eu. Fl. Ern. Ox., ἀπετ. δ v. Wo. Di. Bek. 394. τέραα α β δ, τεράα ε, τέρατα v. A. K.; τέραα Vr., sic et α sup. M.; προὔφαινον β. 395. εἶρπον δὲ Vr.; ὀβελοῖσιν α K.; ἐμεμύκει v. α, sic et εν sup. M., -μυκεν Ro. var. l. St., -μύκεον ε Vr. 396. ὥς α A. I. N. Vi. 50 Eu., ὥς δ H. Fl.; γίγνεται mss. xvi (α β γ δ ε H. Vi. omn.), ἐγίν. N. 398. ἐλάσαντες δ ε v. A. Vi. 5, 56 Fl. α in mar. H. var. l., ἐλ- Vi. 133, ἐλάσαντες α β H. Vi. 50; ἀρίστους γ Stu., -τας et sup. ους α. 399. ὅτε δ' α β H. I. K. M. Sta. Fl., ὅτε θ' N., ὅτε Vi. ii, ὅτ' ἔβδ. ε Vi. 133. 402. ἰστί' ε.

δυνάμ. is of course imperf. too. — ἀποτέθνασαν, syncopated pluperf.; comp. ἔταν, 3<sup>rd</sup> plur. for ἔτασαν, which shows that the 1<sup>st</sup> sing. of this would probably be ἀπέτεθνόν.

394—6. αὐτίκ' ἔπειτα, this recalls us to the time of the slaying, roasting, etc. "immediately on" the act spoken of just before as completed in ἀπετέθ. — προὔφαινον, again imperf. — and so again ἐμεμύκειν, since μέμνηα is in sense present; cf. ὁ δὲ μακρὰ με- μνηκὼς ἔλκετο, Σ. 580. For αἶψ' ὀβελοῖς cf. Ψ. 30, βόες ἀργοὶ ὀρέχθεον αἶψ' ἰσιδήσω, and ι. 394, οἷς ὀφθαλμὸς ἐλαϊνέω περὶ μοχλῶ. — ὀπταλέα τε, cf. for the force of ictus ἀμφορεφέα τε φαρέτην, A. 45.

397—402. ἐξήμαρ, how Odys. himself subsisted does not appear. We must suppose that at any rate he did not partake of the forbidden food. As the poet finds no difficulty in his hanging all day in the tree and floating nine days on the raft, 437, 447 *inf.*, obviously without food, it is idle to enquire. — ἐρήρηες, this like ἀμύ-

μων applied to Ægisthus, α. 29, is a good instance of a fixed epithet sticking to its word, even when the connexion makes it least applicable. — ἐλάσαντες, the v. l. ἐλάσαντες would suit δαίνυντ' in a strictly imperf. sense: "continued driving off and eating". — δὴ ἔβδομον, similarly -η and α-suffer synizesis in α. 226, δ. 165, μ. 330, and -η ο- in η. 261; see these and other examples collected, Bekk. *Hom. Bl.* p. 173. — ἐνήκαμεν, see on 293 sup. — ἰστόν . . . ἰστία, see App. F. 1 (6) (7).

403—19. "As we were leaving the "island, with sea and sky all around "us, a black storm-cloud overcast our "ship. Her further course was short. "A squall from the North West snapped "the fore-stays, bringing down the "mast with its tackle into the hold. "It fell with a crash on the steers- "man's skull and he dropped dead "overboard. Zeus aimed his lightning "at the ship, she reeled amid the sul- "furous fume, and the crew fell off "into the waves and were seen no "more."

- 405 δὴ τότε κυανέην<sup>a</sup> νεφέλην ἔστησε<sup>b</sup> Κρονίων  
 νηὸς<sup>c</sup> ὕπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.  
 ἥ δ' ἔθει οὐ<sup>d</sup> μάλα πολλὸν ἐπὶ<sup>e</sup> χρόνον· αἶψα γὰρ ἦλθεν  
 κεκληγῶς<sup>f</sup> Ζέφυρος,<sup>g</sup> μεγάλη σὺν λαίλαπι<sup>h</sup> θύων·  
 ἰστοῦ δὲ προτόνου<sup>i</sup> ἔρρηξ' ἀνέμοιο<sup>k</sup> θύελλα  
 410 ἀμφοτέρους· ἰστός δ' ὀπίσω πέσεν, ὅπλα<sup>l</sup> τε πάντα  
 εἰς ἄντλον<sup>m</sup> κατέχυνθ'· ὃ δ' ἄρα προυνῆ<sup>n</sup> ἐνὶ νηὶ·  
 πλῆξε κυβερνήτεω κεφαλῇν, σὺν<sup>o</sup> δ' ὅστέ' ἄραξεν  
 πάντ' ἄμυδις<sup>p</sup> κεφαλῆς· ὃ δ' ἄρ' ἀρνευτήρι<sup>q</sup> εἰοικῶς  
 κάππεσ' ἀπ' ἱκριόφιν, λίπε<sup>s</sup> δ' ὅστέα θυμὸς<sup>t</sup> ἀγῆνωρ.  
 415 Ζεὺς<sup>u</sup> δ' ἄμυδις βρόντησε καὶ ἔμβαλε<sup>v</sup> νηὶ κεραυνόν·  
 ἥ δ' ἐλελίχθη<sup>w</sup> πᾶσα, Διὸς<sup>x</sup> πληγεῖσα κεραυνῷ,  
 ἐν δὲ θεεῖου<sup>y</sup> πλῆτο· πέσον δ' ἐκ<sup>z</sup> νηὸς ἑταῖροι.  
 οἱ δὲ κορώνησιν<sup>aa</sup> ἱκελοι περὶ νῆα<sup>bb</sup> μέλαιναν  
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο<sup>cc</sup> νόστον.

- a ξ. 303—4. μ. 75.  
 E. 315. Y. 417.  
 b cf. A. 28.  
 c α. 548 mar.  
 d ο. 494.  
 e ξ. 193.  
 f cf. μ. 256.  
 g cf. β. 421, P. 208.  
 h 409 mar.  
 i β. 425 mar.  
 k Z. 346; cf. μ. 68.  
 l β. 390, 430, λ. 9,  
 μ. 151.  
 m ο. 479.  
 n β. 417 mar.  
 o M. 384—6, s. 426  
 mar.; cf. α. 498.  
 p cf. K. 524.  
 q M. 385, II. 742.  
 r γ. 353 mar.  
 s γ. 455 mar.  
 t β. 103 mar.  
 u ξ. 305—9.  
 v ξ. 305.  
 w s. 314, N. 558,  
 Z. 109.  
 x O. 117.  
 y Θ. 135, Ξ. 415;  
 cf. χ. 481.  
 z 245.  
 aa s. 66.  
 bb β. 430.  
 cc α. 9, ξ. 309.

## 413. ὃ δὲ φαρνευτήρι φεφοϊκῶς.

## 418. ἱκελοι.

406. νηὸς ἐπὶ β. ὑπὲρ α. δ. H.; ἐπ' pro ὑπ' ε. 407. ἔθει<sup>r</sup> Vr. Vi. 50; πολὺν  
 et πολὺν G., πολὺν M. 408. κεκληγῶς α.; ἐν pro σὺν Vi. 5, 56. 411. ἐν  
 νηὶ α. N. 412. κυβερνήτεω α. 413. ἄμυδις γ. K. Stu. 414. ἐπ' γ. 415.  
 ἄμυδις K. Vi. 5; κεραυνῷ α. K. Stu. Vi. 5 A. a man. i. 417. ἐκ δὲ M. cum  
 var. l. ἐν, ἐν δὲ θεοῖο ἐπλ. ε; πλεῖτο α; ἅπασα (notat mendam inf.) α. 418.  
 ἱκελοι Vi. 5. 419. ἐφόρεοντο N. Vi. iii Eu., ἐφερ. Stu.

408—11. *κεκληγῶς*, see on 256 *sup.*  
 — *Ζέφυρος*, see on 289 *sup.* — *προ-  
 τόνους* ... *ὅπλα* ... *ἄντλον ἱκρι-  
 όφιν*, see App. F. i (6) (4). — *προυνῆ*  
 (or *πρύννη*), the adj., says Herodian,  
 is *πρυνός* (oxyton): where, standing  
 absolutely it has the force of a noun,  
 most texts give *πρύννη*; so v. 84, ὡς  
 ἄρα τῆς πρύννης μὲν αἰείρετο. Some  
 regard it thus always when with *νηὸς*,  
 as though two nouns in apposition. On  
 this view, supported by the Schol. Ven.  
 A., *νηὶ δ' ἐνὶ πρύννῃ* β. 417 is correct,  
 otherwise it should there be *πρυννῆ*.

413. *ἄμυδις*, = *ἄμα*, said to be  
 Æolic, and thus to have lost its aspi-  
 rate. Herod. on A. 576 compares  
 ἦδος ἡδονῇ, and ἡμαρ ἡμέρα. — *ἀρ-  
 νευτήρι*, Curtius, p. 315, connects this  
 through the Lat. *urinator urinari* (cf.  
 also *ur-na*, *ur-ceus*) with *οὐρον οὐρέω*,  
 and the Sanskr. *vāri* water, and thus

regards it as having properly the *φ*.  
 The simile also occurs (mar.) where a  
 death-blow is received from a huge  
 stone crashing into the forehead of  
 Cebryones: only there it is *κάππεσ'  
 ἀπ' εὐεργέος δίφρου*; on which Patro-  
 clus exclaims ὡς ὅτε αὖ νυβιστᾶ.

416—9. *ἐλελίχθη*, cf. *ἔλασεν μέγα  
 κύμα* ... *περὶ δὲ σχεδὶν ἐλέλιξεν*  
 (mar.); the sudden twist from her course  
 at a large angle with it is in each case  
 meant. — *θεεῖου*, so, when the light-  
 ning startles Diomedes' horses (mar.),  
*δεινὴ δὲ φλόγῃ ὥρτο θεεῖου καιομέ-  
 νοιο*: a sulfurous smell is noticeable  
 where lightning has newly struck. —  
*πλῆτο*, see on *πεπλημένος*, 108 *sup.*  
 — *κορώνησιν*, see on s. 66. The  
 men's heads, while visible above the  
 water, are compared to *κορώναι* float-  
 ing there. — *θεός*, from α. 9 the  
 Sun-god seems intended.

a cf. B 779.  
 b 424, 438, e 130,  
 η. 252.  
 c cf. v. 437. I. 580.  
 d i. 542.  
 e cf. δ. 13, φ. 452,  
 φ. 25, ω. 482,  
 X. 379, Ψ. 2.  
 f M. 263, Υ. 276.  
 g cf. Ξ. 220, Σ. 574.  
 h i. 427.  
 i 421.  
 k 444, Ξ. 437.  
 l i. 82 mar.  
 m 168, 400, e. 391.  
 n λ. 90.  
 o 325 mar.  
 p v. 263, ε. 310,  
 o. 487.  
 q 113 mar.  
 r γ. 434 mar.  
 s Σ. 136, Θ. 538,  
 X. 135; cf. π.  
 366, A. 601.  
 t 108, 80.  
 u 260 mar.  
 v 236 mar.  
 w 103, X. 145, Z.  
 433, A. 167.  
 x φ. 375 mar., i. 383.  
 y Ω. 213.  
 z ω. 6.  
 aa Z. 267, Φ. 219.

αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων,<sup>a</sup> ὄφρ' ἀπὸ τοίχους 420  
 λῦσε κλύδων τρόπιος.<sup>b</sup> τὴν δὲ ψιλὴν<sup>c</sup> φέρε<sup>d</sup> κύμα.  
 ἐκ δὲ οἱ ἰστόν ἄραξε ποτὶ τρόπιν.<sup>b</sup> αὐτὰρ ἐπ' αὐτῷ  
 ἐπίτονος<sup>e</sup> βέβλητο, βοὸς<sup>f</sup> ῥινοῖο τετευχώς.<sup>g</sup>  
 τῷ ῥ' ἄμφω συνέεργον<sup>h</sup> ὁμοῦ τρόπιν<sup>i</sup> ἠδὲ καὶ ἰστόν.  
 ἐξόμενος<sup>k</sup> δ' ἐπὶ τοῖς, φερόμην ὀλοοῖς<sup>l</sup> ἀνέμοισιν. 425  
 ἔνθ' ἣ τοι Ζέφυρος μὲν ἐπαύσατο<sup>m</sup> λαίλαπι θύων.  
 ἥλθε<sup>n</sup> δ' ἐπὶ Νότος<sup>o</sup> ὤκα, φέρων ἐμῷ ἄλγεα<sup>p</sup> θυμῷ,  
 ὄφρ' ἔτι τὴν<sup>q</sup> ὀλοὴν ἀναμετρῆσαιμι Χάρυβδιν.  
 παννύχιος<sup>r</sup> φερόμην, ἅμα<sup>s</sup> δ' ἡελίῳ ἀνιόντι  
 ἥλθον ἐπὶ Σκύλλης<sup>t</sup> σκόπελον δεινὴν<sup>u</sup> τε Χάρυβδιν. 430  
 ἣ<sup>v</sup> μὲν ἀνερροιβόησε θαλάσσης ἄλμυρόν ὕδωρ.  
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν<sup>w</sup> ὑψός<sup>x</sup> ἀερωθεῖς,  
 τῷ προσφύς<sup>y</sup> ἐχόμεν, ὥς νυκτερίς<sup>z</sup> οὐδὲ πῃ<sup>aa</sup> εἶχον

422. Φοι. 424. συνέεργον.

420. τεῖχος G. 422. ἔαξε Zenod., h., Fl. N. α et H. sup. St. Ern. Ox. quod commendat Wolf. prae f. p. XLIX, ἄραξε Aristar., h., δ ε Eu. Wo.; περὶ N. Vi. 5, 56; ἐν αὐτῷ N., ἐπ' αὐτὴν Vi. 56. 423. ἐπίτονον et sup. ος α; τετάνυστο βοὸς ῥοι καμμένοιο Athen. xiv. p. 362. 426. ἦτοι α β ε; θυῖε cum explic. ὥρα V. quasi ἐπαύσαθ' ὁ legisset. 428. θαλάσσαν. pro Χαρ. Apoll. Lex. 429. γὰρ φερόμ. ε; καταδύντι γ Stn. α in mar. 430. ἥλθον δ' Vi. 133. 431—3 citat Strabo I. 44. 432. ἀερωθεῖς α. 433. εἰχόμεν ε a man. i ut videtur; οὐδὲ πῃ Vr. Vi. 50.

420—5. "I continued pacing the mid-plank till the sides and keel parted. "The mast was wrenched out, but I "lashed it on the keel by the leathern "backstay, and seated myself thereon "to drift before the gale."

420—5. ἐφοίτων, see App. F. i (4). — τοίχους ... τρόπιος, ib. (2). — ἐπίτονος ... τετευχώς, ib. (6) (8). Cf. with the event here Eurip. *Hel.* 411, τρόπις δ' ἐλείφθη ποικίλων ἀρμυμάτων. — ἐκ ... ἄραξε, οἱ, dat. ethical, is the ship. The mast fell before, 410; the wave now wrenches it from its juncture with the ship at the ἱστοπέδη, 51 sup. Obs. v. l. ἔαξε (or, as Zenod., ἔηξε) for ἄραξε here: for ἐπίτονος cf. mar.; such effect of arsis is common in ἐπὶ. — ἐπὶ τοῖς x. t. l., in his previous brief narrative to Alcín. η. 252 he mentions the keel only as supporting him αὐτὰρ ἐγὼ τρόπιν ἀγ-

κάς ἐλῶν. See also App. F. i (2) note \* vol. I. p. CVII.

426—41. "The gale from the N. W. "abated and a southerly breeze then "set in, to my consternation, since it "would drive me on Charybdis again, "which, after drifting all night, I neared. "As the gulf yawned before me, I "caught the boughs of the over-shadowing fig-tree and clung there, bat-like "without a footing, till the planks "reappeared from the vortex — a weary "while; as a judge finds it who has to "hold court so long."

426—37. Ζέφυρος ... Νότος, for the bearing of these winds on his course, see on 127 sup. — Σκύλλης ... Χάρυβδιν, see the notes on 85 — 106 sup. — ἐρινεόν, see on 103 sup. — ἀερωθεῖς, see on i. 383. — νυκτερίς, he hung by his hands (— and feet probably, cf. πόδας καὶ χεῖρες,



οὔτε στηριζαῖ<sup>a</sup> ποσὶν ἔμπεδον οὔτ' <sup>b</sup> ἐπιβῆναι.  
 35 ῥίζαι<sup>c</sup> γὰρ ἐκάς εἶχον, ἀπῆωροι<sup>d</sup> δ' ἔσαν ὄξοι,  
 μακροὶ τε<sup>e</sup> μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.  
 νωλεμέως<sup>f</sup> δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν<sup>g</sup> ὁπίσσω  
 ἰστόν καὶ τρόπιν<sup>h</sup> αὐτίς· ἐλδομένω<sup>i</sup> δέ μοι ἦλθον  
 ὄψ'· ἦμος<sup>k</sup> δ' ἐπὶ δόρπον ἀνὴρ ἀγορῆθεν<sup>l</sup> ἀνέστη,  
 40 κρίνων νείκεα<sup>m</sup> πολλὰ δικαζομένων<sup>n</sup> αἰζηῶν,<sup>o</sup>  
 τῆμος δὴ τά γε δοῦρα Χαρύβιδιος ἐξεφαάνθη.<sup>p</sup>  
 ἦκα<sup>q</sup> δ' ἐγὼ καθύπερθε πόδας<sup>r</sup> καὶ χεῖρε φέρεσθαι,  
 μέσσω δ' ἐνδούπησα<sup>s</sup> παρῆξ<sup>t</sup> περιμήκεα δοῦρα,  
 ἐξόμενος<sup>u</sup> δ' ἐπὶ τοῖσι διήρεσα<sup>v</sup> χερσὶν ἐμῇσιν.  
 45 [Σκύλλην<sup>w</sup> δ' οὐκέτ' ἔασε πατὴρ<sup>x</sup> ἀνδρῶν τε θεῶν τε  
 εἰσιδέειν· οὐ γὰρ κεν ὑπέκφυγον<sup>y</sup> αἰπὺν ὄλεθρον.]

a Φ. 242.  
 b cf. 77.  
 c cf. M. 134.  
 d cf. 89.  
 e cf. ξ. 7.  
 f i. 435.  
 g 237 mar.  
 h 421 mar.  
 i π. 220, γ. 209,  
 H. 417, Θ. 487.  
 k cf. A. 86—90.  
 l B. 264.  
 m Σ. 497, η. 74.  
 n λ. 545, Σ. 506.  
 o Φ. 146; cf. Θ.  
 298.  
 p A. 468, N. 278.  
 q B. 120.  
 r cf. 248 mar., E.  
 122.  
 s o. 479.  
 t 276.  
 u 425, Ξ. 437.  
 v ξ. 351.  
 w 223.  
 x O. 47, α. 28 mar.  
 y 287, α. 11 mar.

435. Φεκάς. 438. ἐλδομένω. 446. ἐσφιδέειν.

434. οὐδ' Vi. 5, 56; ἐπιμεῖναι et βῆ sup. α. 435. εἶχον α δ v. A. Fl. Ro. H. var. l. Wo., ἦσαν mss. xi (β γ H. Vi. iii) utr. Eu. St. Ern. Ox., ἔσαν vel ἔσαν ε G. Vi. 133. 436. καλοὶ pro μακροὶ Apoll. Lex. 438. ἦλθον M. Vi. 133 Eu. Ro. Wo. Bek. Di., ἦλθεν mss. xiii (α β γ δ ε H. Vi. ii) St. Ern. Ox., -θε N. Vi. 56. 439—41 multis dubii visi h, q. 439. ἦμος τ' α δ A. K. N. Stu. Strab. l. l. 441. τὰδε Vi. 133 sic Aristar., h.; καὶ τότε δὴ μοι δοῦρα Strab. l. l.; Χαρύβδεως Eu. bis. 442. ἦκα α H.; χεῖρας α β, χεῖρα G. 443. δούπησα v., ἐδούπησα et v sup. interjecto H.; περὶ μῆκ. ε. 444. τοῖσιν α. 445—6. † h.

442 inf.), as the bat by the claws on its wings, having no foothold for standing; cf. 434. — ἀπῆωροι, a compound of ἄωροι, 89, see note there. — νωλεμέως, see App. A. 21.

439—40. ὄψ'·, for this complete pause after the first half-foot cf. γ. 366, where νῦν· begins the line. — ἦμος δ' κ. τ. λ., the simile means that he hung as long in the tree as the judge would sit, who holds court all day, and rises at supper-time: see, for the supposed inconsistency of this with τοῖς μὲν γὰρ τ' ἀνίστην κ. τ. λ., 105 sup., note ad loc. — ἀνέστη, aor. of habitual action. — νείκεα, cf. Σ. 497 foll., ἐνθα δὲ νείκεος ὥρωρει . . . δύο δ' ἄνδρες ἐνείκεον εἵνενα πονῆς κ. τ. λ. There, the case being one of homicide, the assembled γέροντες form the court: here the ἀνὴρ might seem to sit alone, but this is not necessary.

442—53. "I plunged down into the "sea beside my raft, bestrode it, and "paddled with my hands. [Scylla was "not allowed to see me, or I must have "perished.] I floated nine days, and

"on the tenth the gods landed me at "Ogygiê. There Calypsô received me "to her love, but this you have heard "before — why hear a tale twice over?"

442—4. ἦκα . . . καθύπερθε = καθεῖχα ὑπερθε, meaning, with πόδ. κ. χεῖ. φέρεσθαι, "I relinquished my hold, hand and foot, from above". — μέσσω, und. ὕδατι. — ἐνδούπησα, "plunged, or splashed into". — παρῆξ, "alongside of"; so, but with no such sense of closeness as here, παρὲς τὴν νῆσον ἐλαύνετε νῆα, 276 sup. and νῆγε παρῆξ, ε. 439; see on ι. 116. The ἐξ in this compound denotes that one body is external to the other, it may be barely clearing it, or giving it "a wide berth".

445—6 are marked by Schol. Q, as rejected, and justly; since, being on the Charybdis side, it is indifferent whether Scylla sees him or not, as he is by that very fact, out of her reach. This is what the Schol. means, though somewhat obscured by corruption. — αἰπὺν, see on α. 11. It may have been added by some one who thought

|                             |                                                                                                                                                           |
|-----------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|
| a η. 253—5 mar.             | ἔνθεν δ' ἐννήμαρ <sup>a</sup> φερόμην, δεκάτη δέ με νυχτὶ                                                                                                 |
| b 150, ε. 334 mar.          | νῆσον ἐς Ὠγυγίην πέλασαν θεοί· ἔνθα Καλυψὼ                                                                                                                |
| c η. 256                    | ναίει ἐϋπλόκαμος, δεινὴ θεὸς ἀνδῆεσσα. <sup>b</sup>                                                                                                       |
| d β 262, ζ. 170,<br>ω. 379. | ἣ μ' ἐφίλει <sup>c</sup> τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450                                                                                        |
| e E. 415, T. 116.           | ἤδη γάρ τοι χθιζὸς <sup>d</sup> ἐμυθεόμην ἐνὶ οἴκῳ<br>σοί τε καὶ ἰφθίμῃ <sup>e</sup> ἀλόχῳ· ἐχθρὸν δέ μοι ἐστίν,<br>αὐτίς ἀριζήλως εἰρημένα μυθολογεύειν. |

451. Φοίω.

453. Φειρημένα.

|                                                              |                                       |
|--------------------------------------------------------------|---------------------------------------|
| 447. ἔνθαδ' α, sic et v sup. α H., ἔν δ' (θεν a man. al.) ε. | 448. ἔθεσαν                           |
| Vr. Vi. 50 Ro.                                               | 449. ναίειν α K. N. Stu.              |
| 451. γάρ τι Fl.                                              | 451. χθιζόν Stu.                      |
|                                                              | 452. δέ μ' ἐστίν ε, δέ μοι ἐστίν δ A. |
|                                                              | I. K. M. Vi. iii Fl.                  |

that Zeus ought to be brought in, as making some effort to save the righteous man. But it seems plain, the gods are only bent on punishing the impious, and leave him to shift for himself. The Scholl. cite Pallas' words v. 47, as guaranteeing a general protection, *αὐτὰρ ἐγὼ θεὸς εἰμι, διαμπερὲς ἣ σε φυλάσσω ἐν πάντεσσι πόνοις*, but they hardly seem to suit the case: see rather θ. 330, which explains her omission.

447—53. *ἐννήμαρ* ... *δεκάτη* δέ, the same time occurs in the ship's run

from Cape Maleia to the Lotophagi, ι. 82—3, and from the isle of Æolus till they sighted Ithaca, κ. 28—9; and so, in the feigned adventure to Eumæus, he represents himself as floating in the same time from Crete to Thesprotië ξ. 314—5; see also on η. 253—8. — *Ὠγυγίην*, see App. D. 2. — *ἀνδῆεσσα*, see on κ. 136 and App. C. 8 (1) (2). — *χθιζός*, see η. 244—58. — *ἀριζήλως*, der. fr. *δηλός*, goes with *εἰρημένα*, “things plainly detailed”.

## APPENDIX G. 1.

### ON THE CHARACTER OF THE PHÆACIANS.

(1) The first notice of the Phæacians suggests that they were unwarlike. They migrated from Hypereiê under compulsion, it seems, of "the Cyclopes, an overbearing race", to Scheriê. By Hypereiê some region of Sicily or Italy may be shadowed forth; and not improbably, I think, the high mountain mass of which Ætna is the most prominent member. Thus the name would mean "the elevated land". Scheriê was far out of the way of adventurers and, although not called an island, yet is reached only by sea, and may be assumed to be Corfû, see App. D. 15. This migration took place under Nausithoüs,<sup>1</sup> father of Alcinoüs, *i. e.* in the previous generation. Nausithoüs<sup>2</sup> was son of Poseidon and Peribœa the daughter of Eurymedon king of the giants; and these latter again are the "kindred of the gods",<sup>3</sup> probably through Poseidon, whose worship we find established in Scheriê.<sup>4</sup> Similarly the giants Otus and Ephialtes<sup>5</sup> are sons of Poseidon and Iphimedeia, and the Cyclopes<sup>3</sup> are the kindred of the same deity, Polyphemus claiming to be his son. Poseidon expressly claims the Phæacians as his descendants, ἐμῆς ἑξέισι γενέθλης.<sup>6</sup>

(2) If we assume that Corfû was so scantily known as to furnish an easy seat for legend, and that westward of it the Greeks of the poet's day knew nothing definitely, the resulting picture is such as we might expect. Love of the marvellous peopled the unknown void with monsters; and these are more or less nearly related to the god of that unexplored sea which shut those regions off from contact. Add to this the fact that exploration westward *was* already considerably developed by the rival race, the Phœnicians, who with a view to their own profits would probably circulate only or chiefly such stories as would deter others from becoming their rivals; whose worship, if we may judge from the Tyrian and Carthaginian rites in historic times, was notorious for inhuman barbarity; and near to whose original seat, viz in Canaan, there existed an actual race of giants;\* and we have certainly every facility and every stimulant suitable to the growth of a mass of legend of giants, cannibals, and similar monsters. Indications, indeed, are rather in favour of a western position for these giants, from whose violence the Phæacians migrated eastward to Scheriê;

\* See "Giant cities of Bashan" by Porter.

<sup>1</sup> ζ. 7.

<sup>2</sup> η. 56-63.

<sup>3</sup> η. 206.

<sup>4</sup> ζ. 266.

<sup>5</sup> λ. 305-8.

<sup>6</sup> ν. 130



but, if we suppose the legend derived from some Phœnician settlement in Sicily, the supposed whereabouts of the giants then matches the origin of the tale.

The characteristics of the Phæacians, as Homer has drawn them, consist chiefly in three particulars.

1. Their affinity with the sea and navigation, and, coupled with this, their jealousy and rudeness towards foreigners;
2. Their general want of manliness and special inferiority in the sturdier athletic contests;
3. The predominance of female influence among them, the absence of any thing like an independent tone among the chief men, and the courtier like deference shown by these to the king and queen.

(3) Alcinoüs himself is of a simple genial, goodnatured, garrulous, boastful and hospitable character. His apparent ignorance of the outer world and eager curiosity to hear narratives of travel,<sup>7</sup> his confidence in the intimacy of himself and his people with the gods,<sup>8</sup> and his sudden alarm and remembrance of the traditional oracle of Poseidon's wrath at the Phæacians despatching all strangers to their homes<sup>9</sup> — although according to his own previous words this is the chief function of their wonder-working galleys<sup>10</sup> — his frank offer of his daughter to a gallant stranger of whom he knew little or nothing,<sup>11</sup> his vaunt of his people's prowess in boxing, wrestling etc.<sup>12</sup>, and his sudden change of note on perceiving the ease with which Odysseus vanquishes them in the quoit throw, or rather by "putting the stone",<sup>13</sup> at the same time his tender anxiety, not only for the despatch of his guest richly loaded with gifts, but also to spare his feelings and avoid distasteful themes,<sup>14</sup> and his direction to the malapert Euryalus to apologize for his rudeness,<sup>15</sup> are all characteristic. He resembles Nestor in the better side of his character, but lacks wholly the manly vigour, shrewdness and decision, which stamp the Pylian sage.

(4) As regards 1. the navigation and seamanship of the Phæacians, it seems wholly to lack the pushing and adventurous quality. Their relation to the sea is that of halcyons—a fair-weather acquaintance only. Captain and crew alike sit idle, and steersman there is none, since the intelligence of the vessel leaves him no function.<sup>16</sup> Neither is there any trace of their naval energies being devoted to commerce, much less to free-booting or war. The abundance of precious metals, especially gold and silver, might perhaps seem a presumable result of their connexion with the sea. But it enters the general picture of the foreign, barbaric, marvellous characteristics of the Phæacian palace without any trace of being due to such a source.<sup>17</sup> Thus the golden and silver *κύνες*<sup>18</sup> and the golden *κοῦροι*,<sup>19</sup> the former specified as the work of Hephæstus, and to be compared with his own *ἀμφίπολοι χρύσειαι ζῶσι νεήνισιν εἰοικνῖαι*,<sup>20</sup> seem merely, like the plenty or rather profusion of the royal mansion<sup>21</sup> and the luxuriance of its gardens,<sup>22</sup> to betoken the special favour of the gods than the industry and energy of man. The women indeed appear to be highly skilful and industrious;<sup>23</sup> but this should rather be connected with the third principal characteristic which

<sup>7</sup> *ῥ.* 593-4. <sup>8</sup> *η.* 201-5. <sup>9</sup> *ῥ.* 564-9, *ν.* 172-83. <sup>10</sup> *η.* 319-26, *ῥ.* 31-3.

<sup>11</sup> *η.* 313-5. <sup>12</sup> *ῥ.* 100. <sup>13</sup> *ῥ.* 246. <sup>14</sup> *ῥ.* 533 foll. <sup>15</sup> *ῥ.* 395-7. <sup>16</sup> *ῥ.* 556-63.

<sup>17</sup> *η.* 84-93. <sup>18</sup> *η.* 91. <sup>19</sup> *η.* 100. <sup>20</sup> *Σ.* 417-8. <sup>21</sup> *η.* 98-9.

<sup>22</sup> *η.* 112-28. <sup>23</sup> *η.* 103 foll.

I have distinguished. The ordinary ἔργα of men in a Greek community in time of peace were agricultural or pastoral. These seem displaced by the sea<sup>24</sup> and its kindred pursuits in the case of the Phæacians; but the women are still, as in Greece, websters, but of the rarest cunning, so as to entitle them generally to the encomium<sup>25</sup> which the poet specially reserves among Greek ladies for Penelopê.

(5) But though the Phæacian marine is barren of warlike or commercial achievements, the king claims for its services the merit of being placed at the disposal of the stranger and of the guest.<sup>26</sup> "We send", he says, "all such on their way," and he mentions Eubœa, in the very central highway of Ægean navigation as the furthest definitely known point;<sup>27</sup> see note on η. 321—2. But even this function of their navy is represented as put an end to by the direct intervention of their patron-deity Poseidon<sup>28</sup> and the consequent resolution of the king.<sup>29</sup> But amidst this obvious aimlessness of their seamanship as regards trade, it is remarkable that the most telling portrait of the baser mercantile character with its sharp practices is given by a Phæacian speaker; see θ. 159—64 and notes. The man to whom Odysseus is there invidiously likened is one who "in his capacious galley makes many visits, in command of a crew who are men of business too, and has his cargo well by heart and a sharp eye to returns." This disparagement proceeds from the flippant Euryalus, and fully justifies the caution hinted by Nausicaa of the free-spoken rudeness of the populace,<sup>30</sup> and the fuller advice given by the disguised Pallas, that they were not disposed to pay courteous attention to foreigners,<sup>31</sup> so that a stranger had better give them "a wide berth" and ask no questions<sup>32</sup>. But the portrait in question receives a few further touches by the king from his own point of view, emphatically negating the rude suggestion of Euryalus, "You are not", he says to the hero, "the sort of man of which I have often found too plentiful specimens, fraudulent and knavish, ever ready with an off-hand falsehood."<sup>33</sup> The king seems to speak from the experience of good nature often imposed upon by the unscrupulous adventurer. But the remarkable coincidence of these traits with those of a familiar class within the Greek circle of knowledge is what gives them most importance. In two characteristic tales in the later books we have them reproduced in assumed fact or fiction, as stamping, the Phœnician navigator of the Homeric age. In Φοῖνιξ ἦλθεν ἀνὴρ ἀπατήλια εἰδὼς, τρωάνης, κ. τ. λ.<sup>34</sup> and in Φοῖνικες ναυσίκλυτοι ἦλυθον ἄνδρες, τρωάνται,<sup>35</sup> with the sequel of kidnapping under the disguise of commerce, we seem to see the very type which is the groundwork of the remarks of Euryalus and Alcinoüs.

(6) Maritime adventurers, who in quest of gain abroad had left their scruples at home, were certain to present such a character. All who were not their profitable customers, would probably be their victims, if inferior in force or fraud. Whether the Greeks themselves under such circumstances would be much more regardful of the restraints of honesty, we need not enquire. A patriotic Greek would be sure to pass this by and ascribe the character in question to the Phœnicians. Then further, men who are themselves strangers wherever they go

<sup>24</sup> ζ. 268—72, η. 108. <sup>25</sup> η. 110—1; cf. β. 115—6. <sup>26</sup> η. 191—4, θ. 545.  
<sup>27</sup> η. 317—21. <sup>28</sup> ν. 151. <sup>29</sup> ν. 179—81. <sup>30</sup> ζ. 273—85. <sup>31</sup> η. 32—3.  
<sup>32</sup> η. 31. <sup>33</sup> λ. 364—6. <sup>34</sup> ξ. 288—98. <sup>35</sup> ο. 415—85.

are led by the interests of the moment, and must needs push their way, and, as they are content to rough it themselves when abroad, think lightly of roughly treating others when at home. Thus the rude tone towards foreigners which the Phæacians display could hardly fail to be exhibited also by the Phœnicians. The poet, however by exempting his Phæacians from the toils and shifts of commerce, and drawing them as in the blissfully idle state of his own deities, leaves the sharp and roguish side of the merchant adventurer's character almost a blank in them. The caution, however, given to Odysseus by the queen, showing that his crew, the flower of the Phæacian seamen, were likely to be not over-scrupulous in case sleep overtook him on the voyage, and that he had better see his package securely corded,<sup>34</sup> seems to betray a trace of this characteristic. But the prying inquisitiveness and free-spoken rudeness of the population of a sea-port town when at home, finds full scope in them. There seems then some reason for inferring that the poet founded his conception of the Phæacian character largely on the Phœnician, that the former has its root somewhere in the latter, although not, as Colonel Mure thought, a mere poetic reflex of it. (Mure, vol. I, p. 510.) They show a striking familiarity with one set of traits—the roguish, the corresponding ones of freedom and rudeness they largely share.

(7) An article in the *Quarterly Review*, no. 249 on "Phœnicia and Greece" suggests an interesting view of a Phœnician colony, supposed planted in Corfû, and producing a population of mixed characteristics. The accessibility of this island to them, and its eligibility as an entrepôt between Greece and Italy is obvious at a glance. Of the local features the writer says, speaking apparently from personal observation: "It is sufficiently plain that Homer had heard some accounts of Corfû. The signs are a great mountain lying to the North between "two harbours, and a little rock nearly bisecting the mouth of one, but with "respect to the mountain of San Salvador, which is at the north-east corner of "Corfu, he never could have seen it, or he would not have placed it at the "centre of the northern side, as he does by saying that Scheriê lay towards "the north like a shield on the sea" (p. 204).

(8) Again, with regard to the character of the population as compared with the Homeric portrait, the same writer says:

"There is no improbability in the suggestion that there was a Phœnician "settlement at a point so favourable for commerce as Corfû. The character "given by Homer to the inhabitants of that country agrees in part and in part "disagrees with that of the Phœnician mariners. Their great characteristic according to the poet was to exhibit a preternatural expertness at sea, together "with the wealth and luxury that commerce engenders, and yet not to be either "an energetic or a warlike people. Now this is in itself a very curious form "of character. Yet there is much reason to suppose that throughout the historic "period Corfû has presented much of this contrast. By its advantages for trade "it has attracted to its single town and port races the most remarkable for "commercial energy, the Corinthians, the Venetians, the English. But the "rural and indigenious population of Corfû presents at this day a marked contrast to the characters of such races. They are kindly, gentle, stationary, in-



"dolent . . . . . The undeniably mixed character of the Homeric portrait, and "the tinge of effeminacy plainly perceivable in his *Φαίαιες*, may be referable "to this old duality, springing even out of the legendary age and due on either "side to the physical features of the country" (p. 205—6).

(9) The two harbours mentioned by the writer as still existing at Corfu tally with the Homeric description of the sea-port of Scheriê, which is a perfect picture of a secure and prosperous seafaring community. The "fine harbour-basin on either side of the city" is there expressly mentioned. The other features are the rows of shipping lining the way, the narrow approach to the city between them, the lofty line of wall,<sup>35</sup> the dock or shed, or receptacle for a galley, which was each citizen's own,<sup>36</sup> the row of naval workshops, and public place (*ἄγορῇ*) at the water's edge, with the temple of Poseidon apparently in the midst. All this has the air of a sketch from the life and gives us a notion of what may have been the aspect of a thriving Ionian or Western Asiatic seaport in the heroic period. It is clear, however, that strangers were not unfrequently to be found in Scheriê. They are the cause of the hospitable errands of the Phæacian ships, which are represented as mere pleasure voyages, free from danger and toil. Even Nausicaa's unruffled presence of mind before Odysseus suggests a free conversancy with society, and is in harmony with her surroundings. At the same time her assurance, that no visitor with evil intent could possibly approach the shores of her country,<sup>37</sup> is consistent with the remoteness and rarity of access ascribed to it, with the Phæacians' inexperience of warfare, indicated by backwardness in manly exercises, and with their boasted intimacy with the gods. We may compare with this attitude of complacent security the phrase of the Book of Judges "dwelling after the manner of the Sidonians quiet and secure."

(10) As regards the second head, the poet has certainly been true to nature. The Phæacians lack manliness because they have no call upon their vigour. The partiality of the gods appears in the abundance of material resources, and in that guaranteed security without effort which leaves moral resources undeveloped. They cross the sea without the energy of seamanship, for this last is only the result of toils encountered and dangers braved. The effect of wealth, idleness, and security on the character, as drawn by the poet, if the work of imagination, is confirmed by experience. "They care not for bow or quiver", says the princess, in describing their pursuits. Of the sturdier weapons of close combat she makes no mention, nor does any vestige of war, or its weapons occur in the poem whilst the scene is laid in Scheriê, save the complimentary sword<sup>38</sup> which is presented by Euryalus in apology to Odysseus. We may further contrast the equipment of Telemachus at home,<sup>41</sup> or of Agamemnon at Troy, when going to the *βουλῇ* or *ἄγορῇ* (though, as the latter is in a warlike camp, the parallel is less apposite), with the total absence of any similar personal array of Alcinoüs. We only know from Nausicaa's words that spotless linen was his chief characteristic on such occasions. She mentions also her brothers' anxiety for a similar appearance in the dance.<sup>42</sup> This must be coupled with Alcinoüs' own words of the special gifts of his people,

<sup>35</sup> ζ. 263.

<sup>36</sup> ζ. 265 and note.

<sup>40</sup> θ. 403.

<sup>37</sup> ζ. 201—2.

<sup>41</sup> β. 3.

<sup>42</sup> ζ. 61—5.

<sup>38</sup> ζ. 279. 203.

<sup>39</sup> ζ. 270.

οὐ γὰρ πυγμαῖοι εἰμὲν ἀνύμονες οὐδὲ παλαισταί,  
ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηρσὶν ἄριστοι,  
αἰεὶ δ' ἡμῖν δαίς τε φίλη κίθαρίς τε χοροί τε  
εἵματά τ' ἐξημοιβὰ λοετρὰ τε θερμαὶ καὶ εὐναί.<sup>43</sup>

Accordingly when he calls upon a pair of champion dancers to show their skill, his own two elder sons stand forth to answer the call. The eldest son is made indeed to win the prize previously for boxing; but then he has only had Phæacians to encounter, and Odysseus on honorary grounds expressly declines any contest with him.<sup>44</sup> We are led to infer that he would have made a poor figure, if so matched.

(11) Another touch of national character indicated in the above quoted lines is worth dwelling upon. The frequent "changes of raiment"<sup>45</sup> and the "warm baths" have an Asiatic rather than a Greek tone about them. The former are further illustrated by the presents made to Odysseus. As each of the twelve Princes, and also Alcinoüs, gives him a complete suit, *φᾶρος* and *χιτῶν*, besides a talent of gold, we are reminded of the gift taken by Gehazi of Naaman in 2 Kings V. The queen, moreover, presents him specially with a *χιτῶν* and *φᾶρος* for immediate use,<sup>46</sup> those which he then wore being probably to be returned, as belonging to one of her sons.<sup>47</sup> As regards the use of the bath among the heroic Greeks, it is difficult to judge from the *Iliad*; since the manners of a camp on Asiatic ground surround us with exceptional circumstances. We find there a warm bath proposed to Achilles after a hard day's fight, but declined;<sup>48</sup> similarly one prepared for Hector, in anticipation of his return, which never took place.<sup>49</sup> We find a warm bath ordered for the wounded Machaon,<sup>50</sup> but the only one actually employed is on the corpse of Patroclus.<sup>51</sup> In the *Odyssey*, Odysseus, as a stranger, is ordered a *foot-bath*, in which warm and cold are mixed. But the full apparatus of the warm bath with its elaborate description are reserved for the palace of Alcinoüs and the island of Circê.<sup>52</sup> It is implied that Odysseus had enjoyed a similar luxury with Calypsô.<sup>53</sup> But in other passages in either poem, where a bath is mentioned,<sup>54</sup> there is no reason why a warm bath should be understood.\* The warm bath, however, in the Phæacian palace is given to Odysseus as an ordinary preparation for the banquet. In an ordinary Greek mansion the guests, even when travellers, only wash their hands before the feast or meal.<sup>55</sup> The lines describing the whole process are a fixed common-place which regularly recurs. We have then in this partiality for the warm bath, ascribed by Alcinoüs to his people, a characteristic of Asiatic voluptuaries rather than of the simpler Greeks.

(12) The peculiar study of dance play and ball play,<sup>56</sup> which the Phæacian court affords us, has no parallel in the Homeric poems. The clever changes of

\* Pindar by the use he makes of the warm bath in a simile seems to denote that in his time the custom of so bathing was still comparatively rare: οὐδὲ θερμὸν ὕδωρ τόσσον γε μαλθακὰ τέγγει γυνᾶ, τόσσον εὐλογία φόρμιγγι συν-ἀσρος. *Nem.* IV. 6 foll.

<sup>43</sup> *Θ.* 246-9. <sup>44</sup> *Θ.* 207-8. <sup>45</sup> *Θ.* 441. <sup>46</sup> *ν.* 67. <sup>47</sup> *ξ.* 60-5; cf. 228, *η.* 234. <sup>48</sup> *Ψ.* 40-4. <sup>49</sup> *Χ.* 443-5. <sup>50</sup> *Ξ.* 6. <sup>51</sup> *Σ.* 346 foll. <sup>52</sup> *τ.* 356, *Θ.* 434-51. <sup>53</sup> *κ.* 358-62. <sup>54</sup> *Κ.* 576, *γ.* 464-6. <sup>55</sup> *α.* 136-7. <sup>56</sup> *Θ.* 372-80. *δ.* 52-3. *ο.* 135-6.

figure and the posturing with the ball, (which is important enough to have a maker's name specially assigned to it,)<sup>57</sup> also the sympathy of the bystanders shown by their loudly beating time, thus at once sharing and applauding the movements, are all probably Asiatic rather than Greek; and the term *βητάρομνες*, which the poet uses to describe the performers,<sup>58</sup> occurs nowhere else. The poet evidently wishes his audience (or as we should say, his readers) to be amused at the expense of the Phæacians. We may compare the reproaches levelled by old Priam at his surviving sons for their want of manly vigour,<sup>59</sup>

*ψεύσται τ' ὀρχησται τε χοροῖν τυπίσιν ἄριστοι.*

So of the appearance of Paris, whom she has rescued from Menelaüs, Aphroditê says:<sup>60</sup>

*οὐδέ κε φαίης*

*ἄνδρϊ μαχησάμενον τόνδ' ἐλθέμεν, ἀλλὰ χορόνδε*

*ἔρχεσθ', ἥν̄ χοροῖο νέον λήγοντα καθίζειν.*

It is plain that the poet in these allusions stigmatizes the dancer's skill as unworthy of the hero or warrior. His festival dance performed by youths and maidens, *ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες*,<sup>61</sup> is of far simpler character. But even there the scene is laid in Crete, and Crete, we know, was in part at least under Phœnician influences.<sup>62</sup> Accordingly he passes lightly over the Phæacian specimens of the more manly pastimes,<sup>63</sup> but gives some larger measure to their footrace,<sup>64</sup> and reserves his elaborate description for their least manly accomplishment, which the king Alcinoüs styles *ἡμετέρη ἀρετή*.<sup>65</sup> The suitors of Penelopê on the whole show a tinge of this same cast of character. They hurl indeed the quoit and the javelin,<sup>66</sup> but they incite the beggars to box.<sup>67</sup> They play also at *πessoul*.<sup>68</sup> And in their sports, Alcinoüs and Eurymachus, the only two among them who are drawn as men of any pith and mettle, quietly sit by and look on, as in a position of established superiority, above the competition of the rest.<sup>69</sup> But the whole party, not excepting these two champions, are as unable to bend Odysseus' bow<sup>70</sup> as the Phæacians to match him at the "putting" of the stone. The average Phæacians, however, seem to sink below the level of the suitors, even as these last below that of heroic Greeks.

(13) The institutions of the Phæacians, like the manners, so far as traceable, only differ in some details from the general heroic type. There are twelve inferior *βασίλῃες*, as in Ithaca.<sup>71</sup> Thus the number may indicate a Greek custom. But also possibly the number twelve<sup>1</sup>, as that of the princes, may recall the Semitic division found in the twelve tribes, with their princes, of Israël, and the same number of heads of the Edomites and Ishmaélites. The *ἐννέα αἰώνμνῃται δῆμιοι*<sup>72</sup> perhaps indicate such a division of the people as we find in γ. 7, or may have been merely for the purpose of the games. Although Athenê has a splendid temple near the highway<sup>73</sup>, she yet treads the country only in disguise or in vision<sup>74</sup>, and leaves it as soon as possible, not seeking her local shrine, but retiring to Athens.<sup>75</sup> On the other hand it is Poseidon's peculiar region,<sup>76</sup> who with Hermes,<sup>77</sup> also a deity of mercantile craft, and probably having

<sup>57</sup> θ. 373. <sup>58</sup> θ. 250, 383. <sup>59</sup> Ω. 261. <sup>60</sup> Γ. 392-4. <sup>61</sup> Σ. 594.

<sup>62</sup> τ. 178; cf. Ξ. 821-2. <sup>63</sup> θ. 126-30. <sup>64</sup> θ. 120-5. <sup>65</sup> θ. 244.

<sup>66</sup> δ. 626. <sup>67</sup> σ. 39 foll. <sup>68</sup> α. 107. <sup>69</sup> δ. 628-9. <sup>70</sup> φ. 184-5, 253-5.

409-11. <sup>71</sup> θ. 390. <sup>72</sup> θ. 257-8. <sup>73</sup> ζ. 291, 322. <sup>74</sup> η. 19-20, θ. 8.

ζ. 20. <sup>75</sup> η. 80-1. <sup>76</sup> ζ. 266, η. 35, 61, θ. 565, ν. 146-85. <sup>77</sup> η. 137-8.



Phœnician attributes, if not of Phœnician origin (see App. C. 2, end), enjoys special honour there.\* The twelve princes have a markedly subordinate position to Alcinoüs, as all that we hear of them testifies. They are called, like Greek chieftains, *σκηπτοῦχοι*,<sup>78</sup> ἡγήτορες ἡδὲ μέδοντες,<sup>79</sup> βασιλῆες<sup>80</sup> ἄρχοι; see note on θ. 390; and have the privilege of the king's table either ordinarily, or as is more probable, at least on state occasions,<sup>81</sup> and are liable to be called upon for gifts in aid. The peremptory tone in which these are assessed by the monarch on his inferior princes,<sup>82</sup> and in which the demand is reinforced by the queen,<sup>83</sup> and subsequently is further increased in amount, without any pretence of giving those princes an opportunity of refusing the tax, or questioning its items or total,<sup>84</sup> shows a degree of arbitrariness far beyond what we find in Greek heroic manners. It is obvious to remember that an attempt to interfere with his personal share of spoil won in war was the origin of the fatal *μῆνις* of Achilles on which the entire Iliad turns. The presents, too, offered by Agamemnon to Achilles in propitiation, and ultimately accepted, are entirely Agamemnon's own,<sup>85</sup> who never thinks even of requesting, much less levying, a benevolence on his ἄριστῆες. Further, a remarkable suggestion closes the demand of Alcinoüs,

ἡμεῖς δ' αὖτε ἀγχιρόμενοι κατὰ δῆμον,  
τισόμεθα<sup>86</sup>,

"we will repay ourselves by a collection levied on the people",<sup>86</sup> which may be contrasted with the hypothetical proposal somewhat similar in effect, if ratified, to the Ithacan members of the suitors' faction,

εἴχ' ὅμεις γε φάγοιτε ταχ' ἄν ποτε καὶ τίσις εἴη·  
τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπνυσοίμεθα μύθῳ  
χρηματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη.

where, however, the supposed demand would proceed on some principle of "damages" to be "recovered" and *ποτιπνυσοίμεθα μύθῳ* indicates some formal and recognized proceeding.<sup>87</sup>

(14) If we may regard the entertainment and despatch of strangers as a public duty, whether self-imposed or not, of the king and people, then all that per-

\* More evidence seems wanted to uphold the reviewer's theory that Poseidon was either the supreme God of the Phœnicians or at any rate their sea-god, and whether the remains called Cyclopiæ are really Phœnician is even more doubtful (see Mommsen's *Rome* I. xv.). The sea-points of Peloponnesus, Pylos, Corinth, Tænarus, and the landing-place of Danaüs in legend on the Argive coast, were, doubtless, seats of Poseidon's worship in heroic or historic times (Quart. Rev. p. 214—9, referring to Pausan. II. 1, 6 and 15, 4, also to Aristoph. *Plut.* 396, Cf. 1050, as regards "the Poseidon of the sea"). This deity, if foreign, like all which the Greeks imported, was subsequently and rapidly moulded and coloured by their own imagination. The worship of Poseidon in connexion with the horse, referred to by the same writer, might on the above theory be explained by the supposition that the Phœnicians brought oriental horses with them, which greatly improved the Greek breed; just as the best blood in modern English stables is said to be all traceable to the "Godolphin Arabian". The original race of horses in Greece probably came from the northern Thracian region, perhaps the modern Ukraine (cf. Byron's *Mazeppa*); hence its connexion with the wind Boreas; and, as the one, so the other, is likely to have had its representation in myth.

<sup>78</sup> θ. 47.  
o. 466—7.

<sup>79</sup> η. 186, θ. 11.

<sup>80</sup> η. 50.

<sup>81</sup> v. 8 cf. Δ. 259; cf. δ. 621,

<sup>82</sup> θ. 389—94.

<sup>83</sup> λ. 338—41.

<sup>84</sup> v. 13—15.

<sup>85</sup> I. 263 foll.,

T. 138 foll., cf. 148.

<sup>86</sup> v. 14—5.

<sup>87</sup> β. 76—8.

tains to those offices might be also a public burden falling alike on king, nobles and people at large. Such seems indeed the purport of the words of Aretê,

ξείνους αὐτ' ἑμός ἐστιν, ἑκάστος δ' ἔμμορε τιμῆς,  
and of Alcinoüs,

ἀργαλέον γάρ ἔνα προικὸς χαρίσασθαι.<sup>88</sup>

It may be observed however, that he rates the inferior βασιλῆες at the same value as himself, and claims no generous precedence in the proportion given, merely adding a καλὸν ἄλγεον as his own personal token of friendship.<sup>89</sup> As he "requisitions" the gifts, so Alcinoüs commands a levy of oarsmen—a picked crew, it should seem—to be in readiness to escort the stranger on the morrow. They are taken from among the κοῦροι,<sup>90</sup> probably corresponding with the men of military service in a Greek heroic polity.

(15) To come to our third head, the twelve nobles are chiefly remarkable for their entire unimportance. Only one has any personal prominence, the senior Echeonius, and his importance resembles that of Polonius at the court of Denmark. His only speech of any significance finds its chief theme in the collective insignificance of those whom he represents, which he puts forward with polite deference as a reason for greater promptness in the king,—“Alcinoüs must give the word. They, the chiefs, simply wait for his command.”<sup>91</sup> And the other few lines which he utters are in a similarly courtly strain; — “on him depends deed and word alike, but the queen’s speech was very much to the purpose,— ’twas for them to obey.”<sup>92</sup> Now this is not only very different from the language of Nestor or Diomedes to Agamemnon, but even from that of Antenor to Priam.<sup>93</sup> Even the old courtiers basking on the walls of Troy, have some notion of public policy as opposed to royal license.<sup>94</sup> But the Phæacian courtiers have no independence. Their sole function is to echo the royal mandate, or prompt deferentially on points of etiquette.

(16) The queen however appears to be the soul of the court. Indications of her character, as prompt, active and sympathetic, are observable throughout. Nausicaa, who is evidently her “mother’s daughter”, is the person selected by Pallas to contrive the introduction of Odysseus at the court of Alcinoüs.<sup>95</sup> She directs the stranger whom she rescues to address himself first as a suppliant to the queen. He is to *pass by* the king, who “sits on his throne by her drinking like a god”, and fling his arms around Aretê’s knees, that he may the sooner see the day of his return.<sup>96</sup> “She is honoured and looked up to,” says the disguised Pallas, “as no other woman on earth is, alike by her admiring husband, sons, and subjects, whenever she appears in public. She is likewise endued with good “mental gifts, and reconciles conjugal differences between those subjects. Only “make sure of her, and your passport home is safe.”<sup>97</sup> Her interposition, renewing the appeal on behalf of Odysseus and energetically extolling his merits, on the score of the interest which she had found in his tale of the Greek ladies of the elder time, is the first word which breaks the spell cast by his narrative on the listening circle, and she adroitly turns the occasion to account, to bespeak their further liberality towards him.<sup>98</sup> Her influence is vindicated by the result, as Alcinoüs at once acts upon her words. We see here the quickness of her sympathies.

<sup>88</sup> λ. 338, ν. 15.

<sup>89</sup> θ. 390—5, 430, ν. 13.

<sup>90</sup> θ. 35—9, 40.

<sup>91</sup> η. 155—66.

<sup>92</sup> λ. 342—6.

<sup>93</sup> Η. 347—51.

<sup>94</sup> Γ. 159—60.

<sup>95</sup> ζ. 15 foll.

<sup>96</sup> ζ. 304—12.

<sup>97</sup> η. 67—77.

<sup>98</sup> λ. 333 foll.

Her rapid question on recognizing the garments which Nausicaa had given Odysseus shows a ready insight and quick perception.<sup>99</sup> The gifts at first levied are received by her sons and deposited in her custody, and her personal attendants bring the whole down to the ship for embarkation.<sup>100</sup> It is she who cautions him to secure his package well for fear of plunder.<sup>1</sup> It is to her that Odysseus' parting salutation is addressed. Nausicaa seconds her mother and cleverly claims the *ζωάγρια* of the hero.<sup>2</sup> Her characteristics have been to some extent by anticipation noticed above, and in App. F. 2 (13). See also Mr. Gladstone's *Homeric Studies* II, 483, 499. Thus in the last scene at the Phæacian court, as in the first, female influence predominates. It is in harmony with this that the shades of the heroines of the past take precedence in that portion of the *νεκρία*,<sup>3</sup> their sons etc. being only mentioned as secondaries in connexion with them; and in the same tale Persephonê, queen of those shades, appears to be most potent below,<sup>5</sup> no mention of Aïdes or Aïdoneus occurring, save as coupled with her<sup>6</sup>, or in the impersonal phrase *δόμον Ἀΐδος εἶσω*.<sup>7</sup>

(17) Now no other Greek lady in H. enjoys this large share of importance where those of the other sex come in for any mention at all. The position of Penelopê is so exceptional as to bar her from comparison; or rather her story breaks off just at the point at which her husband's return might have enabled us to compare her case with that of Aretê at Alcinous' side. Previous to that return her forlorn position and "state of seige" by the suitors force her into an unnatural prominence as measured by a Greek standard. We must then look to Asiatic history for a parallel, and there we shall find it not unfrequently. The names of Semiramis, Nitocris, Jezebel and Athaliah rise at once to our recollection. Whereas in Greek narrative we must look far down to find any woman who reaches the mark of Artemisia, and she is an Asiatic Greek and fights in Xerxes' fleet. It is apposite to the same view of this subject to notice that Alcinous and Aretê were uncle and niece<sup>8</sup> as well as husband and wife—a connexion by blood far closer than according to general Greek notions was deemed compatible with marriage, although in the royal houses of Sparta it seems, doubtless for dynastic reasons, to have been sometimes allowed that persons so related should marry. In ancient Persia, however, such marriages are believed to have been common, and the case of Cambyzes is a well known instance of one where the tie by blood was closer still.

## APPENDIX G. 2.

### ON CERTAIN TRACES OF ALTERED TREATMENT IN THE PHÆACIAN EPISODE.

The possibility that the episode of the wanderings *ι—μ* was a later, although Homeric, addition, has been noticed on *Θ*. 50—5. To the difficulty there noticed—more apparent than real under such a stress of hospitality—of the long de-

<sup>99</sup> *η*. 234—8.

<sup>100</sup> *Θ*. 419—20, *ν*. 66—9.

<sup>1</sup> *Θ*. 443—5.

<sup>2</sup> *ν*. 59—63.

<sup>3</sup> *Θ*. 462.

<sup>4</sup> *λ*. 225—9.

<sup>5</sup> *κ*. 491, 494—5, 534, 564.

<sup>6</sup> *λ*. 47.

<sup>7</sup> *λ*. 571, 627.

<sup>8</sup> *η*. 54—66.



tention of the ship and crew, should be added the double incident of Odysseus weeping at the tale of Troy and Alcinoüs alone noticing him (Θ. 83 foll., ζ21 foll.); the double sets of presents (Θ. 389 foll., λ. 339—40, ν. 13—14) and the double conveyance to the ship and stowage of them (ν. 19—22, 66—72). The process of recasting has gone so far that no mere excision will now restore the simpler form. It is due to the notions of heroic hospitality that he should not depart without disclosing his name and without a solemn final banquet. The leading points which serve to keep the incidents in their proper relation to the previous and later books, are that Odysseus must reach Ithaca asleep (η. 318—20 v. 92), therefore must voyage by night, and therefore must start at the end of a day, and therefore must fill up at least one day at the Phæacian court. He actually spends two days there. The first is occupied by the games, dances &c. Had the recasting process been mere complete, the narrative of his adventures would probably have fallen into the second day. As it is, the Phæacian court "turn night into day" to listen to him; and whereas one *νυχθήμερον* is thus surcharged with song, incident, legend and narrative, the next is miserably jejune of interest, and even Odysseus has nothing to do but to watch the sun on his course towards the west, and then, the stowage of the presents being completed, to go on board and fall asleep (ν. 28—35, 79, 91). The dreary blank of expectation is, however, turned to some account by the poet in a description of his listless watching. We may notwithstanding approximate to a notion of the first cast of the poem by casting out from Θ. 572 to the end, from ι. 31 to μ. 449, and from ν. 1 to 52 inclusive. We may thus conceive the ship to have started at about 10 p. m. by our reckoning upon the 34th day. This indeed leaves the repetition of the tears of Odysseus untouched. But there seems after all something natural in this. After long separation from both comrades and home the lay of the bard would revive a link between himself, now among strangers, and all whom he had left or lost, and having heard one masterly specimen he might well long for more, although it tried his feelings to listen. Nitzsch has expressed his suspicions, which I do not share, of the passages Θ. 161 foll. and 248 foll., as containing matters not elsewhere touched upon in Homeric poetry (*Plan und Gang der Odyssee*, II p. XLVII). There will remain several passages where the recasting process has occasioned a clumsiness in some details. Thus the bathing and the packing seem mixed up with some degree of confusion in the passage Θ. 417—57. We are not quite sure whether the *φάρος* and *χρῶν* put on by Odysseus there are those given him by the queen<sup>9</sup>, as they should more properly be, or those originally lent him by Nausicaa,<sup>10</sup> or another set wholly independent. The beginning of the thirteenth book is, moreover, very tame, and we feel that we have made a false start in ν. 19—22 when we come to 66—72. We seem to be reading a palimpsest in which the older writing shows through the new and confuses it. But I cannot say that this appears to me to be probably due to another hand than that of the original poet.

<sup>9</sup> Θ. 441. cf. ν. 67.      <sup>10</sup> ζ. 228.

## APPENDIX G. 3.

ON THE *νεκρία*.

(1) Odys. is told by Circê that a breeze of Boreas<sup>1</sup> will bear him without effort as far as he need sail towards the region of the dead. When he has passed across (*δι'*) Oceanus,<sup>2</sup> conceived as a vast river encompassing the earth,<sup>3</sup> he will find a beach and the groves\* of Persephonê. This Ocean river must be viewed as having a channel of junction with the *θάλασσα*, and by passing across it (*δι' Ὠκεανοῖο περῆσαι*) a voyage to its further shore must be meant, not however necessarily excluding the passing some way up its stream. At the "beach" indicated, he is to strand his galley,<sup>4</sup> and go on foot to the *Ἀΐδεω δόμον*,<sup>5</sup> marked by the confluence of infernal rivers<sup>6</sup> etc.; where he is to dig the pit, adore the dead with vows and perform the prescribed sacrifice<sup>7</sup>.

(2) When the voyage is described as made, we find the fair breeze promised,<sup>8</sup> before which the ship runs a whole day.<sup>9</sup> Then the *πείρατα Ὠκεανοῖο*, probably meaning the Ocean-limit of the earth,<sup>10</sup> are reached. No beach or groves occur; but instead, the Cimmerians' land and city in their perpetual sunless gloom are neared, as night overtakes the ship<sup>11</sup>. The galley is there stranded, and the hero goes, the two chiefs of his crew attending him to assist in the sacrifice, along the side of the Ocean river (*παρὰ ῥόον Ὠκ.*) to the spot indicated by Circê.<sup>12</sup> The rest of his comrades, from λ. 636, where he rejoins them, would seem to be left at the ship.

It may thus be objected that the topographical features which Circê leads him to expect are not in fact found by him, and that others appear in their stead. Further, on his return, the ship, left behind them at the distance of their march along the shore of the Ocean river, whatever that may have been, appears close at hand;<sup>13</sup> and they then voyage down the stream on board, the current wafting her, aided first by oar and then by sail.<sup>14</sup> We cannot suppose the rest of the crew to have followed unbidden with the ship; nor do I see how any adjustment of the details of the voyages to and from the region of the dead can make them match; and I believe it is lost trouble to attempt it on a point on which neither the poet

\* These groves are specified as containing *μακράι τ' αἰγείοι καὶ ἵτεαι ὀλεσίκαρποι*. For the *αἰγείος* in reference to this connexion see note *ad loc.* and citation there from Stobæus. As regards the willow, *ὀλεσίκαρπος* is probably intended as an epithet distinctive of it, and so the Scholl. take it. Stobæus III 21, again citing Porphyry, says "the willow sheds its fruit before maturity" (*πρὶν ἐκθρέψαι*) and thus accounts for the epithet; adding "it is said that its fruit given in wine produces barrenness, extinguishing the generative power and impulses". The Scholl. repeat this or what amounts to it. The old English notion according to which forsaken damsels are said to "wear the willow", may perhaps be grounded on some such tradition. Comp. "Sing willow, willow, willow", Shaksp.

<sup>1</sup> π. 506—8.

<sup>2</sup> 508.

<sup>3</sup> Σ. 607.

<sup>4</sup> π. 511.

<sup>5</sup> 512.

<sup>6</sup> 513—6.

<sup>7</sup> 517—34.

<sup>8</sup> λ. 7.

<sup>9</sup> 11.

<sup>10</sup> 13.

<sup>11</sup> 14—16.

<sup>12</sup> 20—2.

<sup>13</sup> cf. λ. 20

and 636.

<sup>14</sup> 638—40.

nor his hearers would care for exactness, on at any rate on which they cared more for the liveliness given by variety.

(3) The difference between Circê's directions and the facts found in their place is more serious, because the question is obvious and natural, if the directions are not to be verified why are they given? In the next book all Circê's descriptions of the Sirens' isle, the *Πλαγκταὶ* with their smoke and uproar, of the position and character of the adjacent rocks, and of the Sun's Holy Island, all tally with minuteness when we compare them with the sequel of description.<sup>15</sup> Why then should there be a difference here? Of course we might cut the knot by the excision of one or both of the passages, so as to leave no opening for agreement or discrepancy. I shall further on (6)—(11), show independent reasons for thinking that the part of Circê's directions, which relates to the confluence of the rivers as marking the *Ἀῖδεω δόμος*, is spurious. But those reasons, as regards the present view, are immaterial, and I shall assume for the purpose of the argument that the lines are genuine, since, if they are spurious, the argument will gain, if anything, in force. I only add that in that case *ἐνθάδε* of 516 will still refer to the *Ἀῖδεω δόμος*, as it does now.

(4) Let us suppose the ship on her course, nearing the *ἄλσεα* of κ. 509, but that the day ends and the Cimmerian gloomland throws its shadow over the crew before those groves are sighted. The hero, in compliance with the custom of not keeping the sea at night with a shore close at hand, and making out that shore to be that of *Ῥεανὸς*, would probably act on his own discretion and land at once, then proceed on foot—this he actually does—to the spot indicated by Circê—it may be to the *ἄλσεα*, the *πέτρη* and the *σύνεσις* cf. κ. 509, 515—6, although we are not expressly told that they are recognized. Thus the words, *νῦξ ὁλόη τέταται δειλοῖσι βροτοῖσιν*,<sup>16</sup> suggest an adequate reason for deviating from the letter of Circê's instructions, while their spirit is observed; in preference to the chance of missing all landmarks, by going on up the Ocean stream on board ship in the dark. Those words then lead easily up to the action, *νῆα μὲν ἔνθ' ἐλθόντες ἐκέλαμεν*,<sup>17</sup> with a significant stress on the *ἐνθα*. But if all this had been "dragged into detail" of description with the minuteness with which it is suggested here, the paramount element in the whole, that of awfulness, would have been marred. We must remember that we are not reading a ship's log-book, but the song of one who approached the mysterious with a due instinct of the picturesque. Circê gives her description in the light of living day, and the local features are suitably specified. In the actual voyage, as we touch the verge of the great mystery, we look for them in vain. The Cimmerian night-curtain falls upon the adventurous crew, and all is blank. Along the side of Ocean's stream they grope their way in gloom, and seem to find it almost without the help of sense. Inconsistency there is; but it comes in as one element of that indefinite which is a condition of the mysterious. The details which might reconcile the inconsistency are suppressed, as being themselves inconsistent with the ruling idea. And the inconsistency is thus turned to poetic account.

(5) The hero now reaches the confines of the unseen world, to traffic with its mysteries. A sacrificial libation is first poured to all the dead promiscuously,

<sup>15</sup> cf. μ. 39—141 and 166—263.      <sup>16</sup> λ. 19.      <sup>17</sup> 20.



about (*ἀμφί*) the edge of a pit previously dug.<sup>18</sup> This is coupled with a promise of further sacrifices on reaching home and of a special victim to Teiresias. Considerable stress is laid on the solemn supplication to the "nations of the dead", *i. e.* to the dead viewed as a vast assembled host. *εὐχῇσι λιτῇσί τε κ. τ. λ.*, πολλὰ δὲ γονυόμην νεκύων ἀμνηνῆα καρήνα,<sup>19</sup> εὐχολῇσι λιτῇσί τε. . . ἑλλισάμην<sup>20</sup> are the expressions. Then follows the burnt-offering of a ram and ewe, attended by a drink-offering of the blood and a special invocation of Aïdes and Persephonê, to whom the victims must be viewed as offered.

Now, we can have no doubt that the desire to hold commerce with departed spirits was common from a very early period, far earlier probably than any date which can be ascribed to the *Odyssey*. One leading motive for this would be to extract knowledge from the dead, and rescue secrets from perishing with them. Thus, not only Teiresias instructs Odysseus as to the future, but his mother informs him as to the past. Special localities\* became traditionally the sites of such necromancy, and no doubt individual persons obtained a reputation as necromancers, or *media*, such as Virgil's Sibyl. With such details, however, we are not now concerned. The method pursued by Odysseus under the direction of Circê was probably one in repute for such purposes. It is observable that they include the chief nutriments of life, honey and milk, wine, water, meal, sheep, and above all the blood of the latter, which is treated with a sanctity reminding us of the Levitical law, and of the Divine dictum "the blood is the life". This in fact seems the essential part of the sacrifice, for which the previous ritual is preparatory. The directions are precise: the pit is to be foursquare and of given dimensions, *πυγούσιον ἐνθα καὶ ἐνθα*,<sup>21</sup> and the sheep or lambs are to be slain over or "into,"<sup>22</sup> *i. e.* so that the blood may run in. In Circê's directions it is minutely added, that he is to turn the victims *εἰς Ἐρεβος*, and himself to turn away.

This little pool of blood, the vital fluid and nourisher of the body, is supposed to act like a bait on the dead. They assemble round it, like flies round honey, and are kept from such confusion as would probably baffle the suppliant's object, only by the naked sword. Now this ritual seems designed to exhibit, to dramatize as it were, life and death. The elements of food in life come first, and foremost among these, milk and honey<sup>23</sup>, the diet of infancy. Then comes death, set forth in the slaughter of the lambs and their blood soaking into the earth. Last comes the burning of their bodies,<sup>24</sup> just as it is the last office performed upon the dead. The intense realization of the unseen world is remarkable. The dead, we must suppose, hear the prayers addressed to them and treasure up the vows of future offerings.<sup>25</sup> The blood flows, and they muster as to a banquet to which they have been duly bidden.<sup>26</sup> They are spoken of in "nations",<sup>27</sup> and as distinguished according to sex and age,\*\* but in various remarkable expressions as powerless and helpless.<sup>28</sup>

\* Bekker *Anecdota* p. 414, 2 mentions such a place of resort ἐν Τυρρηνίᾳ λίμνῃ, meaning Avernus in Italy, as recorded by Sophocles; cf. Diodor. Sicil. IV. 22.

\*\* The lines which express this have been suspected. I think needlessly, except perhaps the last, see note *ad loc.* λ. 38—43.

<sup>18</sup> λ. 26—35.    <sup>19</sup> κ. 526, κ. 521.    <sup>20</sup> λ. 34—5.    <sup>21</sup> κ. 517, λ. 25.    <sup>22</sup> λ. 36  
<sup>23</sup> λ. 27—8.    <sup>24</sup> λ. 45—6.    <sup>25</sup> κ. 521—5, λ. 30—6.    <sup>26</sup> λ. 37—8.    <sup>27</sup> κ. 526.  
<sup>28</sup> κ. 521, λ. 29, 219—22, 393—4, 476.

(6) As regards the infernal rivers, one only is elsewhere mentioned by H., the water of Styx, the river of the oath,<sup>29</sup> in which character it also appears in Hesiod, together with a legend how Styx, who is always female, a nymph or goddess, the eldest daughter of Oceanus, was first to appear on Zeus' side against the Titans.<sup>30</sup> For some awe-inspiring characteristics of the actual Styx see App. D. 14. Tozer, *Highlands of T.*, II. 209, speaks of it as "a magnificent waterfall, which descends 500 ft. over a stupendous cliff in the wildest part of Arcadia". On these physical facts the name Styx, meaning horror or repulsive awe, is no doubt founded. The occasion of the mention of Styx in the Catalogue<sup>31</sup> is the desire to account for a natural fact—that the Titaesius, an affluent of the Peneius, mingles not its waters, but flows over those of the latter like oil,\* ὅρκου γὰρ δεινοῦ, Στυγὸς ὕδατος ἔστιν ἀπορρώξ. In connexion with Styx being the river of the oath, perjury is the one sin expressly mentioned in H. as punishable after death.<sup>32</sup> Styx, however, stands clearly identified in a speech of Pallas, Στυγὸς ὕδατος αἰπὰ ῥέεθρα,<sup>33</sup> with the abode of the dead, and is probably the "river" referred to by Patroclus<sup>34</sup> as barring his intercourse. The other infernal rivers are mentioned here only—the singular ποταμοῖο, κ. 529, is probably Ὀκεανοῖο—and the passage bears rather a strong mark of uneasy interpolation. It is

αὐτὸς δ' εἰς Ἀΐδαο ἵεναι δόμον εὐρώεντα.

- ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν  
Κωκυτός θ', ὅς δ' ἡ Στυγὸς ὕδατος ἔστιν ἀπορρώξ,  
πέτρῃ τε ξύνεσις τε δύο ποταμῶν ἐριδούπων.<sup>35</sup>

Now, the harshness of the two subjects πέτρῃ and ξύνεσις in the last line as they stand, requiring ἔστι, predicative, to be understood close after the occurrence of ἔστιν as a copula, in order to make a complete sentence, is clearly objectionable. Again, to revert to general language after precise description, *i. e.* after telling us, "there Pyriphlegethon and Cocytus flow into the Acheron," to add, "*and* there is the confluence of two roaring streams", is surely tame and unpoetical in a high degree: not to mention that the ξύνεσις required by the previous description is really that of *three* rivers not two.

(7) Now, of the names Acheron, Cocytus, Pyriphlegethon, none is found anywhere else in H., although there are repeated allusion to Aïdes, one containing, as we have seen, the name of Styx. Acheron occurs in Pindar<sup>36</sup> and in Æschylus,<sup>37</sup> Cocytus in Æschylus only, Pyriphlegethon in neither. Cocytus and Periphlegethon are equally absent from the fragments of the early Lyric writers. Further, when they make their voyage and reach the abode of the dead, we are only told, "we went till we came to the place which Circê had indicated": and there is no mention of rivers at all in book 1, save in a passage of the speech of Anticleia, condemned by a tradition of the Scholl., derived, we may presume, from Aristarchus, and partly inconsistent with its own context. "How", says she,

\* So Tozer says that the Salamvria (Peneius) is in Romaic ballads the river of the dead.

<sup>29</sup> ε. 185, B. 755, ἄ. 271 cf. Θ. 369. <sup>30</sup> Hes. Theogn. 361, 383, 389, 397, 776, 805.

<sup>31</sup> B. 755. <sup>32</sup> Γ. 278; cf. ἄ. 274, 279. <sup>33</sup> Θ. 369. <sup>34</sup> Ψ. 73. <sup>35</sup> κ. 512—5.

<sup>36</sup> Pyth. XI. 32, Nem. IV. 138, Fragm. 107, 3 Donalds. <sup>37</sup> Sept. c. Th. 690, 856. Agam. 1160.

could you come across these rivers, which intervene between the living world and the dead *without a ship?*" And she immediately proceeds to speak of his ship and comrades as assumed to have accompanied him. The sentiment here seems to suit the later tradition of Charon and the ferry over the Styx or Acherusian lake, which was actually incorporated by Polygnotus in his representations of the Homeric *νεκρία* on the wall of the Delphic Leschê.

(8) Yet the spot "which Circê had indicated" (*φράσσε*<sup>38</sup>) seems to require some natural landmark which would show them where to stop. Such would be sufficiently furnished by "the rock and the confluence", if we omit the lines which give the rivers' names and read *ἐνθα\* πέτρῃ σύνεσις τε δύο ποταμῶν ἐριδούπων*, or *πέτρῃν τε σύνεσίν τε κ. τ. λ.*, which will then involve an allowable *προθύστερον*, the principal object, the *Ἄιδεω δόμος*, being mentioned first, the intermediate and accessory, through which it is to be known and reached, coming last. What then will the "two rivers" be? Doubtless the Oceanus and the Styx, which, if its mention by name be discarded here, has, as we have seen, unquestionable authority from the *Iliad* as the river of the dead.

(9) Now we know from Herodotus that the river Acheron was so called in his time and probably at the time of which he writes. He mentions "Acheron" twice\*\* in connexion with the "Thesprotians", and the names confirm one another. The name "Thesprotians" is as ancient as the *Odyssey* itself; and, if the names Styx and Acheron had occurred alone in this passage, the presumptions against κ. 513-4 would by this passage of Herodotus have been considerably weakened. But Herodotus moreover mentions in connexion with both these an "oracle of the dead", at which Periander consulted the shade of his departed wife. Similarly in Æschylus' *Persæ*<sup>39</sup> the shade of her departed husband is consulted by Atossa with a ceremonial in part resembling that of Homer here, but without the sacrifices and the blood. Now the accession of Periander is dated at 633 B. C. and the *νεκρομαντήιον* was at that time an established institution. In fact, in it we are carried back to the earliest historical period of Greece. The rivers of the region had marked names.\*\*\* It seems indeed more

\* The vowel ε in *πέτρῃ* can be as easily short as in *ἀρνείους τε τράγους τε* ι. 239; see Spitzner *de v. her.* III. §. 6.

\*\* *ἐντὸς οἰκημένοι Θεσπρωτῶν καὶ Ἀχέροντος ποταμοῦ*, VIII. 47. *πέμπαντι γάρ οἱ ἐς Θεσπρωτοὺς ἐπ' Ἀχέροντα ποταμὸν ἀγγέλους ἐπὶ τὸ νεκρομαντήιον κ. τ. λ.*, V. 92, 7.

\*\*\* Tozer, II. 219-20. says, speaking of the region near Suli, "Below this point (a ford of the Acheron) the ground is low and marshy, and the river forms a considerable lake in the winter—the *palus Acherusia* . . . . At Glyky where the Acheron enters the sea, there is reason to believe was the site of the ancient oracle of the dead (Herod. V. 92). Pausanias thinks that H. derived the idea of his *inferno* from this spot, and adopted the names of the rivers of this part of Thesprotia. Lofty rocks, as well as rivers, and a marsh, certainly entered into the Greek conception of these (infernal) regions . . . . I know nothing which so well illustrates the disposition of the Greeks to interpret their profoundest ideas by the help of grand natural objects as these two rivers the Styx and the Acheron". The name "Glyky" is founded on *γλυκὺς λιμὴν*, "Freshwater Harbour", the lake and river effectually conquering the salt character of the sea.



likely than not that Acheron is another moulding of Acheloüs.\* The name Pyriphlegethon was actually current, Strabo<sup>40</sup> tells us, for one affluent of an Italian Acheron in his time. These names, as the Scholl. on κ. 513-4 point out, were taken from the last offices performed upon the dead, the "cremation" and the "lamentation"; and seem to testify to the influence of the νεκρομαντήριον in the region. I do not think Pyriphlegethon can be found in any ancient writer till the philosophic period, when we find it in Plato,\*\* rolling fire which is purgatorial or penal, but H. knows nothing of any such function of it. Now, if the passage in which these lines stand had really been as old as the bulk of the poem, the ease with which the name Πυριφλεγέθων lends itself to poetic images of horror would lead us to expect some notice of it in some of the older poets instead of the total absence which we find. I suppose it to have been the latest addition to the characteristic nomenclature of the region, as the necromantic associations extended their currency. Its development by Plato in that most popular of all his dialogues, the Phædo, would no doubt have given the passage a seeming authority which would counterbalance whatever suspicion might attach to it, and thus it cumbers the Homeric text to our own day.

(10) The Homeric νεκρία is divisible into four acts, as we may not improperly call them. The first alone relates directly to the plot of the poem. It ends at v. 224. The next extends to v. 329, and consists of a series of family memoirs; in each of which a lady of the past age is introduced as narrating the legend; see further on λ. 223-4. The third begins at v. 387 and ends at v. 567, and consists of the dialogues with the hero comrades of the Trojan war. The fourth, which has been suspected as interpolated (see below, (18)), consists of six distinct and startling phantasms, three of them in a state of penal doom. In this last Odys. appears as a passive spectator, and does not, as in the second, interrogate "each whom he sees. The whole is conceived by the poet as enacted on a geographical extension of the earth beyond the ocean stream. There is no descent noticed, nor any passage of local description denoting a subterranean position for the scene. Yet phrases are constantly in the mouth of the poet which conflict with this his general conception in this part of the poem. Thus the shades come not merely ἐξ but ὑπὲξ Ἑρέβους.<sup>42</sup> Elpenor is said to have come ὑπὸ ζόφον ἡρόεντα, and so Odys. himself.<sup>43</sup> Castor and Polydeuces in the realm of death are said to have a privilege from Zeus νέρθεν γῆς.<sup>44</sup> Elpenor's soul Αἰδόςδε κατῆλθεν.<sup>45</sup> The shade of Achilles enquires how Odys. had ventured Αἰδόςδε κατελθέμεν,<sup>46</sup> and the phantom of Herakles says cor-

\* See note-ad loc. Ach. may be compared with the various forms of *aq ua* (aix, usk etc.). The association with the dead warped the word into a fancied derivation from ἄχος.

\*\* Phædo 113 B, where the Acheron and its tributaries are transferred to the state after death; and we have a blazing river throwing out a fiery stream here and there on the earth's surface, i. e. in volcanic eruptions. Φλεγέθων occurs indeed in a fragment of Ibycus, but only as the name of a star; Bergk, p. 999. A fragment of Lycophron, 695, has the following

καὶ Κιμῆρων ἔπαντα, ἀχέρουσίαν  
δόχθοῖσι κυμαίνουσαν οἰδματος χύσιν,  
πυριφλεγέες τε ῥεῖθρον.

<sup>40</sup> Strabo V. 244. <sup>41</sup> λ. 229. <sup>42</sup> λ. 37. <sup>43</sup> λ. 57, 155. <sup>44</sup> λ. 301. <sup>45</sup> κ. 560, λ. 65.  
<sup>46</sup> λ. 475.

respondingly τὸν μὲν (κύνα) ἐγὼν ἀνέεικα.<sup>47</sup> In all these modes of expression the governing image is that of an Aides *below* the earth, such as we find expressly stated in the Il., as in the striking passage where beneath the thunder and the earthquake Aidoneus, who is ἀναξ ἐνέρον, ἐνέροισιν ἀνάσσω, and Ζεὺς καταχθόνιος,<sup>48</sup> fears lest the crust of the earth which veiled his realm should be broken up and his abode displayed.<sup>49</sup> The shade of Patroclus departs καταχθονός.<sup>50</sup> The deities who avenge perjury, do so on the dead ὅπερ νερεῖθε.<sup>51</sup> Similar direct notices abound. This is indeed the natural and obvious conception. It was the one most familiar to the hearers' minds,—may we not add?—to the poet's own, and to which his language seems to revert in spite of his effort to establish a contrary general image. In Slavonic folk-lore, as in λ., a sea is to be crossed by the disembodied spirit, and the abode of the dead, the "Rai", is situated in the far eastern region of the Sun, as I have supposed the Homeric to lie "See Songs of the Russian People" by W. Ralston, and my note on μ. 2—3. The rhapsodist who made up the first part of ω. has confused the idea. The departing shades there take their way παρ' ἡελίοιο πύλας,<sup>52</sup> i. e. "past the gates of sunset", as is clear from his geographical notice of the Λευκάδα πέτρην.<sup>53</sup> The notion of a subterranean *inferno* is clearly deducible from the custom of burying the corpse, that of one beyond the limits of earth and its surrounding Ocean-stream, no less clearly from the smoke rising from the pyre and carrying the essential form, the ψυχή, with it to an indefinitely remote region. And as these two modes, cremation and interment, viz. of the bones afterwards, were often combined (see ω. 65—84), so the poet combines the images to which they gave rise.<sup>54</sup>

(11) There are several fixed phrases to be noticed in connexion with the idea of the locality or direction of the domain of Aides. The most common are Ἄιδοςδε (δῶμα), εἰς Ἄϊδεω, or Ἄϊδαο, δόμον or δόμους,<sup>55</sup> and the like, often, as we have seen, connected by a preposition of downward direction. These seem used quite generally to denote the appointed abode of the dead, whether regarded as subterranean or trans-oceanic: and in the same sense Odys. and his mother are said to be εἰν Ἄϊδαο when conversing at the edge of the pool of blood.<sup>56</sup> Besides these should be noticed ζόφος and Ἔρεβος, which last I am disposed to regard as the Greek equivalent to the Heb. עֶרֶב "sunset, gloom, darkness", derived through a Phœnician medium. From it comes the adj. ἐρεβεννός, akin to which is ἐρεμνός. For ζόφος see App. G. 5. This last is used for 1) the west or northwest, 2) any darkness, 3) the especial gloom which pervades the region of the dead. The words are combined, to describe the cavern of Scylla, πρὸς ζόφον εἰς Ἔρεβος τετραμμένον<sup>57</sup>; see note *ad loc.*; and so in the vision of Theoclymenus the seer, who describes the phantoms of impending fate as ἱεμένων Ἔρεβόςδε ὑπὸ ζόφον.<sup>58</sup> I understand both these alike. The cave reaches down towards the nether darkness, the phantoms are on their way to the gloom of Aides. Contrast with this last the words φῶςδε τάχιστα λιλαιέω,<sup>59</sup> directing Odysseus' speedy return to the living world.

<sup>47</sup> λ. 625.      <sup>48</sup> O. 188. I. 457.      <sup>49</sup> T. 61—5.      <sup>50</sup> Ψ. 100.      <sup>51</sup> Γ. 278.  
<sup>52</sup> ω. 12.      <sup>53</sup> ω. 11.      <sup>54</sup> λ. 100, 106, 204.      <sup>55</sup> κ. 560, λ. 65, κ. 512, 491,  
564.      <sup>56</sup> λ. 211.      <sup>57</sup> μ. 81.      <sup>58</sup> ν. 356.      <sup>59</sup> λ. 223.

(12) We have seen that the shades to Odysseus' eye, when standing by the blood, appear to emerge *ὑπὲξ Ἑρέβους* and return *εἰς Ἑρέβος*.<sup>60</sup> Where the whole atmosphere is a sunless gloom, a more intense darkness in one direction is yet supposable. There are other indications of a special centre of the abode of Death, marked by deeper shades of night, as when the ghost of Ajax or Heracles, conspicuous before, we may suppose, in the "Asphodel meadow", is said to go *δόμον Ἀΐδος εἶσω*,<sup>61</sup> when Odys. dreads the Gorgon head being sent to him *εἰς Ἀΐδew*,<sup>62</sup> and when Circê bids him sacrifice the lambs turning them *εἰς Ἑρέβος*.<sup>63</sup> The poet has no distinctive name to give, but uses the term, used just before generally for the whole region, in a sense which the context shows to be more intense; for, in the general sense, Odys. is *in Erebus Hades* etc. already. The effect of this vagueness of language is to add to the awful character of the thing described, and rather to convey the feeling than represent the image. I will consider further on (22) how far any representation is traceable, and what is its type.

(13) The physical state of the dead themselves in H. opens some questions of curious interest.\* In the living man the *φρένες* appear to be the chief physical basis alike of emotion and thought. *ὅθι φρένες ἦπαρ ἔχουσιν*<sup>64</sup> is an example of the use of the word with a clearly corporeal meaning such as I am not aware is found with the word in the singular. Again we read, *ἐνθ' ἄρα τε φρένες ἔρχεται ἀμφ' ἀδινὸν κῆρ*, and so *ἦτορ ἐνὶ φρεσὶ*: and very similar is the use of the word *πράπιδες* in *ἦπαρ ὑπὸ πρᾶπίδων*.<sup>65</sup> A medial use of the word, transitional towards its moral and emotional sense, is found in *ἔκτορα δ' αἰνὸν ἄχος πύνασε φρένας ἀμφιμελαίνας*,<sup>66</sup> where the epithet shows the physical affinity of the idea. The latter usage abounds in such phrases as *ἔολπας ἐνὶ φρεσὶν*, *ἐκλάθετο φρεσὶν*, *δεῖδοικα κατὰ φρένα*.<sup>67</sup> The same stem modified is found in *φρόνις*, *ἄφρων*, *εὐφρων*, *ὁμόφρων*, *ἀφραίνω*, *φρονέω*, *ἄλλοφρονέω*, and many similar compounds, but in all these the physical sense is superseded entirely. The lower creatures in accordance with this view, exhibit *φρένες*, as in *οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή*,<sup>68</sup> as do the animated works of art which are among the marvels of the poet's

\* We trace the general sense again in *Θ.* 368 where Eurystheus sent Heracles *εἰς Ἑρέβους ἄξοντα κύνα*, and *I.* 571—2, where we read

*ἡεροφοῖτις Ἑρινὺς*

*ἔκλινεν εἰς Ἑρέβενσφιν*.

\*\* For a good conspectus of most of the references in this part of the subject, and for some features of the general view taken, I am indebted to Nägelsbach, *Theol. Hom.* ch VII. On some important points it will be seen that I differ from him. *κῆρ*, and especially *κράδη*, are often found in connexion with *θυμὸς* e. g. *Z.* 523, *K.* 319, *ἦτορ* alone, *α.* 48. *μένος* is ascribed to bodily parts in *ω.* 319, *P.* 451. It is also coupled with *ψυχή* *E.* 296, or *θυμὸς*, *X.* 346, and stands alone for animal life in *λύσεν δὲ βοὸς μένος γ.* 450. So *χείρας τε μένος τε H.* 457. Thus *μένος* seems nearly equivalent to "force", i. e. power as producing activity and motion. So we have it in the *ἀνέμων μένος ὑγρὸν αἰντῶν*, *ποταμῶν μένος*, *οὐ πορδάλιος τόσον μένος ε.* 478, *M.* 18, *P.* 20, of inanimate or brute force. Hence I derive *ἀμενηνὸς* used to describe the dead.

<sup>60</sup> *λ.* 37, 564.

<sup>61</sup> *λ.* 150, 627.

<sup>62</sup> 635.

<sup>63</sup> *κ.* 528.

<sup>64</sup> *ι.* 301.

<sup>65</sup> *Π.* 481,

242, *T.* 169, *N.* 412.

<sup>66</sup> *P.* 83.

<sup>67</sup> *Φ.* 583, *κ.* 557, *A.* 555.

<sup>68</sup> *Δ.* 245.



magic, *e. g.* the Phæacian ships and the live statuary of Hephæstus.<sup>69</sup> On the contrary *θυμός* appears not to retain any trace in H. of an original bodily meaning. It is very often found in some combination with the former word, as *κατὰ φρένα καὶ κατὰ θυμόν* and *ἀτσίφροσι θυμῷ*,<sup>70</sup> or used exchangeably with it as *πείθειν θυμόν* and *πείθειν φρένα* or *φρένας*.<sup>71</sup> It is also remarkable that *θυμός* is often a subject, *πιέειν ὅτε θυμός ἀνώγει κ. τ. λ.*,<sup>72</sup> *φρὴν* rarely so, especially where the two stand in connexion as in *ἐς φρένα θυμός ἀγέρθη*, *φρένες* (except in the physical sense), I believe, never; always *φρένας*, *κατὰ φρένας*, *ἐν φρεσὶ*, or the like is found; so *ἐκλάθετο φρεσίν*. In *φρένα ἐκλελαθέσθαι*, *ἐτράπετο φρὴν*,<sup>73</sup> it should be noticed that the verb is dependent or passive. Intellectual power is more commonly expressed by *νόος νοῦς* or the rarer *νόημα*,<sup>74</sup> which former thus appears as contradistinguishing men from brutes, as in *οἱ δὲ σῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος*.<sup>75</sup> *νοῦς* moreover combines easily with *θυμός*, *μητις*, *βουλὴ* and the like.<sup>76</sup> There is, however, a marked class of phrases in which *νοῦς* and *μένος* appear as it were vested alike in the *θυμός* or in the *φρένες*, *e. g.* *τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν*, *νόον σκέθε τόνδ' ἐνὶ θυμῷ*, *μένος ἔλλαβε θυμόν*, *μένος δὲ οἱ ἐν φρεσὶ διήκειν Ξάνθος*.<sup>77</sup>

(14) Now in death by violence the favourite phrases are *λίπε δ' ὅστέα θυμός ἀπὸ δ' ἔπατο*, or *ᾤχετ' ἀπὸ μελέων θυμός*, and so *θυμόν* stands with *ἀπήύρα*, *ἐξέλετο*, *ὀλέσσαι*, *ἀποπνείνειν*,<sup>78</sup> and the like. Similar is the use of *ψυχὴ* [in *ψυχὴ δ' ἐκ δεθείων πταμένη*;<sup>79</sup> whereas in such connexion *φρὴν* or *φρένες* is not found. We have in one passage *θυμοῦ καὶ ψυχῆς κεχαδών*.<sup>80</sup> It is probable that the etymological affinity of the words *θυμός* and *ψυχὴ* influenced this use of them, yielding the literal senses of "warmth" and "breath". And similarly it should seem as if the *φρὴν φρένες* adhered to their original physical basis and, like the *σάρκες* and the *ὅστέα*, refused to be volatilized away. Correspondingly in the case of *Odys.*, almost dead from exhaustion, we read, after a while *ἐς φρένα θυμός ἀγέρθη*,<sup>81</sup> *i. e.* life came back to its physical seat. But then, although the *θυμός* leaves the body at death, it is not mentioned as a surviving element. The residuum is *ψυχὴ* merely, never *θυμός*, and is spoken of as fleeting, impalpable and elusive, an *εἶδωλον*, compared to shadow, smoke and dream. The most remarkable passages on this part of the subject are as follows. On being visited by the apparition of the unburied Patroclus, Achilles exclaims with an air of surprise,

ὦ ποιοὶ ἦ δά τίς ἐστὶ καὶ εἰν Ἀἴδαο δόμοισιν  
ψυχὴ καὶ εἶδωλον· ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν.<sup>82</sup>

Teiresias by special prerogative retains his *φρένες* and *νοῦς*,

τοῦ τε φρένες ἔμπεδοι εἰσίν·

τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνηα,  
οἷω πεπνυσθαι· τοὶ δὲ σικαὶ ἄτσανουσιν.<sup>83</sup>

And *Odys.* receives from the shade of his mother the assurance of her state,

<sup>69</sup> *Θ.* 556, *Σ.* 419. <sup>70</sup> *A.* 193, *φ.* 302. <sup>71</sup> *M.* 173, *Z.* 51, *Δ.* 104. <sup>72</sup> *Δ.* 263, *ε.* 458. <sup>73</sup> *κ.* 557, *Z.* 285, *K.* 45. <sup>74</sup> *β.* 124, *I.* 104, 108, *η.* 292, *H.* 456.

<sup>75</sup> *κ.* 239—40. <sup>76</sup> *Δ.* 309, *H.* 447, *β.* 281. <sup>77</sup> *Σ.* 419, *ξ.* 490, *Ψ.* 468, *Φ.* 145.

<sup>78</sup> *γ.* 455, *κ.* 163, *ν.* 270, *Ψ.* 880, *T.* 454, *P.* 678, *μ.* 350, *Δ.* 524. <sup>79</sup> *Π.* 856. <sup>80</sup> *A.* 334. <sup>81</sup> *ε.* 458. <sup>82</sup> *Ψ.* 103—4. <sup>83</sup> *κ.* 493—5.

οὐ γὰρ ἔτι σάρκας τε καὶ ὅστέα ἴνες ἔχουσιν,  
ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθ' ὀμένοιο  
δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὅστέα θυμός.<sup>84</sup>

Thus, to sum up briefly, the φρένες perish with the body, by decay or combustion, the θυμός quits the dying frame and becomes extinct, the ψυχὴ similarly quits it and survives, having the form of an εἶδωλον.

(15) I do not think there is any word in H. for "consciousness", although there are some phrases οἶδεν ἐνὶ φρεσίν, and the like, which may be held to imply it. It is a difficult question, therefore, whether the poet meant his departed ψυχὰι to be bereft of consciousness, until quickened by the blood-draught. I incline to think that he did not, and that the effect of the blood-draught is merely to reanimate them to temporary power of intercourse with the living, being as it were, a sacrament which renews communion between the quick and dead. The supposition of Achilles is perhaps hyperbolical, that Patroclus in Hades could hear of his having surrendered the corpse of Hector, and might resent it.<sup>85</sup> Still, taken for whatever it is worth, it favours this view. The voice of the spectre is described by a special word in the case of Patroclus' apparition,—τετριγνῖα,<sup>86</sup> "gibbering", which is repeated in the spurious passage in ω. 5. I have supposed the κλαγγὴ νεκύων . . οἶανδ' ὥς<sup>87</sup> to be the rustling of hurried movement, but it is possible that something like the *vox exigua* and *inceptus clamor* of Virgil, *Æn.* VI. 492—3, may be intended there. The expression θεσπεσίῃ λαχῇ<sup>88</sup> stands in a line which is probably spurious, and again later the shades assemble ἡχῇ θεσπ.,<sup>89</sup> when, as I shall show further on, they have probably taken advantage of Odysseus' departure from his post to sip the blood at random. Something different from the sound described by τετριγνῖα, or possibly by the κλαγγή, aforesaid seems intended by this strong expression, used elsewhere of the din of battle, ἡχῇ θεσπεσίῃ βέλεα κλονέοντα χέοντο<sup>90</sup> of the shout of troops responsive to an encouraging speech from their leader,<sup>91</sup> of the roar of the tempest in a forest or of stormwinds<sup>92</sup> among the clouds.

(16) The condition of the dead is described by the epithet ἀμενηνὰ, for which see the last note. The prominence given to the κάρηνα<sup>93</sup> in connexion with this no doubt arises from the obviously human character of a skull as compared with other bones, may its individuality, and, when a number are seen together, their variety of expression. Buttmann, referred to in the note *ad loc.*, has exhausted all that need be said on the καμόντες. The other expressions speak for themselves. They express the total cessation of the physical power of impressing the living except indeed by the voice, τετριγνῖαι. The word ἀφραδέες\* seems to go further; but is really only an expletive of reproach,

\* The adj. is only used besides of the suitors, *μνηστήρων ἀφραδέων*, β. 282; but the noun *ἀφραδία* occurs often, mostly like *ἀτασθαλία*, in the plur., and varies in meaning from ignorance or inexperience of some particular fact or thing, as in B. 368, q. 233, τ. 523, to general thoughtlessness and folly, as in E. 649, K 350, κ. 27. Comp. also the verb, *αἰεὶ γὰρ τε νεώτεροι ἀφραδέονσι*, η. 294, *σοὶ πῶτα μαχέσσομαι ἀφραδέοντι*, I. 32, where want of forethought or circumspection is intended.

<sup>84</sup> λ. 219—21. <sup>85</sup> Ω. 592 foll.

<sup>90</sup> Θ. 159, O. 355, 590.

<sup>86</sup> Ψ. 101. <sup>87</sup> λ. 605.

<sup>91</sup> M. 252, N. 834.

<sup>93</sup> κ. 521, λ. 29.

<sup>88</sup> λ. 43. <sup>89</sup> λ. 633.

<sup>92</sup> II. 769, Ψ. 213.

"witless", used by Achilles, when in strong language he gives vent to his feelings on the helpless state of the dead. We find also in one place the epithet *ἀκήριος*,<sup>91</sup> which only means "heartless", in the sense of "lifeless". It seems likely that all these phrases are to be understood of the loss of such vital powers as we are conscious of having in and through our bodily organization, as explained in Agamemnon's case,

οὐ γάρ οἱ ἔτι ἦν ἰς ἔμπεδος, οὐδέ τι κίχνης,  
οἷη περ πάρος ἔσκεν ἐνὶ γυναιπτοῖσι μέλεσσιν.<sup>95</sup>

It seems more likely indeed than not that the poet had not clearly before his mind the question of the presence of consciousness, but some of his statements seem inconsistent with any assumption of its absence. The adoration and especially the vows offered to the dead are a case in point, and that above all in which a pyre filled with *ἑσθλά* is promised them,<sup>96</sup> to be fulfilled at a future time.\* The jealousy with which the *ψυχαι* of the buried ban from their society the *ψυχὴ* deprived of rites is even a stronger case.<sup>97</sup> Those who agree with me in accepting as genuine the sixty suspected lines *λ. 565* foll. will of course see that a state of consciousness is implied by the functions and the sufferings of the last six famous or notorious personages there mentioned. But I rest the argument on independent grounds.

(17) The position of the unburied or unburned dead is to be noticed. The disembodied *ψυχὴ* appears in Patroclus' case, restless, in Elpenor's, anxious. The first complains that he is excommunicated from the society of other *ψυχαι* for want of the last rites, seems new to his sad condition, and hardly aware, as in the request *καὶ μοι δὸς τήν χεῖρ' ὀλοφύρομαι*, of his unsubstantiality.<sup>98</sup> It is possible, however, that we must allow for the inconsistencies of the state of dream, which could not be unknown to the poet, and through the medium of which the phantom interprets itself to the senses of the percipient. Achilles would be eager to embrace Patroclus, and this feeling would naturally shape itself in a request from the latter to embrace him. There is a further statement worth notice that, when the last rites had been paid, he (the *ψυχὴ*) should never return. Elpenor is met accordingly on the first stage of the *νεκρία* by Odys., as though the latest arrival. His request is<sup>99</sup> for a pyre on which his arms might be burnt; these we may suppose (see the last note) were for his present accommodation; and for a mound on which his oar might be erected; this was to keep his memory from perishing wholly on earth. The singular condition under which he encounters Odys. is that of knowing and being able to accost him without the blood-draught. This only the unburied, it seems, could do. Thus cremation, in destroying the body, was conceived to destroy also a link of sympathy and possible intercourse between the living and the dead. This is most powerfully shown in Anticleia, who had died for love of Odys.<sup>100</sup> and yet could not, when

\* This receives a striking illustration from the story of Periander at Corinth referred to at (9). His wife's shade, on being consulted, refused to reply, saying that she was cold and naked, for that all the garments buried with her were useless, not having been burnt: on which he made her a holocaust of all the holiday-clothes of the Corinthian ladies. Herod. V. 92.

<sup>91</sup> *A.* 392.    <sup>95</sup> *λ.* 393—4.    <sup>96</sup> *κ.* 518, 522—3, 526.    <sup>97</sup> *ψ.* 72—4.    <sup>98</sup> *ψ.* 75.  
<sup>99</sup> *λ.* 51—78.    <sup>100</sup> *λ.* 202—3.



dead, recognize him, until the mystic draught had been quaffed.<sup>1</sup> The prophet Teiresias could no doubt in the poet's notion have told him his future fate as easily without as after the blood-draught, but demands his honorary share of it, and that the first. There occurs however a phrase in the parting words of the prophet which requires notice. ὁ δέ τοι νημερτὲς ἐνύψει<sup>2</sup> is said of any shade who is permitted to drink the blood. The belief that it was in the power of the dead or of the infernal powers, to beguile the living with false appearances,\* peeps out in 213—4, 217. Similar is the double dream-gate with its thoroughfare of false dreams and true.<sup>3</sup> The phrase then signifies that one effect of the blood drunk thus under permission would be to preclude any such delusions.

(18) From either v. 565 or v. 566 or 568 a long passage, extending as far as 627 inclusively, is marked as spurious (νοθεύεται) by the Scholl. Then, besides this comprehensive rejection, we have another special stigma affixed to 602—3, which is included in the longer passage.\*\* That stigma ascribes these two lines expressly to Onomacritus the editor of Pisistratus. But, if he inserted these two lines, the context in which he inserted them must have been at any rate older than Pisistratus' time, and this consideration throws a grave doubt on the reasonableness of the rejection of it. That rejection was probably founded on the assumption that the station of Odysseus over the blood is maintained to the last, and that v. 628, αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, refers to his still maintaining it. But it is in that case very difficult to account for the statement.

ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν

ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἤρει<sup>4</sup>

which seems to imply, by the marked addition of ἐπὶ to a similar statement in the first stage of the νέκυνια,

αἱ δ' ἐγέρονται

ψυχαὶ ὑπὲξ Ἑρέβεος νεκύνων κατατεθνήϊων,

οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος\*\*\*

θεσπεσίῃ λαχῇ· ἐμὲ δὲ χλωρὸν δέος, ἤρει,<sup>5</sup>

\* For the connexion of εἶδωλον, ὄνειρος, and ψυχῇ, see note on δ. 796.

\*\* The lemma of the Schol. which tells us this, is actually the first three words of v. 604; but 604 is a line common to this passage and Hes. Theog. 652. The ascription therefore to Onomac. could hardly have related to this. Besides which, the Schol. itself goes on to speak of Hebē, and give a special interpretation of the word. Now Hebē occurs in v. 603. It seems clear then that the Schol. has got tacked on to a wrong lemma and relates really, as here said, to 602—3, which two lines must stand or fall together. Further still, we find, tacked on to the Schol. on 384, a passage which raises and answers certain questions on Sisyphus and Heracles, and therefore has plainly strayed from its proper context — no uncommon occurrence in Greek Scholia. It belongs to this later part of the book, and it contains the remark, "we too reject the two verses beginning εἶδωλον and τέρεται ἐν . . ." i. e. vv. 602—3. "We too" points doubtless to some later grammarian who agreed with Aristar. or some earlier one. The fragment has probably lost part of its context; for the words, τοὺς δὲ δρόσιχους καὶ ἡμεῖς ἀθετοῦμεν, seem to bear a tacit reference to a larger passage rejected by such earlier authority.

\*\*\* This last phrase belongs to a passage rejected by Aristoph. and Zenod.,

<sup>1</sup> λ. 141—4.

<sup>2</sup> λ. 148.

<sup>3</sup> τ. 560—7.

<sup>4</sup> λ. 631—2.

<sup>5</sup> λ. 36—7.

that the hosts of the dead were moving against him, or with some special animus bearing reference to him. At any rate their movement alarmed Odys. Now, why should a mere gathering of the shades towards the pit or about its brink have alarmed him now more than before; for (since 36—7 are lines of unquestioned genuineness) he had experienced that before? It is not consistent with his character to shrink without a cause. Why then should he, if he had not deviated from the rites prescribed, and was still maintaining his ground and guard, which we are assured would keep the shades in check, apprehend the Gorgon Head which would certainly be a token that Persephonê was displeased? I can see no sufficient answer to this question.

(19) But if he had trespassed from his appointed station and was prying further, the conditions were wholly novel and his security was gone. The awful Goddess of the Shades might well resent such a profane intrusion into her domain, and her wrath might visit him with some scaring phantom. Now there is nothing to suggest a departure from his station, if this long passage 565—627 be rejected; I might even say, there is no opportunity for such departure. Nay, the v. 628, if read in continuity with 564, actually negatives any such supposition; for *αὐτὰρ ἔγὼν αὐτοῦ μένον ἔμπεδον* will then refer by *αὐτοῦ* to the spot at which he had been standing from the first. I will endeavour further on to show that the rejection must begin, if it be accepted at all, at v. 565. I now remark that the band of illustrious comrades all approach, or appear in view, together, forming one company, evidently under the same conditions. The shade of Agamemnon is alone mentioned as drinking the sacrificial blood, v. 390. This is doubtless to avoid tame repetitions of the same phrase, and we are to understand the same rule, which was applied to the shades of the ladies, to extend to heroes, v. 233, *αἱ δὲ προμνηστῖναι ἐπήισαν*; that is, they would approach and drink in succession. Not, of course, that we need suppose that the dialogue with Agamemnon was completed before Achilles drank, but such details could easily be left by the poet to be filled up by the imagination of the audience. Still, Odys. would be maintaining his guard over the blood against other shades; since his curiosity was by no means exhausted, and there were more to come whose words he might wish to hear (629—30). Since then he maintained his station unchanged as far as 564, if, skipping the intervening lines, we read 628 in conjunction with this last, we must needs suppose the station of Odys. unchanged as far as v. 636, which tells us of his departure to the ship. But I have before shown that this would involve the inconsistency of making the hero, who is marked by intrepidity in the face of danger, tremble without a cause, and of giving the phantoms a power from which by the poetical conditions of their case they are expressly excluded (147—9).

(20) I proceed to show that the rejected passage must, to make a consistent context, begin at 565 inclusively. Firstly, it is plain we cannot, retaining 566—7

*ἀλλὰ μοι ἥθελε θυμὸς ἐνὶ στήθεσσι φίλοισιν*

I think, on insufficient grounds; see note *ad loc.* The last line of it however, *ἡχῇ θεσπεσίῃ κ. τ. λ.* since it is almost identically repeated in the previously cited passage from λ. 632, where it cannot be spared, is probably spurious here and gathered from that passage.

τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων,

pass on to read in conjunction with them 628 foll.

αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι

ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.

The second line in the latter couplet repeats too closely the second line in the former, to say nothing of the highly unsuitable conjunction of the latter by αὐτὰρ ἐγὼν after ἀλλὰ μοι in the former. Secondly, if we sacrifice the former couplet and try to join 565 continuously with 628,

ἔνθα γ' ὅμως προσέφη κεχολωμένος, ἧ κεν ἐγὼ τὸν,

αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον κ. τ. λ.,

we shall fare no better; for the αὐτὰρ ought to contrast its clause, as in fact it does in conjunction with v. 627, not with a conditional but with a categorical statement; and the frigid repetition of ἐγὼν so close to ἐγὼ τὸν of the supposed previous line further condemns this juxtaposition. It follows then that, if we indulge the critics in their wholesale rejection of about 60 lines, we must throw v. 565 into the bargain. I have shown that this involves a double inconsistency. It now remains to show that the passage, if allowed to stand, involves no inconsistency.

(21) I have shown that we must suppose Odys. to have shifted his ground and relaxed his guard somewhere before v. 631 foll. It is indeed nowhere expressly stated that he did so, but it is left open to us to suppose that he did so in pursuit of Ajax, who "answered him nothing, but departed after the other shades into Erebus"; i. e. as the shades came ἐπὶ Ἑρέβους, so they retired εἰς Ἑρέβος, in the sense before explained. The poet continues ἔνθα κ' ὅμως (or ὁμῶς) κ. τ. λ., "there nevertheless", or "there equally", it matters not which, "though in wrath, he would have addressed me, or I him, but" etc. Now this certainly suggests that Odys. kept within speaking distance for a while, and, as Ajax persisted in his retreat, could only do so by following him; the rather, as Ajax is described at the very first as standing νόσφιν, "aloof" from Odys. and the rest of the group, v. 544. "But", he in effect continues, "my attention was distracted from him by my curiosity about others". Thus we are at liberty to suppose the point of view shifted and the guard abandoned, and the questions of the ancient critics, "how Minos in his chair of state, Tityus in his recumbent attitude, Sisyphus with his rolling rock and mountain, &c. &c., could be supposed to come forward and partake of the blood",\*\* at once lose their point. It may be urged that so important a movement as this now supposed, by which the hero is made to relinquish his position of vigilance, ought not to be assumed without express statement to that effect. There is some force in the objection doubtless. But we ought to consider what the poet would have thought necessary to be told, and where he might have been willing to leave imagination to supply missing links. The assumption that he would in any given case have drawn the line between these exactly where we should draw it for ourselves, is

\* Ni. and some who follow him render ἔνθα of time here, for which there is certainly no reason: ἔνθα may equally well mean "there" or "then", as determined by the context, which is here strictly local, as shown in εἰς Ἑρέβος just preceding. However, if "then" be accepted, although the connexion is obscured, the above supposition is equally tenable.

\*\* See the Scholl. on 570, 571, 593 &c.



I think a rash one. But those who allege interpolation and urge excision as the remedy, may always fairly be met by the alternative suggestion, that poems so old may have lost as well as acquired lines. And it seems not more unreasonable to suppose a line or two missing than to suppose sixty lines tacked on.

(22) The remaining local designations are the "wide-gated palace of Hades", a meadow overgrown with the asphodel, a δάπεδον or terrace, a λόφος or hill-slope, and a pool of water. The first three seem to show a shadowy analogy to the palace of the Achæan prince, his τέμενος adjacent, and his ἀύλη or enclosure.<sup>6</sup> The lines of resemblance must not indeed be pressed, especially as regards dimensions; but these purposely dim and vague conceptions, as they are left by the poet, show their rudiments as traceable in the world of life. The meadow probably has an indefinite extension, and Odys., on quitting the blood-pool, would be conceived as being at once in it. It is here remarkable that the word εἰσενόησα, "I noticed", is used only of two of the phantom persons in the sequel, viz Orion and Herakles,<sup>7</sup> both of whom are engaged somewhat similarly, the one driving phantom beasts before him the other phantom men<sup>8</sup>. Of all the other personages, whether ladies, heroes, or criminals the phrase only varies between ἵδον (or εἶδον) and εἰσεἶδον.<sup>9</sup>

(23) Now this difference in phrase is just what we might expect if these two were conceived as seen first at a distance and in rapid motion, the others nearer and in fixed position, or, as in the cases of Tantalus and Sisyphus, moving only within narrow limits. Some such difference in the mode of perception seems certainly indicated, and the difference which is most obviously supposable is what has just been suggested. Of one of them only, Herakles, do we read that he recognized Odys. and addressed him.<sup>10</sup> Whether he drank of the blood or not before speaking, is a question which we can afford to leave open. But he certainly, on the above supposition, would have had an unmolested opportunity of so doing, as of course would other phantoms also. And this at once helps us to account for the altered bearing of the phantom hosts in respect to Odys., and for his novel apprehensions as regards the consequences. It only remains to notice that αὐτοῦ μένον in 628 will on this supposition refer to the spot at which Herakles left him. The whole account indeed somewhat labours under the double disadvantage of being at first somewhat diffusely spun out, and then somewhat abruptly cut short or "huddled up" at the close. But if the outline of the sequence of incidents is as represented here, there is at least no inconsistency in them and no need of rejecting any lengthy passage.

(24) And if the passage 565—627 be rejected, we must, I think, accept the further consequence, that the conclusion of the whole book has also sustained alteration. Lines 631—5, unless some such supposition as I have made in (19)—(21) be admitted, directly contravene the necromantic conditions upon which the *ρέκνια* is constructed; and, unless consistency in these be assumed, our attempts at a critical examination of the claims of particular passages to be genuine will most probably fail through the want of criteria.

(25) I have already stated my suspicion of the passages which speak of the alternate life of the sons of Ledê and of the divided or duplicate existence of

<sup>6</sup> λ. 571, 577, 596, ζ. 293, ρ. 299.    <sup>7</sup> λ. 572, 601.    <sup>8</sup> λ. 573, 605—8.    <sup>9</sup> λ. 235, 260, 266, 271, 281, 298, 306, 321, 329, 568, 576, 582, 593.    <sup>10</sup> λ. 615.

Herakles.<sup>11</sup> I can only give as the common ground for this distrust the wide distance between such mythological refinements and the simple forms of early legend which are characteristically Homeric. It is impossible, I should think, to read even the legends contained in the *κενία* only without feeling this. Moreover, we know what a flood of hero-worship pervaded the Greeks of the sixth century B. C. and afterwards; see some remarks Pref. p. xxix, cxviii on this head. Now, it would be most unlikely that, with such a tendency so strongly at work, the Homeric poems should have escaped some trace of it, especially when we consider of what a highly sympathetic material they consist, and in how loosely-linked a form they mostly hang. The myth of the Dioscuri, who are expressly denied divine origin by H., is given by Pindar in a fully developed form, and these lines which relate to them may probably date from the same period. In the II. they are spoken of as merely dead and buried in the ordinary course of nature, by way of accounting for their not being visible to Helen on the plain of Troy. Not that it is inconsistent with heroic legend for a hero first to die and then be translated to the state immortal, among the gods, if still not yet divine. For so in the account given by Proclus of the argument of the *Æthiopis*, prefixed to the Schol. Ven., we read, *ἔπειτα Ἀχιλλεὺς Μέμνονα κτείνει καὶ τούτῳ μὲν Ἡὼς παρὰ Διὸς αἰτησάμενη ἄθανασίαν δίδωσιν: ἄθανασία* therefore does not in this view imply exemption from death. Menelaüs, we may remember, is somewhat doubtfully told (but see note on δ. 561—9) that he is not to die in Argos (Peloponnesus), and since the poet (or interpolator, if so he be) cannot probably mean that he was to die in Elysium, whither he was to be sent, his exemption from death is probably intended. But this is obviously a much simpler conception than an alternation of life with death between two persons, or the dichotomy of one into a phantom and a beatified hero. The worship of the Dioscuri was chiefly fostered by the Dorian Hegemony. Now the Dorians of Homer are a remote and obscure tribe of islanders (Pref. p. Lxxxvi). Hence this degree of development in the Dioscuric legend is inconsistent with Homeric fact in other respects.

(26) As regards Herakles, his accession to immortality was such an established and ubiquitous dogma from the Pindaric period downwards, that it seems nearly certain that his Homeric position as a shade among the shades would have revolted national feeling as subsequently developed to such an extent as to compel tampering with the passage;—that in fact it could only be qualified for recitation by room being found to squeeze in the apotheosis. By the time of Cleisthenes even Ajax had become an elect hero (Herod. V. 66); and Heracles stands in Pindar as a sort of godfather to Ajax, an elder, larger, grander figure. Isthm. V. 53 foll.). Hebe, moreover, who is certainly named as his wife in λ. 603, in the II.<sup>12</sup> is found performing the offices usually assigned to the maiden daughter. I may add that the two lines (see note *ad loc.*) seem to me of doubtful genuineness, but that I see no reason for suspecting the general conception of Herakles in the shades as un-Homeric. If the passage had stood at first,

τὸν δὲ μετ' εἰσενόησα βίην Ἡρακλεῖην.

ἀμφὶ δὲ μιν κλαγγὴ νεκρῶν κ. τ. λ.,

we may see at a glance how easily either Onomacritus or any early rhapsodist

<sup>11</sup> λ. 302—4, 601—2.      <sup>12</sup> E. 905.

might have been led by popular sympathy to insert the three intermediate lines and have made the anathithesis εἰδωλον· αὐτὸς δὲ a hinge to unite it with the text. It is worth while to cite here Pindar Nem. I. 100 foll., respecting the death and apotheosis of Herakles,

καὶ γὰρ ὅταν θεοὶ ἐν πεδίῳ Φλέγγας  
Γιγάντεσσιν μάχαν ἀντιάξωσιν, βελίων ὑπὸ ῥιπαῖσι  
κείνου φαιδίμαν γαίᾳ πεφύρσεσθαι κόμαν  
ἐνεπεν. αὐτὸν μὲν ἐν εἰράνᾳ καμάτων μεγάλων ἐν σχερῶ  
ἀσυχίαν τὸν ἅπαντα χρόνον ποίναν λαχόντ' ἑξαίρετον  
ὀλβίοις ἐν δώμασι, δεξάμενον θαλερὴν Ἥβραν ἄκοιτιν  
καὶ γάμον δαΐσαντα, παρ Διὶ Κρονίδᾳ  
σεμνὸν αἰνήσειν δόμον.

Here the distinction between the hero as mortal and his immortal essence as deified is emphasized, as in Homer, by the pronoun αὐτὸν, this seems to me to yield a presumption in favour of the antiquity of the interpolation, whether due, as tradition ascribes it, to Onomacritus or not.

(27) With regard to Minos a remarkable development of the myth is noticeable as gathered from Plato's *Gorgias* 523—6, where λ. 569 is cited. There we find a jurisdiction, retributive for good or evil done in this life, established among the shades, and Pluto, together with the office-bearers in the Islands of the Blessed, complaining that dooms on either side were often unfairly awarded. On which Zeus established Minos and Rhadamanthus as judges for Asia, and Æacus for Europe, reserving harder cases for Minos to decide. The legend of Orion and Eös has been noticed on ε. 121—4, and is probably a form of the dawn-myth. The mention of Orion in λ. 310 means probably to include size and not beauty only, cf. 572, as the characteristic in which he excelled. So Pind., *Isthm.* IV. 84 speaks of φύσιν Ὀαριωνείαν, meaning stature. Donaldson there refers to an article on Orion in the *Rheinisches Museum* for 1834. In Hes. *Opp.* 498 *et al.* as well as in II, his name is given to the constellation which has probably ever since retained it.

(28) The question is more easily raised than answered, how the corporeal sufferings inflicted on Tityus, Tantalus and Sisyphus could take effect upon phantoms? But it belongs to a stage of thought with which H. we may be sure was not concerned. His εἰδωλα have an objective reality which suffices for all the purposes of his action. The difficulty, if it be one, applies equally to Virgil, where the shades are as light and unsubstantial as those of H. (*Æn.* VI. 292—3, 390—1, 413—4, 700—2), but who yet gives Tityus an *immortale jecur* etc., 498. The question is not evaded nor is it solved. We may compare a paper in the *Spectator* speaking of a "certain visionary named Maraton" who is supposed to have made his way to the land of Shades of the North American Indians. Here Addison indulges in several felicitous surprises occasioned by the unsubstantial character of what seemed substance to the eye. Plato in his *Phædo* and *Gorgias* uses words which suggest the same question. He insists on the soul and body parting company at death, and on the judge of the dead being, like them, disembodied, αὐτῇ τῇ ψυχῇ αὐτὴν τὴν ψυχὴν θεωροῦντα, but he insists on the τιμωρία which is to benefit the soul being δι' ἀλληλόδων καὶ ὁδυνῶν alike on earth and in Aïdes (524, Γ, 433, E). The *Phædo* offers what may pass as a solution, in the supposition that the soul which has served



carnal lusts has contracted corporeal affinities, *ωστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθὲς ἀλλ' ἢ τὸ σωματοειδές . . . ἐμβριθὲς δέ γε, ὡ φίλε, τοῦτο οἶεσθαι χρὴ εἶναι καὶ βαρὺ, καὶ γεῶδες καὶ ὁρατόν*. Hence, he goes on to say, such souls are seen haunting tombs, ὥφθη ἅττα ψυχῶν σκιαιδῇ φαντάσματα, οἷα παρ-έχονται αἱ τοιαῦται ψυχαὶ εἶδωλα, αἱ μὴ καθαρῶς ἀπολυθεῖσαι ἀλλὰ τοῦ ὁρατοῦ μετέχουσαι, διὸ καὶ ὁρῶνται (81, B, C, D). The belief in apparitions taking a bodily form and often even speaking with an audible voice, although eluding all other tests of human sense, has been current in all ages and is by no means extinct. Nor have we any such knowledge of the ultimate laws which govern the relations of body and spirit as would enable us decisively to refute them. Further, there seems no *a priori* difficulty in conceiving a soul, after quitting its mortal frame, to put on a body of such attenuated elements as to be unappreciable by human sense, or by the sense of touch, although capable of furnishing an organization which would subject the soul to sensations of pleasure and pain.

## APPENDIX G. 4.

ON *λ.* 281—97 AND *ο.* 225—55.

(1) These two passages contain opposite versions of the legend of Melampus; for though literally reconcilable, the spirit in which they are conceived is antagonistic.

(2) If we omitted *ο.* 229—38 all would be clear and coherent with *λ.* 281—97, in which previous passage the story is told with clearness enough from the Pylian point of view. In *λ.* Neleus is the sturdy old chieftain who will have none but a man of mettle for a son-in-law, and will give his lovely daughter only to him who wins her by a successful foray against Iphiclus, his enemy, and drives home the beeves so hard to win (*ἀργαλέας*). The noble seer (*i. e.* Melampus, though not named) essays the adventure, but is made prisoner by the herdsmen, and, after durance for a year, released by Iphiclus for the sake of some special exercise of his gift. The poet does not inform us whether the cattle were brought home and the lady won. But the *Διὸς δ' ἐτελείετο βουλή* probably implies that result in general language.

(3) Now in *ο.* 229—38. Neleus is the treacherous enemy of Melampus who, whilst the latter is detained in bonds by Phylacus, seizes and keeps his property. The attempt on Iphiclus' cattle, so far from being viewed as a spirited adventure, ranks as a "grievous outrage" suggested by Erinyes the mischief-maker. Melampus, however, eludes fate, drives home the beeves, and then takes revenge on Neleus for his dastardly (*ἄεικλές*) act, and bestows the wife (*i. e.* Perô, whom he won, but now, we must suppose, disdained,) on his own brother; he then becomes an exile in Argos, for so fate willed he should be a mighty prince of the Argives, marries a wife, builds a palace, and appears as the ancestor of a house of soothsayers, whence sprung afterwards the famous Amphiaraus.

(4) This inconsistent portion is clearly an Argive legend, the former one in *λ.* we may call a Pylian one. That a year's imprisonment befell Melampus on account of a foray into Phylacê\* undertaken against the cattle of Iphiclus or Phylacus, for the sake of Neleus' daughter, is all that they have in common. The Argive legend starts from the expatriation of Melampus and seeks to account for it. This leads to the mention of the wrong done him by Neleus, which leads to the mention of his detention by Phylacus, which leads to that of the attempt to win Neleus' daughter by doing a grievous wrong, *i. e.* driving the cattle, which forms the starting point of the tale as told in *λ.* Thus far the story is told backwards, but throughout with a feeling against Neleus, who is the "haughtiest man on earth". Noted seers in historic times professed to trace to Melampus their pedigree and their prophetic gift; see also the story told of him in Herod. IX. 34, where the only features found in common with this are the fact of his Pylian origin and Argive adoption, and the mention of his brother as benefiting by the advantages he gained. Pind. *Pyth.* VIII. 55—86 has preserved the legend of Amphiaraüs and Amphilochus and their connexion with the war of the Epigoni, and in a fragment of Stesich., preserved by Eustath. 316, 16, Amphilochus is made to say *πάτρῳ' ἐμὸν ἀντίθεον Μελάμποδα.*

## APPENDIX G. 5.

### ITHACA AND THE ADJACENT ISLANDS.

(1) The Scholiasts mention three brothers, Ithacus, Neritus and Polyctor, sons of Pterelaüs, who colonized the island of Ithaca from Cephallenia, and whose names are preserved in those of the island and some of its local features. This statement has merely the usual form of a Greek local myth and calls for no further notice. (Schol. Dindorf, *q.* 207.) —

(2) The first question is, which island, if any, of the Ionian group, (for common consent seems so far to limit the enquiry,) represents the Homeric Ithaca? I think this is capable of such a solution as may suffice not indeed for a prosaic and scientific, but for a poetic standard of accuracy. That is to say, many of the details of local scenery must be left out as mere poetic embellishment, and even the more general outline must be judged of in reference to the poet's point of view, which is very different from that of the hydrographer. But poetic embellishment, in an age when there is no scientific knowledge, and perhaps among the great majority of the poet's hearers, no accurate information to contradict, must be held guiltless of any designed substitution of the picturesque for the true.

(3) Telemachus in his return from his visit to Peloponnesus passes Phææ and Elis and probably the most north-westerly points of that peninsula.

\* Phylacê in the catalogue is mentioned with other towns near it as furnishing the contingent led by the brothers Protesilaüs and Podarces, sons of Iphiclus; the former of whom was slain once on landing before Troy; *B.* 695—710.

Thence, having, we may suppose, hitherto crept along the coast, he launches forth (*ἐπιπροέηκε*) to the *Θοαὶ νῆσοι* (o. 299), which may be safely assumed to be those at the mouth of the Achelōüs, and the same as the *Ἐχινῆαι* of B. 625, or Echinades of Strabo, most of which have by the silt of the river been since united to the shore. There are indeed other islands along the coast, as also between Theaki and the mainland, but none sufficiently adjacent to each other to be regarded as a group, forming a sea-mark. But if indeed any of those other be assumed to be the *Θοαὶ νῆσοι*, the result as affecting this argument will be the same. The *Αἰγίλιψ* and *Κρονυλεία* of B. 633 are regarded by the Schol. there not as islands but as towns. A course nearly due N., continuing with slight variation his run past the Peloponnesian coast, would bring Telemachus to the *Θοαὶ νῆσοι* and due E. of Theaki. Now, he was warned by Pallas to avoid the *πορθμός* between Ithaca and Samē, where the suitors lay in wait for him at Asteris. To judge from maps there is no point in the Ionian group so well suited to represent this *πορθμός* as the strait between Cefalonia and Theaki, which narrows in some places to 2 miles wide and has several small islands in its narrow channel, of which any one might be Asteris. One of these two then must, it seems, be Ithaca. If however this one were Cefalonia, Telem. was widely out of his course for it; if it were Theaki, he was within a few miles of the best port in the island, now Dexia, supposed by Kruse and others to be the *Φόρκυνος λιμὴν* of ν. 345. Again, taking the numbers of the suitors mentioned in π. 247 foll. as 24, 20, 12 their proportion is approximately (omitting Dulichium, which with its adjacent group seems to have for surpassed all, cf. B 630, 637,) that of the size of the islands, assuming Theaki to be Ithaca, and Zanté Zacynthos; the last being a mean between Samē (Cefalonia) and the former. The statement also of ν. 238 foll. favours the notion that Ithaca was not one of the larger islands, *οὐδέ τι λίην οὔτω νώνυμός ἐστιν*, seemingly equivalent to, "it is not so obscure as you might expect", while the added remark, *ἀτὰρ οὐκ εὐρεῖα τέτυκται*, certainly suits Theaki best of all, which, where incised by its large harbour, Dexia, narrows to an isthmus of half-a-mile and is no where over 3 miles in breadth. The other epithets *τρηχεῖα καὶ οὐκ ἱππῆλατός ἐστι* are also admirably adapted to Ithaca. The harbour, too, of Dexia is perhaps the only one in the whole group to which the description of ν. 97 would apply,

*αἶ τ' ἀνέμων σκεπώωσι δυσαήων μέγα κῆμα  
ἔκτοθεν· ἔντοσθεν δέ τ' ἄνευ δεσμοῖο μένουσιν  
νῆες ἑὔσελμοι, ὅτ' ἂν ὄρμον μέτρον ἴκωνται.*

(4) This haven, looking nearly N. E., is so shut in by the square corners of its own bay and so sheltered and overlapped by the opposite front of Leucas and the continent at from 10 to 20 miles off, that it forms, for light vessels like those of the heroic times, or in fact Greek coasters at all times, a shelter leaving hardly a chance to bad weather. It is perhaps worth observing that the characteristic of the locality matches that of the hero of the tale. We should expect some noted facilities for shipping, and advantages for seaman-ship to be found in the home of the hero seaman, the very prince of maritime adventure. So, in a more modern day, the haven inlets of the Dart and Exe were the peculiar nursery of the Elizabethan race of English seamen. Now, no place



is so likely to retain the unbroken tradition of its name as that which has an unfailing advantage, like a fine natural harbour, to ensure constant resort.

(5) Lastly comes the argument of the name, or rather names. Assuming Samê to be the modern Cefalonia, the only change in the names of the leading group has been to take the name of the largest island from the people who dwelt there. Samê, or Samos, was a common name (*ψάμμος* sand?) become proper; and, being given to at least three islands, required, when intercourse became frequent, a distinctive title, such as that of the *Θρηική Σάμος*, the more important island on the Asiatic coast being Samos *par excellence*. This name was no doubt the *Κεφαλληνίη Σάμος*, and as in the Thracian island the epithet coalesced in "Samothracia", so here the Samo- was perhaps dropped and *ἡ Κεφαλληνίη* alone remained. Now, since this is hardly to be deemed a change, for *Κεφαλληνες* occurs several times, we have here the fact of 3 islands with, in effect, the same names as in Homer's time, and with no indication, as far as tradition goes, of their having ever changed them. Strabo indeed might speculate on this or that island showing features of discrepancy from the Homeric description, and deny that the Ithaca of his day — undoubtedly the modern *Teaki* — was the one the poet intended, but this is only a testimony that in popular acceptance it *was* Ithaca. And although we can conceive a race of conquerors succeeding in effacing old names and imposing new ones on conquered islands, who ever heard of their giving the names of a group a twist round, as it were, or making two of its members change names? Each name in such a group tends to keep the other names in their right places; and the chances against any such change being effected are proportionably multiplied and certainly whenever the legend of Odys. — not necessarily the present poem embodying it, but *the legend* — became popular in Greece, from that time the clear title of the island then identified with it would be too broadly fixed in the popular eye to allow of its being lost. There have probably always been islanders there who prized as a set-off against the smallness of their domain the fame which that title procured them and found it a passport to the notice of the world; and their self-interest in the question would be a guarantee, against the title ever having become lost to the territory.

(6) The absence of any equally certain site for Dulichium is what has given some ground of doubt regarding Ithaca. Spohn, as Bondelmont before him, took Theaki for Dulichium, seeing that the large port on its E. side has the remnant of a town still called Dolicha. Spohn also placed Homer's Ithaca in a much smaller island, *Sathako*, 7 or 8 miles from Theaki. This last is a mere barren hummock without a spring of water or an acre of arable land. Strabo placed Dulichium near the mouth of the Achelôis; see App. D. 7. Pietro della Valle (cir. 1614) took Dulichium for a part, like Samê, of Cefalonia. Of modern travellers, Gell, Holland and Dodwell agree in accepting *Theaki* for Ithaca.

(7) The chief difficulty, however, remains in the lines ι. 21—6.

ἐν δ' ὄρος αὐτῇ

*Νήριτον εἰνόςφυλλον ἀριπεπέεσ. ἀμφὶ δὲ νῆσοι  
πολλὰι ναιετάουσι μάλα σχεδὸν ἀλλήλησι,  
Δουλίχιόν τε Σάμη τε καὶ ὕληεσσα Ζάκυνθος.  
αὐτῇ δὲ χθαμαλὴ παννυπερτάτη εἰν ἀλλ' κεῖται  
πρὸς ζόφον, αἰ δέ τ' ἀνευθε πρὸς ἥϊ τ' ἡέλιόν τε.*

Now the only two islands which could properly be said to be *μάλα σχεδὸν ἄλλ.* are *Theaki* and *Cefalonia*, since *Zacynthus* (*Zanté*) lies considerably to the S., and *Dulichium*, supposing it at the *Acheloiis'* mouth, considerably to the E. of these first two. Nor, taking *αὐτῇ* to mean, as it certainly must, *Ithaca*, can it be strictly said to lie furthest to the W. (*ζόφον*), nor the rest to lie to the E. of it, nor is it "flat", if that be the meaning of *χθαμαλή*. But, if we examine the group, these difficulties will be seen to imply a general geographical inaccuracy affecting the whole of them (*Theaki Cefalonia Zanté*). None of them is so situated as to be markedly *πρὸς ζόφον*, with the others relatively apart and to the E. I conceive indeed that the last line has a general reference to the fact that *these three* lie to the W., and that there was *another* group, *Dulichium* and the *Θοαὶ νῆσοι*, lying a considerable interval to the E. Since, however, this difficulty is general, not specially bearing on the claims of any island to represent *Ithaca*, it may be left without further remark, than that such an amount of inaccuracy is what we might expect in an age when books and maps were not, and when hearsay or a casual visit was the sole means by which a poet, assumed to be from the Asiatic Ionian coast, could inform himself of the facts. I regard this therefore rather as a confirmation of the unity of authorship in the two poems. At any rate, if the author of the *Odyssey* had been a Western Greek, his local knowledge might be expected to show as much accuracy as we find when the islands of the Asiatic coast, or that coast itself, is mentioned in the *Iliad*. Nor should we omit the tradition of the poet's blindness, when discussing any question on which his descriptions are challenged on the ground of fact. Supposing his sight lost after a visit in early life to these remote parts, and their scenes afterwards recalled in talk and song, how much of exactness might the mind's original picture be expected to retain?

(8) Similarly there is none of the group which the epithet *χθαμαλή* can literally suit. The word occurs in various associations in four other passages. The Greek wall is *χθαμαλώτατον* near the ship of Ajax,<sup>13</sup> the leaf beds of *Laertes*<sup>14</sup> are *χθαμαλαί*, one of the rocks at *Seylla* is *χθαμαλώτερος*,<sup>15</sup> and more closely in point with our present subject the phrase *αὐτῇ δὲ χθαμαλή κεῖται*,<sup>16</sup> is used of *Aeaea*, *Circe's island*. *Völcker* thinks, "fast rooted in the sea," as opposed to floating islands, *e. g.* *Delos*, that of *Aeolus* etc., is the meaning. This sense is wholly unsuited to all the above four passages. Further, if it be applicable here, *αὐτῇ δὲ χθαμαλή κεῖται* should be distinctive of *Ithaca*, whereas all the islands of the group are equally in this sense *χθαμαλαί*. But the passages cited show that *χθαμαλή* is uniformly true to its connexion with *χαμαί*, not in the sense of "fast" but of "lowly", as *humilis* from *humi* rather than *solida* from *solum*. It means "low" or "flat", but how applicable here? The parallel case of *Aeaea* shows how. In *κ. 194—6* *Odys.* mounts an eminence (*σκοπιὴν παιπαλόεσσαν*) to command a prospect of the island which, as thence seen, lies *χθαμαλή*, with a boundless margin of sea apparently overbrimming it.

(9) Every one who has had a similar opportunity must have noticed how from such a height all minor eminences tend to flatten down beneath him. Be they ever so numerous and irregular, they are for the moment lost in the downward

<sup>13</sup> *N.* 683.<sup>14</sup> *λ.* 194.<sup>15</sup> *μ.* 101.<sup>16</sup> *κ.* 196

perspective. Thus the poet's stand-point is that of a "bird's-eye view", and the phrase *αὐτῇ δὲ κ. τ. λ.*, refers, not to Ithaca in contrast with other islands, but in contrast with its own leading feature, Mount Neritus, mentioned just before. Similarly the shield of Nestor is all of gold, *κάνονάς τε καὶ αὐτῇν*,<sup>17</sup> i. e. the shield proper, or by itself, without those accessories. So again, we have<sup>18</sup>

*ἄλλοι δὲ ῥινοῖς ἄλλοι δ' αὐτῇσι βόεσσιν*

where the *βόες* are thus distinguished from their leading part, the *ῥινοὶ*, just as the *νῆσος αὐτῇ* from the mountain here. Virgil has a similar use of *ipse* in *Georg.* II. 297, where the central stem of a tree is thus distinguished from the branches,

— media *ipsa* ingentem sustinet umbram;

and again in *Georg.* IV. 274,

Aureus *ipse*, sed in foliis quae plurima circum

Funduntur, etc.,

where the central disk of the flower *amellum* is contrasted with the petals which hang around. This relation of distinctness between the island and its principal feature, Mount Neritus, is preserved even in the Catalogue,<sup>19</sup>

*οἷ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνოსίφυλλον,*

but naturally becomes more conspicuous here.

(10) Schreiber accepts the view of Palmer, who would read *χθαμαλῇ* referred to *ἀλλί*, but the parallel in κ. 196 *αὐτῇ δὲ χθαμαλῇ κεῖται*, where *ἀλλί* does not occur, is against this; it being nearly certain that the relation of these four words to each other in the two passages is the same. Possibly, some point of view might be found from which not only the island would appear thus relatively *χθαμαλῇ*, but the only others in sight might appear *ἀμφί*, scattered about it, and the principal group within the eye's range at a distance eastward,

*ἄνευθε πρὸς ἧν τ' ἡέλιόν τε.*

This, however, is hypothetical only, and is a descent into greater minuteness than is necessary in a poetical description from recollection or hearsay. It remains to be noticed that, when this stand-point is quitted, the relations fade, and Ithaca comes out as *κρανία*,<sup>20</sup> *αἰγίβοτος*,<sup>21</sup> *τερηχεῖα*,<sup>22</sup> and the like, and the main headland, though striking still, is no more the pole — so to speak — of the entire prospect.

(11) Strabo took *χθαμαλῇ* as meaning not *ταπεινῇ*, but *πρόσχωρος τῇ ἡπείρῳ ἐγγυτάτῳ ὄσῃ αὐτῇς*. But nearness to land, as opposed to sea, is nowhere, as has been shown, a sense of this adj. in H. Strabo understands *παννπ. πρὸς ζόφον* as "furthest to the North", mistaking, as will be further shewn, the sense of *ζόφος*. The Schol. Vulg. makes *χθαμαλῇ* mean "deep-lying", and explains *πανν-περιτάτη* as of a moral elevation due to the fame (*δόξη*) of its people! The Schol. Ambros. similarly, but more vaguely, interprets *χθαμαλῇ* in reference to its situation (*θέσιν*), and *παννπ.* as the Schol. Vulg., but has another view which he puts first, that previously mentioned being given as an alternative. His first view is, that the word *χθαμ.* is to be understood of the E. side, and *παννπ.* (in connexion with *πρὸς ζόφον*) "highest towards the W." This does not seem to correspond to any natural fact, but rather to misrepresent the case; since the only part which, to judge from Kruse's large-scale map, can literally be called

<sup>17</sup> Q. 193. <sup>18</sup> H. 474. <sup>19</sup> B. 632. <sup>20</sup> α. 247. <sup>21</sup> δ. 605-7. <sup>22</sup> ε. 1-2.



"flat", is on the W. side, between the slopes of Neritus and the sea. Eustath. states the alternative view given, as above, by the Schol. Ambros., with apparent acceptance, but afterwards seems rather to accede to that Strabo.

(12) There remains the statement that Ithaca, supposed Theaki, is *πρὸς ζόφον*. I agree with Ukert that the gloom of sunset and therefore "the west" is the quarter intended, as shown by the contrasted direction *πρὸς ἥῶ τ' ἡέλιόν τε*. Such expressions as *ἦδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον*,<sup>23</sup> and the contrast between those who dwell *πρὸς ἥῶ τ' ἡέλιόν τε* and those *ποτὶ ζόφον ἡερόεντα*,<sup>21</sup> as also between the flights of birds,<sup>25</sup> discriminated as regards direction by the same phrases, leave this unmistakable. Schreiber sees this, but adds that, if the meanings of *ἥῶς* and *ἡέλιος* could be divided, he feels sure (*ich halte mich überzeugt*) that by *ἥῶς* H. would have expressed the E. and by *ἡέλιος* the S.

(13) I feel sure that the poet expressed but one notion, as above stated, by *πρὸς ἥῶ τ' ἡέλιόν τε*, which seems clear by *πρὸς ζόφον* being used alone for the balancing expression. But again, the question occurs what is the poet's stand-point in his E. and W.? It appears likely that such directions were referred to navigation, which in those ages and long after was customary only in the summer season; and thus, taking the solstice as its culminating point, we obtain for *ζόφον*, or sunset, a point to the N. of W. Of course it may be argued that sunrise (*ἥῶς*) ought similarly to include a northward extension at the same time. Theoretically this would follow, but practically it need not. If *ζόφος*, or sunset, were made the standard, the opposite point might remain undetermined, simply through the problem not being thought out. But even if any point in the N. E. quadrant be taken as meant by *πρὸς ἥῶ τ' κ. τ. λ.*, it will not disturb our reckoning significantly. Indeed, there is some reason for thinking that the poet *does* in effect recognize a north-eastern sunrise as well as a north-western sunset, see note on *μ.* 1—2. The next fact to be noticed is that Peloponnesus is the point of view from which the question would in the poet's time be judged. We should consider how would it look from the water, as the islands came in sight of a coaster rounding the N. W. angle of Peloponnesus? Ithaca would apparently not be reached till Zacynthus and Samê had been passed, nor sighted, till they had been some time in sight; and if the nearest point to Peloponnesus of each of these three islands be taken, that of Ithaca lies, by Spruner's map both further to the W. (and *a fortiori* to the N. W.) and further from Peloponnesus, than either of the other two. Now this further run from Peloponnesus to reach it, is probably what is meant by *παννπ.* *εἰν ἀλλ' κείται*, whilst the voyager would be unconscious, seeing the summer sun setting before him, that the whole of that extension was not westerly. It is conceivable that the poet himself may have made the run which he ascribes to his own Telem. when returning from Pylos, and then all the observations as regards direction etc. would have a relative truth and fall naturally into their place.

(14) I take *παννπεριτάτη εἰν ἀλλ'*, therefore, in Strabo's sense of "furthest over in the sea", *παν-* having the force of *πάντων*, or here, *πασῶν*, *i. e.* *νῆσων*; cf. the similarly formed *πανύστατος* in *ι.* 452. For some English parallel forms see the note on *ἀμπρωτον* at *κ.* 403.

(15) The name *Κεφάλληνες*<sup>26</sup> is given generally to the subjects of Odys. and is applied to the whole body of the suitors,<sup>27</sup> some of whom probably lay out of his

<sup>23</sup> γ. 335. <sup>21</sup> ν. 240—1. <sup>25</sup> Μ. 239—40. <sup>26</sup> B. 631, ω. 377—8. <sup>27</sup> ω. 429.

dominion. The *Κεφαλλ.* are supposed by Laertes, *ω.* 355. to be likely to be summoned by the suitors' faction in Ithaca to avenge the death of their own *ἄριστοι*. The name occurs nowhere in H. in the sing. *Κεφάλλην*. It may perhaps be derived from *κνέφας* by dropping *ν*, cf. *κελαίνη* and *μελαίνη* from *κμέλας*. Its situation towards the *κνέφας* = *ζόφος* (*δνύφος δνοφερόν*) or "west" would thus be the key to its original meaning. Laertes had led Cephallenians in a foray on the mainland, unless, as probably in *π.* 367, some part of *Cefalonia* itself be meant by *ἡπειροιοι*. He had then sacked Nericum there. This ambiguity of the word *ἡπειρος* does not however weigh for much. A large island like Samê might be an *ἡπειρος* as compared with a smaller, like Asteris or even with one as large as Theaki. As regards the question of Odysseus' flocks and herds, Samê is probably meant by *ἡπειρος* in *ξ.* 100, since Philoetius, chief of the *ἀνέρες ἐσθλοὶ* who had charge of them (*ξ.* 104, cf. *ν.* 210) is ferried over by the *πορθμῆες*, ordinarily plying, as it seems, *i. e.* on the *πορθμός* between Ithaca and Samê, which latter was therefore the pasture-ground.

(16) Völcker § 34 argues that Noëmon's herd of horses, and the other cattle tended by Philoetius, were probably on the same *ἡπειρος*, wherever it lay. But we are expressly told that Noëmon's horses were in Elis,<sup>28</sup> which is expressly called *ἱππόβοτος*, and we have a mention of horse-races and prizes there, *A.* 670 foll. Besides, Noëmon needs his own ship for the passage, which seems to show that no *πορθμῆες* were available thither. Although, however, Samê is probably the *ἡπειρος* of Odysseus' sheepmasters, yet the *ἡπειρος* of the Laërtian conquest may have lain elsewhere, for instance in the peninsula of Leucas, where Spruner's map places Nericum. Thus we find Odys. led to the war

οἷ τ' ἡπειρον ἔχον ἡδ' ἀντιπέραι' ἐνέμοντο,

where, if two regions are intended, one of the two is probably the Acarnanian mainland at or near Leucas, now an island, and made so first by the Corinthians, (*Ni.* on *α.* 259) and the conquest of Laertes would account for Odysseus' authority being recognized there. As regards the further notices of those parts, we have a *Θεσπρωτῶν βασιλεὺς* named *Φεῖδων*,<sup>29</sup> an *Αἰτωλὸς ἀνὴρ*,<sup>30</sup> who had taken refuge in Ithaca from a family quarrel, and several mentions of an

"Ἐχετον βασιλῆα βροτῶν δηλήμονα πάντων,"<sup>31</sup>

as ruling on the *ἡπειρος*. The Thesprotians were also before the Trojan war allies (*ἄρθμιοι*) of the Ithacans,<sup>32</sup> and were presumably still so, since Odys. is spoken of as being received hospitably among them,<sup>33</sup> and peaceful traffic appears to be going on at the time of his return between them and Dulichium.<sup>34</sup>

(17) The *ἡπειρος* has commonly the epithet *μελαίνη* in the mouths of the Ithacan islanders, denoting probably the contrast of its dark mass with the bright sea across which it was visible; so *μέλαιναί νῆες passim*.

## APPENDIX A. 23.

### ON THE PRONOUN AND THE ARTICLE EVOLVED FROM IT.

- (1) 1. *ὁ, ἡ, τὸ*,      2. *ὁς, ἡ, ὁ*,      3. but plur. *οἱ, αἱ, ἃ*,  
and *ὁ, ἡ, τὸ*,      and *τοὶ, ταί, τὰ*.

<sup>28</sup> *δ.* 635—7.    <sup>29</sup> *ξ.* 316,    *τ.* 287.    <sup>30</sup> *ξ.* 379.    <sup>31</sup> *σ.* 85, 116, *φ.* 308.    <sup>32</sup> *π.* 427.  
<sup>33</sup> *ρ.* 526, *τ.* 271.    <sup>34</sup> *τ.* 291—2.

In these we have really two distinct pronominal forms embodying different elements mixed up together. The masc. and fem.  $\delta \eta$ . or  $\delta\varsigma \eta$ , may be compared with the oldest English forms of pronouns for the same genders, *se seo*, and each is personal and subjective. In the earliest distinctives of language the subject is a person and the person a subject, and this subjectivity is more intensely present in the first person than in the second, but in the third is in the oldest stage of language hardly present at all. Thus only masc. or fem. nouns could properly have a nom. case, neuters came into existence as *objects*; and probably pronouns of the third person are oldest of all in that case. Thus we have *tum*, *quum*, *tam*, *quom*, really pronouns in their oldest forms, as shown by *tan-tus* *quantus* formed on *tam quam*: *tantus* thus means "that-object-like".

(2) Accordingly, when a pronoun of the third person was wanted to become a subject, it fell back on the pronoun of the second person, to which second originally belonged and from which were developed the *se seo*\* of our earliest English and the  $\delta\varsigma$  or  $\delta$ ,  $\eta$ , of Greek, the aspirate in which last represents the sibilant of the former.

(3) In earliest English, as in Greek, the neuter and all the oblique cases in all genders followed the objective forms.\*\* It is probable that  $\tau\acute{o}$  as a neut. accus. is older than  $\delta\epsilon$ , or  $\delta$ ,  $\eta$ , as mas. and fem. nomin. and similarly *thæt* in English is probably older as accus. than *se seo* as nomin. Now all these singulars probably existed long before their plurals. Hence we have, oldest, *thæt*  $\tau\acute{o}$

|         |                               |                           |
|---------|-------------------------------|---------------------------|
| recent  | $\delta\varsigma$ or $\delta$ | $\eta$                    |
|         | <i>se</i>                     | <i>seo</i>                |
| more    | $\delta\acute{\iota}$         | $\alpha\acute{\iota}$     |
| recent, | $\tau\acute{o}\iota$          | $\tau\acute{\alpha}\iota$ |
|         | <i>thá</i>                    | $\tau\acute{\alpha}$ ,    |

If we may argue from the analogy of English' in which *thá* is the only plur. nom. and acc.,  $\tau\acute{o}\iota$  and  $\tau\acute{\alpha}\iota$  are older than  $\delta\acute{\iota}$  and  $\alpha\acute{\iota}$  as plur. But *se seo thæt* became by 1200 B. C.\*\*\* *the theo the*, with *the* often for a plur. form too. This shows that the older form was the stronger, the more inveterately objective or thirdpersonal; and as the inflexions are shed off, *the* alone remains our def. art.

(4) Now throughout a considerable stage of the English language this pronoun

\* The *s* in these is a trace of the 2. person, oldest form *fa* (Donaldson *New Crat.* §. 132.) and accordingly *se* has a by form or dialectic form *the*, and *seo* has *theo* or *thim*, recalling *thee thou* of the 2nd. pers. so  $\acute{o}$   $\acute{o}\nu\tau\omicron\varsigma$  is 2nd. pers. and  $\acute{o}$   $\tau\acute{\epsilon}\nu$  = "o you." So the Greek  $\sigma\acute{\iota}$  is connected not only with the Latin *tu* of 2. pers. but with *sui* (*F.*) of the third.

|       |                                         |                      |                  |                                                                                                                                                                                                                                                                                                                                                             |
|-------|-----------------------------------------|----------------------|------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| **    | Mas.                                    | Fem.                 | Neut.            | } was the form of the demonstrative pronoun in earliest English from which comes our def. article "the", just as $\delta\varsigma$ or $\delta$ $\eta$ $\tau\acute{o}$ became $\acute{o}$ $\eta$ $\tau\acute{o}$ in Greek. In this pronoun <i>thá</i> <i>tham</i> have furnished the modern <i>they them</i> , while from <i>thara</i> we yet <i>their</i> . |
|       | Nom. <i>se</i>                          | <i>seo</i>           | <i>thæet</i>     |                                                                                                                                                                                                                                                                                                                                                             |
|       | Acc. <i>thone</i>                       | <i>thá</i>           | <i>thæet</i>     |                                                                                                                                                                                                                                                                                                                                                             |
| Sing. | Gen. <i>thæes</i>                       | mas. } <i>thæere</i> | fem. }           |                                                                                                                                                                                                                                                                                                                                                             |
|       | Dat. <i>tham</i>                        | and                  |                  |                                                                                                                                                                                                                                                                                                                                                             |
|       | Abl. <i>thy</i>                         | neut. }              |                  |                                                                                                                                                                                                                                                                                                                                                             |
|       | Nom. and Acc. in all genders <i>thá</i> |                      |                  |                                                                                                                                                                                                                                                                                                                                                             |
| Plur. | Gen.                                    | " "                  | " <i>thara</i> . |                                                                                                                                                                                                                                                                                                                                                             |
|       | Abl. and Dat.                           | " "                  | " <i>tham</i> .  |                                                                                                                                                                                                                                                                                                                                                             |

\*\*\* Except, it is said, in Kentish, where in the thirteenth century *se si the* is found.



fluctuated between a demonstrative or rel. use and one as a definite article. I will give a few examples from "Philology of the English Tongue" by Prof. Earle.

Hine man bæc tha sona of tham bedde to cyrcan. (Swithun)

Him men bæc then soon from *the* bed to church

The burh the he ahte. (Layamon)

*The* borough *that* he owned.

Canst thu thone preost the is  
gehaten Eadsige? (Saxon) Earle p. 37

Thone the he geseat on thaere cyrcan *ib.*

And Gloithat child hahten. (Layamon)

To than blisfolle kyinge. (*ib.*)

The strengeste of alle than tune. (*ib.*)

The leof him wes an heorten, *ib.*

*Who* dear to him was at heart.

Knowest thou *the* priest  
*that* is called Eadsige?

Him whom he saw in the church.

And Gloi the child named.

To *that* blissful King.

The strongest of all *the* town.

This is precisely the stage in which we find the pronoun-article in Homeric Greek; and, as I have shown at length in the Pref. to this vol., in all the earlier Greek poets.

(5) I will proceed to exemplify a few of its more remarkable forms or uses in Homer. I need hardly state that the same pronoun which furnished the article became also the relative.

ὁ for masc. sing. relat., αἰδοῖος νεμεσητὸς ὁ με προέηκε πνθῆσθαι.<sup>35</sup> Aristarchus also wrote, not ὅς, but ὁ σπιν εὐφρονέων.<sup>36</sup>

ὅς for demonstrative, ὅς γὰρ δεύτατος ἦλθεν Ἀχαιῶν,<sup>37</sup> or relat. and demonstr. both, μηδ' ὅντινα γαστέρι μήτηρ κοῦρον ἔόντα φέροι, μηδ' ὅς φύγοι.<sup>38</sup>

This is found in later Greek. καὶ ὅς\* "and he", at the beginning of a sentence is often found in Plato and Xenophon, and also καὶ οἱ\*\* "and they," with καὶ τὸν καὶ τῇν,\*\*\* in the objective relation, in the same writers, all chiefly in dialogue. Comp. οὐχ ὁ μὲν ὅς δ' οὐ, "not one so, the other not" (but *all* so). So Pind. τὰ καὶ τὰ; cf. ὅς καὶ ὅς, "this and that man," Herod. IV, 68.

τὸ for relative, τό οἱ καὶ ὀλίγον ἔσται.

τοῦ for relative, τοῦ μὲν τε ψάρονσιν ἐπισώτρων τριχες ἄκραι.<sup>39</sup> This is specially noteworthy as the τοῦ begins the line, and has thus no metrical excuse.

(6) A tendency is observable to distinguish the relative use, whether of ὅς or ὁ, by the addition of the particle τε, except in the nom. ὁ; since ὁ τε is a combination which, I believe, does not occur. But the combination never acquired such a hold on the language as to be generally distinctive of the relative. ὅς τε, however, in H. is so common as not to need citation in support of it. As regards the oblique cases, I will cite for

τὸν τε relative, . . . τὸν τε τρομέουσι καὶ ἄλλοι.<sup>40</sup>

τῇ τε ,, , . . . ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει.<sup>41</sup>

(7) The τε was similarly added to οἶος and more rarely to ὅσος, to bring out more clearly their relative force. Examples are

<sup>35</sup> A. 649; cf. A. 388, M. 380, N. 211.

<sup>38</sup> Z. 59.

<sup>39</sup> P. 519.

<sup>36</sup> A. 233. β. 160, 228.

<sup>40</sup> P. 203.

<sup>41</sup> Q. 343.

<sup>37</sup> α. 286.

οἷός τε relative, ἄθλων οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται.<sup>42</sup>  
 ἡλάνατα στρωφῶσιν ἤμεναι, οἷάτε φύλλα μακεδνῆς  
 αἰγέριοιο.<sup>43</sup>  
 ὅσος τε ,, , ὅσον τ' ἐπὶ ἡμῖν πάσης.<sup>44</sup>  
 τόσσον ἀπῆν ὅσον τε γέγωνε βοήσας.

It seems to me likely that the use of the words ὅς οἷός ὅσος and the like with τε is earlier than without it in this *relative* meaning. The appendage would be specially convenient in the nom. sing. to distinguish ὅς ἡ rel. from the same demonstr. But as the pronoun demonstrative gradually in spoken speech became ὅδε ἡδε τόδε, and ὁ ἡ τὸ lapsed into the def. article, as moreover οἷός and ὅσος found sufficient distinctives in τοῖος τόσος, the τε was abandoned. We have, however, a trace of τε so used in the οἷός τε εἰμι = δύναμαι of later Greek.

(8) Two or three examples of the Homeric use of ὁ ἡ τὸ as the article may suffice: ἄψ δ' ὁ πᾶς . . . ἐκλίνθη ἰάχων<sup>45</sup>; αἶ δὲ γυναῖκες ἤλυθον<sup>46</sup>; τὰ χερεῖονα νικᾷ.<sup>47</sup>

(9) It looks as if the pronoun demonstr. ὅ was used first to introduce a noun, or give notice of it as to come further on in the sentence, that then gradually the two approached each other, and the pron. thus lapsed into the article. Such an instance we have in

αὐταρ ὁ μήνι νηυσὶ παρήμενος ὠκοπόροισιν,  
 διογενῆς Πηλέως υἱός, πόδας ὠκὺς Ἀχιλλεύς,<sup>48</sup>

justas we find other pronouns' e. g. εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν, νοστήσαι Οδυσῆα<sup>49</sup>; so Plato *Repub.* 606 B, ἐκεῖνο κερδαίνειν ἡγεῖται τὴν ἡδονήν.

(10) Another intermediate stage is where the pronoun (or article?) points to the thing or person as known before, ὡς εἰπὼν τὸ σκήπτρον ἀνέσχεθε,<sup>50</sup> where τὸ σκ. is "the well known official staff", ὁ μοχλὸς ἐλάϊνος<sup>51</sup> "the (aforesaid) olive club"; see Jelf, *Gr. Gr.* § 444, 4.

(11) Adverbial uses are chiefly noticeable in τῷ, "in that case", too common to need citation, and in τὸ and ὃ for "wherefore", e. g. τὸ καὶ μοι χάρι' ὀφέλλει<sup>52</sup>; τοῖον γὰρ καὶ πατρὸς, ὃ καὶ πεπνυμένα βάζεις<sup>53</sup>; as also very often in οἷα, οἷά τε, οἷον, as

ἐλαίῳ ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν.<sup>54</sup>  
 φιλήσεται, οἷα κ' ἔχωμεν.<sup>55</sup>  
 ἦε κατὰ προῆξιν ἢ μασιδίως ἀλάλησθε,  
 οἷά τε ληιστῆρες;<sup>56</sup>  
 οἷόν σ' οὐδ' ὁμόσας περ ἐπήγαγον.<sup>57</sup>

(12) This arose out of such constructions as the following, in which the neuter adj. οἷα has an agreement of a loose non precise nature with the class to which the antecedent belongs rather than with that antecedent itself,

<sup>42</sup> Θ. 160. <sup>43</sup> η. 106—7. <sup>44</sup> ν. 114. <sup>45</sup> Z. 467—68. <sup>46</sup> λ. 225—6. <sup>47</sup> A. 576.  
<sup>48</sup> A. 488—9. <sup>49</sup> α. 82—3. <sup>50</sup> H. 412. <sup>51</sup> ι. 378; cf. 319. <sup>52</sup> Θ. 332. <sup>53</sup> δ. 206;  
 cf. also α. 382, γ. 146, 166, μ. 295, 375. <sup>54</sup> Θ. 364—5. <sup>55</sup> ο. 281. <sup>56</sup> γ. 73,  
 ι. 254. <sup>57</sup> ξ. 392.

ἡπεροπῆά τ' ἔμεν καὶ ἐπικλοπον, οἷά τε πολλοὺς  
 βόσκει γαῖα μέλαινα . . ἀνθρώπους.<sup>59</sup>  
 ἔδωδ' ἦν . . . οἷα βροτοὶ ἄνδρες ἔδουσιν,<sup>59</sup>

or where it agrees with the thing which has happened instead of the person to whom it has happened; as in,

οὗτ' ἄρ βεβλημένος οἷέ τι χαλκῷ,  
 οὗ τ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ  
 γίγνεται ἐν πολέμῳ. i. e. τὸ βεβλήσθαι, τὸ οὐτάσθαι.<sup>60</sup>

It cannot be necessary for me to illustrate further the subject of this appendix by tracing the development of the def. art. in the Romance languages from the Latin demonstr. pron. *ille*. That fact in those languages is clear from evidence which lies on the surface of their history, and needs no citations in support of it from writers who belong to their transitional period in this respect. That there must have been such a transitional period, whether marked by extant writers or not, is clear from that evidence; and thus it may be taken to be a law in a large class of languages which possess a def. art. that it was developed out of the demonstr. pronoun; and indeed classical Greek never quite shook off the traces of what its def. article had once been. How early this development in Greek began, I do not think there is any evidence to show. It is sufficient to notice that it is in the transitional stage that we encounter it first, as has been shown in the pref. to this vol. p. LXXV. foll. by citations from a number of the earliest poets of whom fragments are extant.

## APPENDIX A. 24.

Since completing the Preface to this volume, I notice in Ahrens *de dialect. Æolic*, some remarks on the Digamma as used in Æolic Greek, which go some way to confirm the view taken in that Preface p. lxxii. I therefore here subjoin them. It will be seen that Ahrens' view is, that the Æolian poets, Alcæus and Sapphō, mostly dropped the *ϕ*, and that by the time of Alexander the Æolians had wholly lost it. Now, the Æolians are supposed to have retained it *longest* in use—longer i. e. than other Greeks, Asiatic or European. Therefore we ought to expect to find the *ϕ* flourishing even amongst the Æolians at a period considerably earlier than Alcæus and Sapphō, since in their time it was evidently in its decline. Further, since the other Asiatics lost it *earlier*, we should expect to find its flourishing period amongst the Ionians considerably *earlier still*. But it is assumed that "our Homer" was an Ionian Greek; and, when he composed (allowing for the alterations wrought by rhapsodic recitation, and for later additions which have adhered), the *ϕ* evidently *was* flourishing. This therefore throws us back to a period considerably earlier, I

<sup>59</sup> λ. 364—5.    <sup>59</sup> ε. 196—7; cf. ξ. 62—3.    <sup>60</sup> λ. 535—7.



might say *far* earlier, than Alcæus and Sapphō for the composition of Ionian Greek so far digammated as "our Homer" is. Ahrens' words are as follows:—

Neque tamen semper aut ubique antiqui digammæ tenaces erant. Nam et in titulis nullum eius uestigium, ubi adeo Lesb. 2166, 16 εἴκοσι l. 24 οἰκήσοισι, Lamps. 12 ἴσως, Cum. 41 εἰκονας leguntur, quas uoces olim digamma habuisse, ex eodem Homero et aliunde constat et in poetarum reliquiis reperiuntur, ubi digamma, quod olim fuit, uim consonantis amisisse metro appareat. Satis erit, certissima exempla afferre: A. 41 ἀπάλαμνον εἶπην, 57 τὸ δ' ἔργον, S. 51 ὄσσον ἰδην, S. 111 ex antiquo papyro προσίδοισαν (nec minus in fr. 110 ex eodem papyro οὐκ οἶδα non οὐ φοῖδα scriptum est), S. 3 φάεννῶν εἶδος, S. 74 ἐπεμμένα, A. 1 ὦ' ναξ, S. 2, 1 κῆνός ἴσος, 44 ἔρχεται ἴσος, A. 5 εὐπέδιλλος Ἴρις, S. 55 κάλιστ' ἐκασδω. \* \* \* \* Igitur uidentur Lesbii digamma ante uocales initiales ex antiqua lingua hereditate acceptum iam Alcæi et Sapphus tempore plerumque neglexisse, postea ante Alexandrum M. prorsus abiicisse. Ahrens de dial. Æol. § 5. p. 32—3. \* \* \* \* Diphthongus  $\bar{\epsilon}\nu$  ex  $\epsilon$  et digamma prodiit in ἐνάλωκα, χενώ, πνεύω, δεύω, etc., ut in Homeric εὐαδς; at ἐάνασσε Alc. 53, ἔαγε S. 2, 11, χέω A. 31, S. 2, 13, alia leguntur, non ἐνάνασσε (quamquam ipsum augmentum syllabicum olim digamma interfuisse prodit), εὐαγε, ubi eadem ualent de reduplicatione, χενώ. Postremo accedunt αὔρηιτος, εὐράγη, quibuscum conspirat Homericum ταλαύριτος. Apparet nullam certam regulam atque normam in his regnare, sed casu quodam factum uideri, ut in aliis digamma in  $\bar{\upsilon}$  mutaretur, in aliis eiceretur. Ibid. p. 38—9.









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